

JOSEPH YAHUDA, LL.B.

Hebrew is Greek

PREFACE

by

Professor Saul Levin

*“εὕρομεν ὡς ἐξ ἑνὸς εἶεν γένους
Ἰουδαῖοι καὶ Λακεδαιμόνιοι καὶ
ἐκ τῆς πρὸς Ἀβραμον οἰκειότητος”*

Ἰουδαϊκὴ Ἀρχαιολογία

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PREFACE

THE connections between Semitic (or Afro-Asiatic) and Indo-European languages are being investigated more methodically nowadays, but the researchers are still too few and isolated. Every so often I hear of a scholar in Poland or Brazil or Israel who has been studying a certain extensive set of comparative data and working out a theory. Some of these men and women are at a university; others are in a different profession but expert in many languages. There is no learned society or journal for us to share our findings in brief instalments, and thus to profit from mutual criticism and supplementation. But the subject itself is rich, and the individuals attracted to it are impelled to write long monographs; that is the only way to satisfy themselves and to present the sceptical world with a coherent statement of their research. To keep it unpublished, for fear that it may contain errors, would be a disservice all around. Once it is made available, any competent reader can extract for himself all that is profitable to him.

Mr. Joseph Yahuda is in a class apart. He wrote to me from London in 1977, after seeing my book on *The Indo-European and Semitic Languages*; and that opened up a fruitful correspondence, interrupted only by periods of illness. He was my senior by many years and (in the midst of a legal career) the author of several books on subjects of Jewish interest, beginning with *La Palestine revisitée* in 1928 and including the highly relevant *Law and Life according to Hebrew Thought* (published in 1932). His latest book is the outcome of an extended sabbatical, which he has taken from his profession in order to devote himself, fully and vigorously, to a systematic investigation of the vocabulary and grammar of the Hebrew Bible, and its linkage to Greek.

These are facts which I learned gradually as our friendship developed, though we have never had an opportunity to meet. He offered, from the outset, to send me the galley proofs of the present book, which was already in the printer's hands. His cordial manner and my own curiosity would not allow me to

refuse such a preview. It turned out that we often disagreed; but as I read on, I found more and more of truly great value—indeed, some of it astonishingly helpful for problems that had baffled me for years.

To illustrate this I shall make a few observations about particular pages, while commending the book as a whole for careful study by all who have a fair knowledge of Greek and Hebrew or Arabic, the chief languages treated by Mr. Yahuda. Furthermore, those who are expert in Sanskrit, Avestan, Armenian, or Hittite on the Indo-European side, or Akkadian on the Semitic, can from their several perspectives elucidate many of the phenomena noted by Mr. Yahuda. When the recently excavated texts from Ebla are published, they are also bound to have a great bearing on the pre-history of Hebrew.

1. I was most gratified to learn from him (pp. 256, 427, 668, ^{καρδ} on the homology of אקל and χράω) that אקל, which occurs nowhere in Biblical Hebrew except for Jonah 3: 2, means specifically an 'oracular or prophetic proclamation'. Indisputable as that is in the context of Jonah's mission to Nineveh, it un-^{καρδ}blocked for me the relation between the Hebrew root אקל and the Greek χρή, χρε(ι)-. Ever since I had discovered¹ that the Homeric expression σε χρή 'you need, you must' has the same structure as a Semitic verb-root with a prefix and *stative* vocalization—e.g., אקל 'you lack, you will lack' (Deut. 8: 9)—I kept trying in vain to establish which Semitic root is cognate to χρή. The meaning of אקל 'call' seemed too distant from 'need' or 'must'. Besides, the 'emphatic' quality of the consonant ק^ק corresponds usually to the non-aspirate κ, not to χ [k^h]. This left me with an uncomfortable surmise that there was no Semitic cognate to χρή, and that notwithstanding the impressive correspondence in structure the root itself was unparalleled in any known language apart from Greek.

Now, however, I am satisfied that אקל and χρή are indeed cognate, and anchored in the most basic stratum of the Hebrew and Greek vocabulary. The phonetic problem can be eased, if not quite solved, by noting an affinity between the 'emphatic'

¹ See *The Indo-European and Semitic Languages: An Exploration of Structural Similarities Related to Accent, Chiefly in Greek, Sanskrit, and Hebrew* (Albany, 1971), pp. 516-25; cf. pp. 241-57.

καθαρά in Attic (Aristophanes, *Aves* 214, etc.), *καθαρή* in Ionic (Herodotus 2. 38. 2), but *κοθαρά* in other dialects, actually attested in an inscription of Heraclaea (southern Italy): *ΚΡΙΘΑΣ ΚΟΘΑΡΑΣΔΟΚΙΜΑΣ* 'pure choice barley' (genitive singular; *Inscriptiones Graecae* 14. 645. 1. 103). The Hebrew form closest to this is טְהַרָה, the feminine singular form of the stative verb in the perfect tense '(she) is pure' (Lev. 15: 28; also the 'converted perfect' וְטְהַרָה 'and then she is pure', 12: 7). The term is fundamental in both Greek and Hebrew religion.

κοθαρ-, *καθαρ-* has no satisfactory Indo-European etymology, but טְהַר has Arabic (including Soqotri) and Ethiopic cognates, possibly borrowed from Hebrew after the Biblical period. The correspondence between the consonants [k-t-r]:[t-h-r] is surprising but, upon reflection, very attractive. If we expected the Hebrew counterpart to κ-θ-ρ to be *קְתַר because ק is usually transliterated by κ in the Septuagint and ת by θ, something in the phonology of Hebrew would still block the sequence *קְתַר, which is not found in any Hebrew root; thus the Hebrew (and Aramaic) cognate of قتل 'kill' is קָטַל. The aspiration in θ, however, is maintained in the ה of טְהַר, and the [t] component of θ turns up at the beginning of the Hebrew root.

The Hebrew vowels {-ו-ā-וֹ} are best matched by the -ο-α-ᾱ of Greek dialects outside of Attic and Ionic. For these dialects we lack evidence whether the short ο was pronounced open (which the phoneticians now symbolize by [ɔ] or [ɒ]) or closed (which they symbolize by [o] or [ɔ]). The short ο in Attic and Ionic was evidently the latter; so the Attic and Ionic α in the first syllable of this word is still as close as possible phonologically to the Hebrew [ɔ], a sound intermediate between [a] and [o].¹ The shortness of the ο in *κοθαρ-* is established at least for one dialect, Lesbian, by the meter of Alcaeus (fragment 38[B6]. 23 Lobel-Page). I am not able to relate the Greek dialect variation *κοθαρ-*: *καθαρ-* to the Hebrew morphological alternation between {-ו-ā-} in the stative perfect and {-α-ā-} in the פִּעֵל ('intensive' or rather causative) imperative and imperfect; e.g. טְהַרְנִי 'purify me' (Ps. 51: 4). Greek has, for example, *καθαροῦμεν* 'we

¹ The English word *cot* has [ɔ] (in the American pronunciation), *caught* has [ɔ], and *coat* [o].

ק and the glottal stop א on the one hand and possibly between χ and η on the other. From the morphological point of view a stative interpretation of σε χρή fits very well: 'you are called upon'. תִּקְרָא, תִּקְרָא from its form could be stative, but in fact is active: 'you (or she) call(s), will call'. תִּירָא, תִּירָא however, is stative: 'you are (or she is) afraid, afearred'; for the difference in vocalization between active and stative is neutralized in the imperfect tense of Hebrew verbs that end in א-.

The derived noun קְרִיאָה is of a type that was originally participial: 'something proclaimed'; with the internal vocalization [-iʔ-] it is a passive rather than a stative formation. Occurring in a relatively late text, it typifies a trend away from the stative [-e-] and toward the passive [-iʔ-], which has prevailed enormously in post-Biblical Hebrew. It corresponds not quite so well as *קְרִיאָה to the Greek noun χρε(ι)ώ, which means 'need' often in Homer and 'oracular pronouncement' in the Alexandrian poet Apollonius (*Argonautica* 1. 491). The latter meaning can be safely posited as early as Homer; for he uses χρέος, χρεῖος in both meanings ('oracular pronouncement' in *Od.* 11. 479). Greek has very few feminine nouns in -ώ that are synonyms or near-synonyms of neuter nouns in -ος; but Hebrew has many feminines like שְׂאֵלָה {-š-}, שְׂאֵלָה {-š-} (Esther 5: 8) 'something asked for'. At least one of them, שְׂאֵלָה, 'something stolen', corresponds neatly to κλέπος in every detail.¹

The imperative form of the verb קָרָא 'call, proclaim' (to so-and-so) is addressed by God to a prophet in Isaiah 40: 6, 38, Jeremiah 11: 6, Jonah 1: 2, 3: 2, Zechariah 1: 14, 17. The Greek active imperative, *χρᾶ in Ionic or *χρη in Attic, is not attested but can be inferred from the indicative χρᾶ, χρη 'he (or she) pronounces oracularly'; the subject is usually the Pythia, Apollo's prophetess, but it can be any prophet or the prophetic god himself (Herodotus 1. 55. 2, 62. 4, 4. 67. 2, 7. 141. 2, etc.; Sophocles, *Electra* 35). Whereas קָרָא in itself conveys nothing extraordinary about the voice except loudness, the Greek χρᾶ, χρη may have suggested an unearthly tone.

¹ See my article in the *Festschrift for Winfred P. Lehmann* (Amsterdam Studies in the Theory and History of Linguistic Science, series IV, vol. iv, 1977), pp. 317-39.

Offhand we would take the circumflexed \bar{a} for a contraction of $\acute{a}\epsilon$, the ϵ being a 'thematic' attachment to the end of the root; but the η does not lend itself to this sort of analysis. So $\aleph\eta\eta$ is structurally, not just phonetically, very close to the Greek word for 'proclaim' in an oracular setting.¹

2. By comparing $\aleph\eta$ 'this' with the $-\delta\epsilon$ in $\delta\epsilon$, Mr. Yahuda (p. 76) has enabled me to clarify *two* long-standing perplexities: What are the affinities of this ubiquitous Greek particle, which has no evident Indo-European cognates? And why does the striking syntactical parallel of article-noun-article-adjective, so peculiar to Greek among the Indo-European languages and to Hebrew (including Phoenician and Moabite) and Arabic among the Semitic, not extend to article-noun-article-demonstrative? For example, $\aleph\eta\eta\aleph\eta$ 'the great king' matches $\delta\epsilon\beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma\delta\epsilon\mu\acute{\epsilon}\gamma\alpha\varsigma$ with the article repeated (II Kings 18: 19 = Is. 36: 4), but only Hebrew has the repeated article in $\aleph\eta\eta\aleph\eta$

$\aleph\eta\eta\aleph\eta$ 'that prophet' (Deut. 18: 20), $\aleph\eta\eta$

$\aleph\eta\eta$ 'this mound' (Gen. 31: 48 = 46).

But if $\aleph\eta\eta$ were translated $\delta\epsilon\beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$ (instead of $\delta\epsilon\mu\acute{\epsilon}\gamma\alpha\varsigma$), the match—both morphological and syntactical—would become palpable. In one respect $\delta\epsilon$ even behaves more like $\aleph\eta\eta$ than an ordinary adjective such as $\delta\epsilon\mu\acute{\epsilon}\gamma\alpha\varsigma$ behaves like $\aleph\eta\eta$: the normal position of $\delta\epsilon$ is after the noun (e.g., Euripides, *Electra* 43, *Phoen.* 920, *Heracles* 849), whereas most attributive adjectives in Greek and the demonstratives $\delta\epsilon\mu\acute{\epsilon}\gamma\alpha\varsigma$ and $\delta\epsilon\kappa\epsilon\iota\upsilon\nu\omicron\varsigma$ precede the noun more often than not (except in the Septuagint, where the translators adhered to the order of words in the Hebrew original).

I visualize a pointing gesture to accompany [de] or [ze].² In sound these two syllables are similar, although $-\delta\epsilon$ lacks an

¹ The middle forms of the Greek verb occur much oftener than the active forms, not only to mean 'have someone pronounce an oracle' (cf. $\aleph\eta\eta\aleph\eta$, Num. 24: 1) but more generally 'have recourse to, make use of'.

² See 'The Connective "Parucies" of Classical Greek Discourse', *CLNY Forum*, 5-6 (1978-9), 55-7. Both $\delta\epsilon$ and $\delta\epsilon\mu\acute{\epsilon}\gamma\alpha\varsigma$ correspond to 'this' in English; but $\delta\epsilon$ points to one being noticed for the first time, $\delta\epsilon\mu\acute{\epsilon}\gamma\alpha\varsigma$ to one noticed before.

accent. However, \acute{o} $\delta\acute{e}$ exists also, but limited to an initial position; with that accent it cannot follow a noun as \acute{o} $\delta\acute{e}$ does.

3. Another problem of Greek syntax, which Mr. Yahuda's book throws unexpected light on, is the rule that a god's name, in prose (and comic verse), will be preceded by the article: \acute{o} $Z\epsilon\upsilon\varsigma$, η $\Delta\eta\mu\eta\tau\eta\rho$. The name of a man or a woman takes the article only when it recurs.¹ The Hellenists of modern times have explained that the article marks the person as already known to the listener or reader, because of a previous mention if the person is human, whereas a god is already known whenever he is mentioned.

Mr. Yahuda in no way undermines this by equating \acute{o} $Z\epsilon\upsilon\varsigma$ with אלֹהִים (pp. 4, 38, 114), which is conventionally translated 'God Almighty'. But he brings out what no one has ever suspected before: that אל 'God' in the Hebrew expression is functioning like the definite article in the Greek. To grasp the syntactical parallel, we need not adopt his phonetic argument that the Hebrew sounds are just a modification of the Greek sounds. It is only necessary to remark (a) that אל is, beyond question, phonetically close to the Arabic article ال , and (b) that אלֹהִים , without אל , is characteristic of Hebrew poetry like $Z\epsilon\upsilon\varsigma$, without \acute{o} , in Greek poetry. אלֹהִים 'higher' or 'highest', when referring to God, is also preceded by אל in prose (Gen. 14: 18, 19, 20, 22) but not in poetry (except for Ps. 78: 35).²

So the problem is now to find the meaning originally common to אל and ال . Was it something like 'the famous'? *Ille* in Latin often had that sense—e.g., *magnus ille Alexander* (Cicero, *Pro Archia*, 10 [24])—when it was just beginning its devolution into

¹ Details in B. L. Gildersleeve and C. W. E. Miller, *Syntax of Classical Greek*, ii (New York, 1911), 229-36.

² אלֹהִים (p. 67), occurring only in Ezek. 13: 11, 13, seems to incorporate the article of another Semitic language. Although in this high-flown prophetic passage it has commonly been taken to mean 'hail', an alternative and probably a better interpretation is 'gypsum' or 'plaster, cement' ($\gamma\acute{\upsilon}\phi\omicron\varsigma$). In Job 28: 18 $\text{אֲמֹתַי וְנִבְרֵי$ 'corals and crystal', the element [el-] is absent. See W. Muss-Arnolt, 'On Semitic Words in Greek and Latin', *Transactions of the American Philological Association*, 23 (1892), 70, and earlier scholarship cited by him.

the definite article of the Romance languages. Putting Hebrew and Greek usage together, I would conclude that in plain speech the essential mark of divinities was their *glory*.

4. My initial reaction to Mr. Yahuda's derivation of הַזֵּה (or הַזֵּה) 'harlot' from *γυνή* 'woman' (pp. 46, 425) was sharply adverse: 'could be taken for a calumny against the whole female sex', I noted in a letter dated March 20 1978. But later I reflected that the Old English word *cwene* 'woman' (related to *γυνή*, though not an exact cognate) was often used disparagingly and served to translate the Latin *meretrix*.¹ So I can envisage הַזֵּה developing from *γυνή* (or a dialect form such as *γυνά*) in a biased sense, as it designated an *unmarriageable* woman, one presented to the Hebrews through commerce and not one of their own.

5. It can hardly be an accident that the word for 'yesterday' — *χθές* in Greek, חֲמִשָּׁלָה in Hebrew—is among the very few in either language that sometimes have the sound [E-] prefixed without any change of meaning: *ἐχθές*, חֲמִשָּׁלָה (p. xxix). In Greek the *ἐ-* is reminiscent, semantically as well as phonetically, of the prefix attached to verbs to show past time, but optionally omitted in poetic narratives. *ἐχθές* occurs only in prose or comic texts, where the *ἐ-* is obligatory with past verbs.

6. In a belated discovery, as important as any taken up in my book or more so, I find that Mr. Yahuda has partly anticipated me. I paid no particular heed to his citation of קָדָשׁ *καθαίρω* (pp. 44, 59), but most recently I have realized that there is an excellent structural match, not only in the consonantal root but in the vowels within it and the suffix. The feminine form of the adjective (nominative singular) that means 'pure' or 'clean' is

¹ It is the source of *quean*, which is now virtually obsolete, whereas *queen* is from the Old English *cwen* '(king's) wife'. Over many centuries, however, the superior and the inferior word were commonly confused in spelling and no doubt in pronunciation. After 1800, though the distinction in spelling was finally standardized, the two words were irretrievably homophonous:

This modern Amazon and queen of queans

(Byron, *Don Juan* 6. 96)

During the long reign of the beloved and respected Victoria people stopped using the pejorative *quean*.

will purify' (Xenophon, *Oeconomicus* 18. 6); but the verb happens not to occur in what little survives of the dialects that show the adjective as καθαρός.

The correspondence of -ά (-ή in Ionic and sometimes in Attic) to the Hebrew feminine suffix {-ָה} remains somewhat problematical in regard to the quality of the vowel (see above, p. xv); but at any rate it recurs: ἀγορά, ἀγορή: אָסֶפֶת 'assembly';

ἀγάπη: אָהֶבֶת 'love'; feminine ethnics such as Αἰγυπτία (-η)

'Egyptian': מוֹאָבִיָּה 'Moabite', etc. The accent on the last

syllable is the most momentous feature of all, because it allows us to throw a flood of light upon the original or principal function and placement of Greek descriptive adjectives. καθαρά,

καθαρά, καθαρή resembles the Hebrew non-terminal form כְּתִירָה much more than the terminal form, which has a different vowel [é] accented in the previous syllable. Only the 'converted perfect'

כְּתִירָה is recorded (Lev. 12: 8); and in general the final position is sparsely recorded for stative verbs. In their function as a predicate—'is pure', 'has become pure'—such verbs are normally followed by a subject rather than preceded. So it was originally (as I infer) in Greek with the adjectives that are most like stative verbs: they served primarily as predicates, followed typically by a noun. In the classical Greek language, although the order of words is remarkably free on the whole, still that collocation is favoured (with the copulative verb ἐστὶ 'is' optional and very often absent); e.g. καθαρὰ ἡ κρίσις 'the decision is pure, untainted' (Aristotle, *Rhetorica* 3. 12. 1414¹³–14; cf. Euripides, *Cyclops* 562; Plato, *Menexenus* 245d, etc.).

The alternation of vowel and accent, depending upon the position of a word in a phrase or sentence, is (in my considered opinion) an archaic characteristic of Hebrew. In particular the shifting of the accent, when the word is initial or non-terminal, to the last syllable—so that it comes on a suffix—gives us an idea of what developed in the prehistory of Greek, and perhaps other Indo-European languages. Such an accent on the last syllable is unstable. In Hebrew it will be displaced if the next word has an accent on the first syllable: מְלֵאָה תֵּן 'the wine-press is full' (Joel 4: 13; cf. Ps. 26. 10). In Greek the vowel-and-accent pattern of any given word is stable, or stabilized, no

ατδαρα

τααρα

μαρα
γκα

matter where it happens to be placed in the sentence or how it functions: whether the adjective *κοθαρά* is predicative '(is) pure' or attributive '(a) pure', nothing will displace the accent to **κόθαρά*,¹ nor can there be a terminal form **κοθέρά*. But this accent on the last syllable, to judge from all the ancient evidence, is weak, unlike the firm accent—a raised pitch—on the penultimate or antepenultimate syllable of words such as *δευτέρᾱ* 'second' (feminine), *δεύτερος* (masculine), *τετάρτη*, *τέταρτος* 'fourth', and other adjectives that are not primarily descriptive or predicative. The marking of an acute accent on the last syllable, *before a pause*, is a medieval convention, though traceable to the doctrine of the Greek grammarians early in the Christian era; it scarcely counts as evidence of a raised pitch there, rather than a stress. The grave accent, which we find actually written in any other environment (*καθαρά* or *καθαρή*), is somewhat better attested than the acute (*καθαρά*, *καθαρή*); but what sound it stands for is most uncertain.

My accentuation of *κοθαρά* (or *κοθαρέ*, for that matter) is conventional, in that our ancient sources give little definite information about accents in the dialects apart from Attic and Ionic. Lesbian alone is amply reported to have had recessive accent in all words—i.e. never on the last syllable. The other dialects, so far as the indications go, agreed on the whole with Attic and Ionic in the accentual part of their phonology, but disagreed on some details. There is *nothing contrary* to my citation of the feminine form of the adjective as *κοθαρά* in the dialect of Heraclea; what we have for certain is *ΚΟΘΑΡΑ*.

The Indo-Europeanists, attempting to reconstruct the order of words in the prehistoric ancestral language, are frustrated by the exceedingly flexible order in classical Greek, which defies any simple formulation. But in view of my inference that the vowel-and-accent pattern of *κοθαρά* illustrates how descriptive adjectives arose out of *stative verbs followed by a subject*, we can reasonably posit a type of sentence in which the predicate came first.

¹ Only if it becomes the name of a person does the accent then recede toward the beginning of the word: *ἀγαρή* 'noble,' *φαιδρά* 'radiant,' but the princesses *Ἀγαρή* and *Φαιδρά*. The central function of a name is vocative, for addressing the person; and in Greek (as in Sanskrit) the vocative is associated with an accent of raised pitch on the first syllable, or as close to it as the phonology of the language allows.

7. All this is far from an exhaustive enumeration of what I personally have gained from Mr. Yahuda's long and detailed book. But let it serve, since my part is only to contribute a preface. Each reader can surely find for himself the points throughout the book that are most pertinent to his scholarly interests. I would, however, call attention briefly to a few etymologies that strike me as original, ingenious, and often relevant to a comparison between the Septuagint and the original Hebrew text:¹

(a) ἀνοχή 'stopping, postponement, relief' (p. 78): חַנּוּכָּה 'remission' (only in Esther 2: 18). αλᾶ Χαννα

(b) ἄρα (in Attic), ἀρή (in Homer): חֲלָא 'curse' (p. 39). The full vowel [a] remains in the first syllable even when a suffix is added: חֲלָאִי 'my curse' (Ezek. 17: 19; cf. 17: 16, Gen. 24: 41, Deut. 29: 11, 20). αλᾶ

(c) δαμάω, δαμάζω 'I tame, I overcome': חֲמַד 'he is overcome' (p. 360). The thematic (so-called ח"ל) verb of Hebrew is most closely paralleled by the Greek thematic noun or adjective ἵπποδάμος 'horse-tamer, horse-taming', whose vocative case ends in -ε. νιπταμα

(d) δίψα: חֲמָצָה (this noun only in Jer. 2: 25, although the root is frequent) 'thirst' (p. 402). Such a metathesis and modification of consonants would be unusual but credible. T61 αᾶ

(e) ἔδνα, ἔεδνα 'bridal gifts' (p. 349): חֲמָה לִי 'these are a gift [of love] to me' (Hosea 2: 14; cf. חַמַּל 'give'). ETNA

(f) εὐλή: חֲלָא 'worm, maggot' (pp. 51, 109). The [t-] would then be a prefix. T01 αᾶ

(g) κατὰ (rarely κατὰ in poetry): כִּי 'according to' (Deut. 25: 2, etc.; p. 171). κντέλ

(h) κνέφας 'darkness, twilight' (p. 365): כִּי 'he will be hidden' (Is. 30: 20). This raises the question whether the familiar γικαφέ

¹ Some of them were first proposed to me in handwritten memoranda from Mr. Yahuda, responding to the points that I brought up in my letters. Not everything that figured in our correspondence has found a place in the book (which was virtually finished before our acquaintance began). But in any case I am here including etymologies that are too good to leave unmentioned.

noun כַּנָּף ^{καὶ ἀφ} 'wing' was originally perceived as a shadow from a large bird in the sky.

(i) φρέαρ (pl. φρέατα, in epic φρεῖατα): ^{κηρ} בְּאֵר (pl. construct ^{κηεερίτ} בְּאֵרֹת, Gen. 14: 10) 'a well' (p. 81).

Among the issues of linguistic methodology which this book is bound to raise, an important one concerns the occasional, sporadic, or spontaneous deviants from the normal form—i.e. the normal pronunciation—of a particular word or words. Have such deviants had, in the long run, a major or only a minor role in the gradual transformation of languages? The linguistic profession is far from a consensus. But in the examples I have cited, the relation between the known Greek and Hebrew forms can be explained without a need to posit any highly anomalous change.

I have unbounded admiration for Mr. Yahuda's energy, enthusiasm, and thoroughness. As shown in the foregoing pages, I have profited greatly from scrutinizing his book, and particularly from certain inspired passages. Some of his boldest thoughts are the best; and if we criticize him, we ought in fairness to acknowledge that a sternly cautious method would have inhibited those valuable flashes. Once, in 1979, I wrote to him, 'Your book will be here for a long time, after both of us are in our graves.' This preface is intended, in a small way, to help toward the fulfilment of that expectation.

SAUL LEVIN

2. *Identical Phrases.* The similarity of certain Hebrew words to their Greek counterparts establishes an identity of expression in both languages beyond the words concerned.

Thus, there are three words in Hebrew for 'yesterday': שְׁמַח, תְּמוּל, אֶתְמוּל—which respectively relate to the Greek phrases of two words each: *ἡμέρα χθές*, *ἐχθὲς ἡμέρα*, *χθὲς ἡμέρα*—and two in Arabic: *أَس* and *البارحه*, both of which homologize with the first phrase. It is remarkable that תְּמוּל is augmented with -א, when *é* is added to lengthen *χθές*; and that only the phrase *ἡ χθὲς ἡμέρα* is known. Moreover, it is not less significant that the suffix-prefix phenomenon—by reversing the order of the last two words, *ἡμέρα χθές*—should account for three homologues (one Hebrew, שְׁמַח, and the two Arabic), two of which (שְׁמַח and *أَس*) are quasi-homophones.

Again, חֶמֶר in Jes 27. 2 is the homologue of *ἡμερίς*, fem. of *ἡμερος*; as Subst., *ἡμερίς* (sc. *ἄμπελος*), *ἡ*, the cultivated vine Od. 5. 69. The biblical text, however, actually expresses what Homer implies, i.e. כֶּרֶם חֶמֶר. As usual, Driver's *Lexicon* finds fault with the text, asserting that it should 'rd. here כֶּרֶם חֶמֶד' I dread to think what would have happened to our Scriptures if they had been effectively subjected to such vandalism.

Yet another word is מַעֲנָה in IS 14. 14. According to the *Lexicon*, מַעֲנָה is a 'field for ploughing', the text here also is corrupt and the meaning dubious. In fact, מַעֲנָה is the homologue of *ἡμίονος*, mule; the text, as almost always, is quite sound (although, had the usual order in a construct been observed, it would have read צֶמֶד מַעֲנָה like צֶמֶד בָּקָר Ib 11. 7; cf. מִצְפֵּן הַיֵּין Jud 13. 14); and the certainty of the meaning is vouched for by Homer himself: 'a field about as broad as half the area of a day's ploughing by a pair of mules'. Cf. Ps 129. 3, Il. 10. 351, Od. 8. 124. Therefore, I feel I am entitled to assert not only that Hebrew is Greek, but also that *it is as Greek as Homer*.

3. *Complete Series.* Graeco-Hebraic homologies are not formed of disconnected words picked up here and there at random. Most of the homologues are consistently inter-related, belonging as they do to various series of kindred words which afford evidence as conclusive as it is massive, e.g. names (a) of parts of the anatomy, (b) of members of the family, (c) of weapons, (d) of military

Χα ΓΕΡΓΟ Χα ΞΕ (= αὐτὸ τὸ βιβλίον)

PROLOGUE

XXV

הספר הזה restores to the Greeks the twenty-four books of the Old Testament, which were written in their language—an adventitious reward for their having preserved the parts of the Hebrew heritage enshrined in the Septuagint, the New Testament, and the books by Josephus and Philo. At the same time and in precisely the same way, ἡδε ἡ γραφή offers to the Jews the forty-eight books of Homer, together with the rest of the literature of Hellas—a kind of compensation for the sufferings endured by them at the hands of the Greeks. Lastly, هذا الكتاب gives orientalist a peep into pre-Islamic Arabia that invites further research.

This oecumenical work should have been undertaken by a team of at least three seasoned scholars: each an accomplished expert in one of the three languages immediately involved, and having more than a nodding acquaintance with the other two. It is not my fault that I have done it single-handed.

As a matter of fact, I repeatedly tried to get others to join me in the venture, without success. Thus early on, at the end of a two-hour session with one of the prospective collaborators, he exclaimed: 'All this is rubbish, and we've wasted each other's time.' My response was: 'You, as well as I, will be judged by these words which I shall quote whenever I discuss my work again.' There was no animus or acrimony in this exchange; indeed, as the research progressed, I tried twice more to interest him in it, but in vain.

Shortly after the aforesaid encounter, I quoted the disparaging remark uttered at its conclusion to the late Christodoulos Hourmouzos, a graduate of the University of Athens and an expert on Homer, who said to me: 'But I think you are one of the greatest glossologists I know.' He readily promised his full co-operation, but unfortunately died before we could settle down to working together.

There were those who confessed to being persuaded that there was 'something' in my theory, yet thought that my claim about the identity of Hebrew with Greek was rather exaggerated. They

maintained that I was 'aiming too high', and suggested that, in my own interest, I should lower my sights and adopt a 'less uncompromising attitude'. One of them was the late Sir Leon Simon, an acknowledged classicist who knew Hebrew. In fulfilment of his promise—in spite of the thick fog and his heavy cold—the old man came a long way on the evening of 14 January 1959 to preside at my first lecture on the subject. He introduced me briefly and with caution, expressly reserving his comments to the end of my address. Then, before calling for questions, he said the following which I noted down immediately after the meeting:

'I don't suppose everybody will agree with everything Mr. Yahuda has told us, assuming we have all understood him all the way. But whatever the doubts about it may be, of one thing I for one am certain. He has solved a mystery which has puzzled scholars for over two thousand years. Because if he is right—that several Greek words with *σκ* are transformed in Hebrew as if *σκ* were a digraph or one of the two letters dropped—then Homer did not nod when he left the short vowel preceding *Σκάμανδρον* short, in the famous line:

ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.'

On the other hand, I had a fruitful interview with a scholar of world-wide repute, which was followed by an exchange of long memoranda. But for some reason he put an end to the correspondence with a curt communication in which he wrote: 'You might as well derive the English "ball" from the Gr. *βάλλω* "to throw" or seek a connection between "chow" and "show" because chows are exhibited at shows!'

In the result, I had to fall back on my own resources and rely solely on my efforts, devoting to this research much of my leisure over a period of more than thirty years. Two things kept me going: the unflagging moral support of my beloved wife, and the thrills we both experienced at every major discovery. I also received encouragement from Professor Cyrus H. Gordon, of Brandeis and New York Universities; and the Revd. Rabbi Solomon D. Sassoon, of Jerusalem.

One day, in the course of a social conversation with a friend, darling Cecile became more than usually enthusiastic—in fact, exuberant—over my research. Whereupon her friend said: 'You don't know Greek or Hebrew, how can you be so sure?' To which Cecile replied: 'But I know my husband. He hates guessing and

always insists on evidence. As a lawyer, he can weigh up evidence. He tells me that he has plenty of convincing evidence, and I believe him.' *Have I?*

The following pages will show, in logical classification and due detail, to what extent, if any, I have such evidence. Here I shall only give a bird's eye view of the evidence which, I submit, justifies my 'uncompromising attitude' that Hebrew is Greek. It is fourfold, that is to say: the number of homologies and their quality, the grammatical similarities, and the interpretation of enigmatic words. The number of homologies is vast, and their percentage of the biblical vocabulary is very high: I estimate it at 90 per cent. Witness the long lists set out in support of the Propositions. As to the grammatical similarities, they are dealt with in Chapter VI; while the enigmatic words are encountered everywhere. Let me, then, advert briefly to the quality of the homologies.

The high quality of Graeco-Hebraic homologies—which inestimably enhances the value of their large proportion and great number, as proof of the identity of one language with the other—is manifested by several important features, that is to say:

1. *Peculiarity of Meaning.* There are commonplace Greek words which, in addition to their ordinary meaning (or meanings), bear a peculiar one that makes them typically Greek. Some of them have demonstrably genuine homologies which bear both meanings, the peculiar as well as the ordinary, e.g. πλήρης/ἡΛῆ, φόρημα/כֶּסֶד, ἄρθρον/גֵּזֶר, ἐργαστήριον/כַּנֶּה.

ἡΛῆ is an adjectival noun derived from ἄλῃ, the homologue of חֵמֶל. The Adjective ἄλῃ, of which ἡΛῆ is the feminine, shares with πλήρης all its meanings, including: 'of wine, full-bodied, with a persistent flavour' Ex 22. 28 Nu 18. 27. It is absolutely clear from the contexts, especially in the latter verse, that wine is indicated; but Hebrew does not provide the reason for referring to wine by 'full' or 'fulness'. For that, one must go to Greek.

A footnote to Ex 22. 29 in the N.E.B. reads: 'the first . . . wine: mng. of Heb. words uncertain'. In Nu 18. 27, however, ἡΛῆ is rendered by 'juice'.

כֶּסֶד derives from כָּסַד, the homologue of οἶσειν and/or non-extant ἐνέγκω, the two alternative verbs to φέρω. כָּסַד belongs to

the class of verbs with the Middle Voice λ , and shares with $\phi\acute{\epsilon}\rho\omega$ many of its meanings. $\chi\omega\delta$ equalizes with $\phi\acute{o}\rho\eta\mu\alpha$ through the suffix-prefix phenomenon, and shares with it three meanings: *that which is carried, load* Ex 23. 5; metaph., *burden, load* Nu 11. 11; of a harp ICh 15. 22, 27. The last two verses occur in a paragraph entirely devoted to music, and $\chi\omega\delta$ refers to an instrument played by skilled strummers. Yet neither Greek nor Hebrew provides an explanation for such a strange nomenclature.

No difficulty seems to have been encountered by the editors of the N.E.B. in translating (or rather mistranslating) ICh 15. 22, but a footnote to verse 27 reads: 'the precentor: prob. rdg.; Heb. obscure'. I sympathize with them, especially as I offered to put my experience at their disposal.

Here is the complete homology of $\alpha\theta\rho\upsilon\nu$: joint, مفصل, مفصله; esp. the socket [of the ankle-joint] مفصله; ball of joint مفصله; generally, of limbs, etc., esp. in pl. طرف; of the legs مفصله; of the legs مفصله; of the legs مفصله.

Gn 32. 33 וְלֵךְ Ib 18. 4 Ex 21. 24 וְלֵךְ Ruth 3 וְלֵךְ Dan 2. 4 וְלֵךְ Ib 7. 4 וְלֵךְ lines وְلֵךְ a. genital وְלֵךְ Ex 1. 5 וְלֵךְ Ib 4. 25 Jud 3. 24 IS 24. 4 Jes 6. 2, 7. 20.

Sure enough, וְלֵךְ bears both the ordinary and the peculiar meanings of $\alpha\theta\rho\upsilon\nu$; in the sing. it means 'leg', and in the pl. it means 'genitals' as well as 'legs'.

According to the N.E.B., the seraphim in Jes 6. 2 covered their feet; and in the later verse, Isaiah is mistranslated as predicting that the 'body', not the 'pubic hair', would be shaved. The Septuagint has feet in both verses וְלֵךְ however, bears both meanings in the sing. (Ex 1. 5 Jud 3. 16).

$\epsilon\rho\gamma\alpha\sigma\tau\acute{\eta}\rho\iota\upsilon\omicron\nu$ means any place in which work is done: workshop, manufactory. Strangely enough, it also means brothel. It is a compound made up of $\epsilon\rho\gamma\alpha\sigma-$ ($\epsilon\rho\gamma\acute{\alpha}\zeta\omicron\mu\alpha\iota$, work; $\epsilon\rho\gamma\alpha\sigma\acute{\epsilon}\iota\omega$, long to work; $\epsilon\rho\gamma\omicron\nu$, work) and $-\tau\acute{\eta}\rho\iota\upsilon\omicron\nu$, suffix denoting place. It has two homologues: ورشة (which bears the first meaning) and كرخانه (which bears both meanings). This is an Arabicized Persian compound which breaks down into: کار , 'work', standing for $\epsilon\rho\gamma\alpha\sigma-$ ($\epsilon\rho\gamma\omicron\nu$); and خانه , 'place', the possible homologue of $\chi\omega\rho\iota\omicron\nu$. If this is right, then it is cogent evidence that the Propositions of my theory logically apply beyond the so-called Semitic languages, e.g. $\alpha\gamma\omicron\rho\acute{\alpha}$ /forum, $\alpha\iota\delta\acute{\omega}\varsigma$ /pudor, $\eta\beta\acute{\alpha}\sigma\kappa\omega$ /pubesco.

formations; and words relating to (*e*) numbers, and especially to (*f*) worship, since Israel was intended to be 'a kingdom of priests and a holy nation' Ex 19. 6. If all the Hebrew words in these six lists (which will be found in Chapter XIII) are Greek, it would be difficult to imagine the rest of the language being other than Greek.

Indeed, there is 'plenty of convincing evidence', and I have attempted to make it available not only to the technical experts, but to the ordinary student as well. For this is a self-contained, comprehensive and *speaking* book: one that is so arranged as readily to provide answers to the relevant questions which might confront its users. Thus in the second chapter I relate how my theory evolved and the way I embodied my principal discoveries in a series of Propositions, each of which—like an ordinary theorem—is capable of being tested and demonstrated individually and in conjunction with the others. Here I shall reverse the process and point out to the reader the way he can relate a particular homology to any and all the Propositions which govern it. In this way he will be able to understand thoroughly the homologies herein mentioned, to detect the false ones—for there must be a few which have slipped past my scrutiny—and to discover new genuine ones of his own. For there still remain many such to discover in Hebrew, and innumerable ones in Arabic—not to speak of other so-called Semitic languages with which I am unacquainted. What is more, there are further Propositions to be formulated.

Now there are several keys to this crammed book: apart from the Table of Contents, the Table of Propositions, and the Index, there are several lists of explained homologies, the main one being the Catalogue of General Homologies.

Take, for instance, the homology πλήρης, ΠΛῆρς, dealt with above. First, dear reader, you consult this Catalogue and you find, *inter alia*, that the whole family of πίμπλημι, from which πλήρης is derived, happens to be fully dealt with on pp. 343-4. Then you notice that the syllable -ρης is missing and that ρ replaces π. Accordingly, you look up the Index, *s.v. interchanges*, and find several examples of such replacement. Next, you refer to the Table of Propositions, and find out the one on apocope, which will provide you with other words of similar elimination. Finally,

you consult, *inter alia*, the LXX, the A.V., and the N.E.B. In this way you would test for yourself the validity of any homology and find out whether or not the Propositions which govern it are supported and confirmed thereby.

But the πλήρης/ΠΛΗΣ homology is accompanied above by its meaning and the relevant texts. Let me take one from the body of the book, which is accompanied by neither: δέμας/דם. At first, you will probably react with traumatic incredulity; because דם means *blood*, the Greek word for 'blood' is αἷμα, and you have never before met with a homonym of דם. Besides, from what you know of δέμας, it could not conceivably have any connection with 'blood'. Well, you must be prepared for surprises; this book is full of them. Therefore, you look up the Catalogue and find that one of the meanings of δέμας is 'vine-shoot', that דם homologizes with δέμας in that meaning, and that the text referred to is actually concerned with the vine. So after all, sense and sound combine to render the suspect homology a safe one.

However, no sooner you become reconciled to it, than the other homologue of δέμας, דמן, attracts your misgivings. For דמן homologizes with δέμας in respect of its meaning, 'corpse', and you have always known דמן to mean 'dung'—as دمن does in Arabic. Yet דמן invariably refers to dead human beings who lie 'upon the face of the earth', ungathered, unmourned, and unburied—a prey to bird and beast (Jer 8. 2, 16. 4). Furthermore, דמן is associated with contempt and indifference, not with manuring or stench (IIR 9. 37 Jer 9. 21; cf. IR 14. 11 Jer 22. 18, 19; cf. Od. 3. 258–61). Besides, there are two words for 'dung' in Hebrew—לל (βόλιτον) and צפיע (σπυράς, σόυ)—neither of which occurs in a context resembling any context of דמן—except Zeph 1. 17 (where their לל κρίας, would be cast like לל) which may be compared with Jer 9. 21. Again, לל occurs in four other verses—including the only one in which צפיע appears—yet none of them mentions דמן (IR 14. 10 Ez 4. 12, 15 Job 20. 7). Lastly, is it without significance that Alexander Rhetor uses δομή for δέμας?

If nevertheless you remain unconvinced, I should not hold it against you. Clearly, when—as in the circumstances of this particular instance—the validity of any homology is not proved

with complete objectivity, so that subjective influences come openly into play, an individual's scepticism would not be altogether unjustified. (Cf. 57 *σημός*: *fat* Ez 44. 7; cf. II. 23 213.)

Consistently with this principle, occasionally—when there was a large measure of likelihood of an homology being sound on the balance of probabilities, and it could not be further and better tested by means of my technical tests—I have included it in this book, notwithstanding that the persuasive character of the evidence was not compelling to a degree of certainty. This, for two reasons: first, to give students an opportunity to advance further facts and arguments for or against it; secondly, to let them distinguish for themselves between incontrovertibly sound homologies and such as should be accepted subject to reservations. At all events, the number of such homologies is quite small, while my theory stands four-square on what I have established beyond doubt by means of tried technical tests.

Finally, this book could be useful even to those who have no Greek and know neither Arabic nor Hebrew. For all the homologies are explained and referred to texts; so that one may read the explanation, refer to the indicated text or texts in any biblical translation, and decide for oneself as to the merit of the explanation—and, inferentially, as to the validity of the homology concerned.

A word about Arabic. This book does not deal with Arabic in its own right, but merely as an invaluable auxiliary language in the ascertainment and confirmation of Graeco-Hebraic homologies. Accordingly, several Propositions are devoted to the characteristics of this tripartite relationship; but they also constitute a valid general guide to Graeco-Arabic homology.

Lastly, no account is taken of the difference between classical Arabic and the vernacular, nor of the date or of the document in which any Greek word first appears; for the simple reason that I am only concerned with undoubted phonetic, morphological, and semantic similarities wherever I find them together—not as isolated phenomena, but as inter-related examples in a systematic survey of what I try to prove is an unsuspected and forgotten branch of Greek literature: the Hebrew Bible.

I. HEBREW AND THE HEBREWS

GREEK and Hebrew have lived cheek by jowl since their existence as such—that is, over three thousand years ago—when they settled, one at the junction of Asia and Europe and the other at that of Asia and Africa near by. They have each made a major contribution to civilization, yet until the advent of Alexander they *seem* to have influenced each other not at all; though there had been intercourse between them (Jer 10. 9 Joel 4. 6 Ob 20 Jon 1. 3 Zach 9. 11–13). Can it be—as I think, contrary to all accepted scholarship—that they are intimately related by race and religion as well as by language?

Accounts differ as to the racial affinity of the people of Israel to other peoples of antiquity. According to the all too brief geo-ethnical survey in the tenth chapter of Genesis, some of the tribes of Hellas descended from Japhet, the Philistines and the Phoenicians—like the Hittites and the Amorites—descended from Ham, while the Hebrews and the Arabian clans derived from Shem. Ezekiel (16. 3), however, asserts that the Israelites are a cross-breed of mixed Hittite and Amorite origin—which makes them descendants of Ham. Lastly, if the ignored epistle set out in the First Book of the Maccabees (12. 19–23; cf. ib. 14. 16–23, II. Macc 5. 5–9) and in the *Antiquities* (xii. iv. 10) is to be trusted, the Jews must have descended from Japhet! Here it is in its context, followed by a translation:

At this time [i.e. circa 180 B.C.] Seleucus, who was called Philopator, the son of Antiochus the Great, reigned over Asia. And Hyrcanus' father, Joseph, died. . . . His uncle Onias also died, and left the high priesthood to his son Simon. And when he also died Onias his son succeeded him in that dignity, to whom Areus, king of the Lacedemonians, sent an embassy with a letter a copy whereof follows:

Βασιλεὺς Λακεδαιμονίων Ἀρειος Ὀνίᾳ χαίρειν. ἐντυχόντες γραφῇ τινι εὖρομεν ὡς ἐξ ἐνὸς εἶεν γένους Ἰουδαῖοι καὶ Λακεδαιμόνιοι καὶ ἐκ τῆς πρὸς Ἀβραμὸν οἰκειότητος. δίκαιον οὖν ἐστὶν ἀδελφούς ὑμᾶς ὄντας διαπέμπεσθαι πρὸς ἡμᾶς περὶ ὧν ἂν βούλησθε ποιήσομεν δὲ καὶ ἡμεῖς τοῦτο, καὶ τὰ τε ὑμέτερα ἴδια νομιοῦμεν καὶ τὰ αὐτῶν κοινὰ πρὸς ὑμᾶς ἔξομεν. Δημοτέλης ὁ φέρων τὰ γράμματα διαπέμπει τὰς ἐπιστολάς.

τὰ γεγραμμένα ἐστὶ τετράγωνα· ἡ σφραγὶς ἐστὶν ἀετὸς δράκοντος ἐπιλημμένος.

'Areus, King of the Lacedemonians, to Onias, greeting. We have come upon a certain document from which we have discovered that both the Jews and Lacedemonians are of one race, and originate from the kindred of Abraham. It is but just, therefore, that you, who are our brethren, should send to us messages about any of your concerns as you please. We will also do the same to you, and esteem your concerns as our own, and will look upon our concerns as yours. Demoteles, who brings you this letter, will bring your letter back. This writing is square, and the seal is an eagle holding fast a serpent.'

'Such', adds Josephus with unwonted neutrality and dryness, 'were the contents of the letter which was sent by the king of the Lacedemonians.' As a matter of fact, it is difficult to find anywhere else in his works a note so bare, so non-committal—not to say indifferent—especially having regard to the novelty of the suggestion. One is therefore forced to the conclusion that although Josephus did not doubt the genuineness of the diplomatic letter—or he would not have reproduced it *in extenso*—he may have felt rather sceptical about the authenticity of the 'document' referred to therein. But perhaps his priestly background and anti-Hellenic proclivity unconsciously prejudiced him against the apparently spontaneous Greek protestations of common ancestry with the Jews.

To return to the Bible, the first mention of 'Hebrews' occurs in Genesis (14. 13), where Abraham—when informed of Lot's capture by the sackers of Sodom—is described as a 'Hebrew'.

Now were Abraham and his nephew the only Hebrews in the region at the time? It does not look like it, for three reasons. First, Joseph refers to it about an uneventful century later as 'the land of the Hebrews' (Gn 40. 15). Secondly, both Potiphar's wife (Ib 39. 17) and Pharaoh's chief butler (Ib 41. 12) refer to Joseph as a 'Hebrew' slave or youth, in much the same way—one imagines—as the Greeks used to refer to one of the familiar Phoenicians in their service as a 'Phoenician' woman (*Odyssey* 15. 417). Thirdly, the Egyptians would not eat at the same table with the Hebrews (Gn 43. 32), including them in the taboo against the abominated Shepherds (Ib 46. 34). None of these references is consistent with the Hebrews being an isolated family of nomadic herdsmen roaming about in the land of Canaan.

Later, the word 'Hebrew'—in juxtaposition with aliens—undoubtedly means one of the people of Israel, without tribal specification. Thus it is used to distinguish Israelites from Egyptians (Ex 2. 11), Israelite citizens from the denizens in their midst (Dt 15. 12 Jer 34. 9, 14), Israelites from Philistines (IS 14. 11), and generally Israelites from other nationals (Jon 1. 9).

Clearly, therefore, one cannot depend on Jewish sources for a reliable account of the ethnic identity of the Hebrews.

An investigation into their language, on the other hand, meets with an initial obstacle: the extraordinary fact that in ancient times it was not called after their name—as if they never existed as a distinct ethnic or national unit. Isaiah (19. 18) refers to it as 'the language of Canaan'; while Rabshakeh, who spoke Aramite, called it 'Judean' (Jes 36. 11); as indeed did Nehemiah (13. 23-4) to distinguish it from 'Ashdodite', a relic of the language originally spoken by the Philistines. But in Jer 34. 9, 'Judean' and 'Hebrew' are interchangeable terms.

Besides, we do not know in what language or languages the Patriarchs spoke to their various neighbours: Abraham in Egypt or in the popular assembly of Hebron, Lot in Sodom, Isaac in the course of his transactions with the king of Gerar, Jacob in Gn 29. 4-8, he and his sons in their controversy with Hamor. Much later, the Israelite spies and Rahab seem to have understood each other perfectly well. One thing is certain, the Gibeonites who were Hivites conversed with Joshua in a language which was spoken both locally and in distant parts (Jos 9. 7-10). Is it without significance that the Bible mentions the interposition of an interpreter on one occasion only, when Joseph pretended to his brothers to be an Egyptian (Gn 42. 23)?

In this connection it is vital to identify by my theory the different peoples who inhabited Canaan at the time of Joshua, namely: the Amorites (Κιμμέριοι), the Canaanites (Φοινίκιοι), the Gergashites (Γραικοί), the Hittites (Σκίθαι), the Hivites (Αχαιοί), the Jebusites (Βοιωτοί), the Perizzites (Φρύγιοι)—besides the Caphtorim (Κύπριοι) and the Philistines (Πελασγοί). These inhabitants were by no means exterminated, and their survival and ultimate assimilation must have influenced the Israelites in various ways, including lingually (Jud 1. 17-36, 3. 1-6). It is a fact that the Jebusites preserved their identity till the reign of David (Jos 15. 63 Jud 1. 21, 19. 10-12 IIS 5. 6-8, 24.

18-24), while the semi-assimilated descendants of the Philistines continued to speak a distinct dialect down to the time of the Second Temple.

At the end of this quest one is merely left under the impression that the language of the Patriarchs must have been somewhat modified by reason of the contact of their descendants with the colonists of Canaan, as it must have altered slightly in the course of the Israelites' sojourn in Egypt. We still do not know by whom, other than the Patriarchs, their language was spoken.

There remains yet one more track to follow. The Hebrews are supposed to derive their name from Eber whose numerous progeny is said to have settled in the region covering Syria, Mesopotamia, Eastern Asia Minor, and the Arabian Peninsula (Gn 10. 30). Traditionally, however, the word **עבר** is said to refer to Abraham's migration south-westward across the Euphrates: 'Your forefathers settled on the other side of the River from of old—Terah, the father of Abraham and the father of Nahor—and they worshipped other gods' (Jos 24. 2).

This general reference to 'other gods', coupled with the specification of two of them—**על זעו** or *ó Zeús* 'Zeús', worshipped by the three Patriarchs (Gn 17. 1, 28. 3, 48. 3); **על פוס** or *Φοῖβος*, additionally recognized by Isaac and Jacob (Ib 31. 42, 53); together with the **תפוס** or *τίπος*, the sacred trappings associated with Laban's worship (Ib 31. 34)—gives, through my philological research, a sure clue to the identity of the Hebrew race as well as to the essentially Hellenic character of its religion and language. For the written word is like a fossil or an artefact: its form, if not its pronunciation, is fixed and permanent and lends itself to repeated scrutiny. So that philology can be the handmaid of archaeology.

I maintain that biblical Aramaic and Hebrew are demonstrably Greek, in grammar as well as in vocabulary.

True, distinct phonetic and morphological differences exist between almost all biblical words and their respective Greek homologues, but they are superficial and diaphanous. By contrast, the Hebrew homologues fully preserve their semantic identity with their Greek counterparts, notwithstanding that biblical Hebrew and ancient Greek developed apparently independently of each other during two eventful millennia. As

for grammar, there are one or two minor similarities which are obvious, whereas several fundamental resemblances have gone unsuspected.

If my theory be correct, it would automatically follow that the sister languages, Arabic and Aramaic, are affiliated to Greek; similarly, English and French—among other European tongues—must somehow be related to Hebrew. In fact, my theory establishes precisely that. Thus, Latin *ad* and אֶל, English *over* and עַל, French *sur* and עַל, are identical, two by two; and they are all easily traceable to Greek. Beyond cavil, the segregation of the Semitic from the Indo-European languages flies in the face of the philological facts and principles which I am about to prove. Indeed, it will emerge that just as knowledge of Greek is essential to the thorough understanding of the Bible, a better understanding of Greek would be achieved through knowledge of Arabic and Hebrew.

Admittedly, the logical conclusions of my philological theory—geographical, historical, racial, religious, and social—are far-reaching and revolutionary indeed. Yet their apparent strangeness is due to generations of neglect and prejudice, and should not deter scholars from apprehending the perceptible reality which sparkles in the brilliant light shed by my conclusive demonstration. It is positively astonishing that no one has hitherto suspected the *identity* of these two languages—a fact which raises a strong presumption against the soundness of my theory—especially as, a common alphabet apart, there have been in the course of the past twenty-three centuries many a favourable opportunity for discovering any resemblance which might exist between them, that is to say:

1. Over two thousand years ago Jewish scholars translated the Scriptures into Greek, producing the Septuagint which has remained unchallenged as an authentic source of biblical exegesis.
2. About that time, as we have seen, the Spartans claimed kinship with the Jews.
3. Jews played a leading part in the development of the Hellenistic culture in Alexandria.
4. In the last two centuries of the Jewish State, many well-born and educated Jews affected Hellenism and tried to spread the Greek way of life among their countrymen (IMacc 1. 11-15).

5. Josephus wrote his autobiography, the tract against Apion, the *Jewish War*, and the *Antiquities* in Greek—as well as in Aramaic or Hebrew—the Greek versions being the only ones extant.
6. The Apostles who introduced the Messianic creed into Greece and the Asiatic-Greek or Continental settlements discussed the Pentateuch and the Prophets in Greek, provoking widespread interest in the Scriptures among the Greeks.
7. A large number of Talmudic words were borrowed from Greek, and many of them have kept their original form and exotic flavour, rendering obvious the existence of a mixture or amalgam.
8. Jewish scholars have learned Greek in order to gain direct access to the Septuagint and the works of Josephus, and the better to understand the Talmud.
9. Jewish scholars, well-versed in Hebrew, ushered in the Renaissance by translating the Greek classics into Arabic.
10. At that time Muslim scholars, whose mother tongue was Arabic, studied Greek.
11. Since then countless classical scholars of all nationalities have spent all their academic lives at the universities of Europe and America in the study of Arabic and Hebrew.
12. Homer and the New Testament have been translated into Arabic and Hebrew.

None of these thousands upon tens of thousands of learned men in different climes and succeeding ages has ever ventured to suggest that these three languages are genetically interrelated, let alone that Hebrew is *identical* with Greek.

There were those who—like W. Muss-Arnolt—discovered a limited number of Greek words with Semitic affinity, and promptly classed them as borrowed (*On Semitic Words in Greek and Latin*, 1893). This, in deference to the time-hallowed dogma which has erected a barrier—not less forbidding because bogus—between the Semitic and the Aryan languages.

At the opposite pole stood Revd. John Parkhurst, author of *An Hebrew and English Lexicon without Points*. He lived two hundred years ago and supported the untenable Rabbinical theory that Hebrew was the *lingua primaeva*, the mother of all tongues, including Greek (*Midrash Rabba Bereshith*, chaps. 18 and 31; *Yerushalmi, Megilla* 1. 11). Sheikh Muhammad Ahmad Mazhar

—a scholar of the Ahmadiyah sect—on the other hand, contends that all languages—including Chinese and Greek—derive from Arabic, the language of the Koran.

There exists a third school which has attempted to build a bridge between the Chamito-Semitic and Indo-European languages—one of its foremost exponents being A. Cuny, author of *Invitation à l'étude comparative des langues indo-européennes et des langues chamito-sémitiques*.

Lastly, Professor Cyrus H. Gordon—a scholar of broad vision and deep understanding—holds that the Hebrew and the Hellenic cultures were twins.

On going to print, I learnt of Professor Saul Levin, of Harper College, State University of New York, Binghamton, New York, author of *The Indo-European and Semitic Languages*—an exploration of structural similarities related to accent, chiefly in Greek, Sanskrit, and Hebrew. On p. 8 he writes:

... many things still puzzled me—above all, why were the correspondences closer between Greek and Hebrew than between any other Indo-European and Semitic languages? Just because I knew these better? Slowly I discovered that in many respects Sanskrit rather than Greek affords the more cogent parallel to Hebrew.

Thus, I venture to submit with hesitation (not knowing Sanskrit), was this courageous *scientist* shunted off τῆς ἀληθείας ὁδός (the way to truth) and away from the reality that Hebrew is Greek; although he broke free of the shackles of traditional linguistics, refused to join in the wild goose chase of proto Indo-European and proto Semitic, and tackled directly Greek and Hebrew texts.

My research over thirty years has been conducted independently of others. Starting from scratch, I have consistently investigated the language of the Bible by the language of the Bible, with the assistance of Arabic and the Septuagint. I have worked autonomously throughout, fashioning and re-fashioning my own laws as I went along. In the result, I have been led irresistibly to the following conclusions:

I. That about four thousand years ago the whole of the Middle East was overrun, colonized, and controlled by Greek and allied tribes.

II. That the Hebrews were Asiatic Greeks—ἀβροί and ἡπειρώται, probably the Khabiru and Hepiru of Syrian and Egyptian annals—and that their language was Continental Greek.

III. That, judging by the proportion of epic and poetic homologies, and by the primitive grammatical structures to be found in the Bible, one is impelled to the conclusion that the ancestors of the Jews must have been among the noblest and/or the most ancient of the Hellenes, and that they spoke a language far more ancient than classical Greek.

IV. That the Philistines were colonists, continuously flowing in from the mainland of Greece and the adjoining islands, who settled on the southern shore of Canaan—ἡ παράλος γῆ, פְּלִשְׁתִּים the Asiatic Πελασγίη—and were consequently called οἱ Πελασγοί, פְּלִשְׁתִּים as distinct from the עִבְרִים (ἡπειρώται). 1684

V. That when the Hellenic affinity of the Phoenicians had long been forgotten, it was assumed that the identity of the Greek with the Phoenician alphabet was simply a matter of borrowing (Herodotus 5. 58).

VI. That the inhabitants of Iraq (ἄραρος), Syria, and Arabia (ἐρημία) are mainly of Scythian and Cimmerian origin.

VII. That the Helots were Israelites (Ob 20).

VIII. That the Hebrews worshipped Greek gods and followed Greek customs.

IX. That Hebrew has a multiplicity of unsuspected dialects and homonyms.

X. That many proper nouns in the Bible—whether divine, ethnic, geographical, or personal—resemble Greek proper nouns, while others have Greek adjectives and common nouns as homologues.

XI. That certain Greek words, pronounced by Continental Greeks differently from their European brethren, found their way back to Greek in a spelling conforming to their Continental pronunciation. I call them atavisms.

XII. That certain non-biblical words found in Rabbinical writings can be proved to have been used in biblical times.

XIII. That the Ashkenazi and Yemenite pronunciations—like the Baghdadi and the Sephardi—are as old and as genuine as Greek itself.

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XIV. That Judean and Ashdodite were not more different one from the other than Hebrew is from Arabic or Aramaic.

XV. That only by my theory is it possible to establish securely the true meaning of obscure biblical words, and the right interpretation of puzzling passages.

XVI. That only through the knowledge of Hebrew and Arabic is it possible to attain a finer understanding of Greek.

XVII. That the Jewish, the Christo-European, and the Islamic cultures—the triple aspect of modern civilization—all originate from Hellas.

II. MODUS OPERANDI

FROM early age I have been familiar with the Bible. Hardly a day passes by but I quote it or read it. Indeed, it is part of my make up and the very texture of my thinking. My learned and wise father, Isaac Benjamin Ezekiel Yahuda, taught us—my younger brother Solomon, my two elder sisters, and myself—the whole Old Testament when we were children. My brother Solomon and I learned the New Testament by stealth from a Hebrew translation in my father's private bookcase.

For years the distant biblical past was vividly present in my mind; I actually lived in it within sight of the Pyramids. So much so that, together with a passion for the Bible, I developed a natural animosity towards the Greeks and the Romans, on account of their cruelty to my persecuted ancestors, within our beloved land and outside it, the consequences of which are felt to this day. Strangely enough, that aversion did not extend to the Egyptians who were our hosts, as their ancestors had been the hosts of our forefathers during three periods of their history (Dt 23. 8).

My feelings were so strong that it did not even occur to me to learn Greek, although I knew that it played an important rôle in our civilization, and that it had influenced deeply post-biblical Hebrew. Nor could I bring myself to pick up more than the minimum of Latin necessary for my legal education and practice. They are forcibly expressed in the following passage:

Ce qui le révolte comme intolérable dans ces parages historiques, ces vestiges sacrés d'un temps glorieux, c'est que deux des trois colonnes pures [of the Capernaum synagogue] ont été profanées par des textes, l'un grec, d'une vingtaine d'années, l'autre latin, tout récent, incisés dans le corps des colonnes. Du grec et du latin — rien de plus insultant! (*La Palestine Revivante*, p. 59, Tangier, 1928.)

I still resent the inscriptions referred to, and consider them now—as I did when I first saw them over fifty years ago—to be sheer vandalism. But not because they are in Greek and Latin; I would not react differently if by some misfortune the third column were similarly outraged in Hebrew. However, my feel-

ings towards the Greeks and the Romans have altered radically since. I realize now that our differences were fratricidal—as fratricidal as the siege of Troy—because I am convinced that the Jews are of Hellenic descent. This is how the revolutionary change has come about.

In the early thirties, after the publication of *Law and Life according to Hebrew Thought*, I began to be interested in biology as a hobby. In the course of my desultory study of the subject, I came across a few Greek words which bore a striking resemblance to biblical Hebrew, and I jumped to the conclusion that the Greeks had borrowed them from us. So I toyed with the idea that one day I might make a systematic comparison between the two languages. In those days I was still under the spell of traditional scholarship and, like everybody else, implicitly believed that Semitic languages were Semitic and Aryan languages were Aryan, and that never the twain could mix. Yet I thought it would be interesting to compile and explain an exhaustive list of similar words, if only to show how little or how much Hebrew had influenced Greek before the advent of Alexander, seeing that the influence the other way about was considerable in the wake of his conquests. Little did I know what the actual results of my research would show.

I was so ignorant of Greek then that I only knew the first few letters of its alphabet, which I had picked up incidentally in the course of my elementary mathematics and geometry. I remember asking my friend, Mr. Gerald Emanuel, in a City tea-shop to write the full alphabet for me at the bottom of a partly used sheet of paper. This was in 1932–3.

The years rolled by during which the project remained in abeyance. But when I had published *New Biology and Medicine* (1951), I was able to devote my leisure hours almost entirely to the random links which I suspected existed between biblical Hebrew and Greek. After acquiring a smattering of grammar, I plunged straight into the Septuagint, relying exclusively on my memory of the original for the meaning of the numerous passages I selected to read. Then I read Homer in conjunction with the Bible: about one page of Greek and its translation, line by line and sentence by sentence, and a chapter from the Old Testament—starting with Genesis and the first book of the *Iliad*, and finishing up with the last book of the *Odyssey* and the Second Book

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Thirdly, certain Greek letters dialectally exchange one with the other—e.g. κ with τ, ο with α, σ with δ—a phenomenon reflected in the following Graeco-Hebrew homologies: οἶκος (Foîkos) בית, εἰς (Eis) אֶל, εἰς (Eis) אֶל, εἰς (Eis) אֶל, πηδῶν (Pedōn) פֶּסֶד.

Lastly, mark the strange metamorphosis in the Hebrew words, whereby the suffix in Greek turns into a prefix in Hebrew, e.g. ὄραμα / מראה, αὐλισμός / מלח, αὐλισμα / מלח/מלונה—respectively from ὁράω / ראה and αὐλιζομαι / התלונן/לין/לח.

1006 Early in my research I looked for tests whereby to check the accuracy of homologies and to assess their significance. As the number of tests discovered increased, so did the efficacy of their application and my confidence in my theory. From the beginning I leaned heavily on Arabic; occasionally the Septuagint came in useful. Two examples will suffice here. — 628 ex

6127 According to my phonetical rules, (שלח) is a safe homologue of στέλλω. This is corroborated grammatically by the fact that the compound (שלח) is homologous with the compounds ἀποστέλλω, ἐπι- and ἐξαπο-. Yet what confirms these homologies beyond a peradventure, and at the same time lends strong support to my theory, is that ἀποστέλλω means *doff* as well as *send away*, and that שלח bears the former meaning. The significance of this combined homology lies in its semantic variation, coupled with phonetic similarity. But for their correlation to Greek (as aforesaid), there would be no reasonable explanation why these two words (שלח) and שלח—so closely homophonous that they might well be taken for homonyms—should bear such different meanings, especially as they belong to two sister languages. Such confirmation and support are reinforced by other combined homologies; one of them—κουφίζω/خفف (כפץ)—is dealt with elsewhere in detail; another is ὠρα/خريف (חרף). — καβερτ

Again, according to my rules of phonetics, כִּבֹּד—as well as its variant כְּבוֹד—homologizes with ἡπατος, the genitive of ἡπαρ, whereas כְּבוֹד is the true homologue of κῦδος. Now the Septuagint renders כְּבוֹד in Gn 49. 6 by ἡπαρ. This is justified by the usage of reduplication, as part of the general context. But it looks as if the translators read the word in Genesis כִּבְדִּי and

not **כְּבֹדִי**—Ashkenazi fashion—as reduplicating **נִפְשִׁי**. Because the same rendering is not maintained in a similar text—that is, Ps 16. 9—where **כְּבוֹד** is unaccountably rendered by $\kappa\acute{\alpha}\lambda\omicron\sigma\sigma\alpha$, although **כְּבוֹדִי** here reduplicates **לִבִּי**. Elsewhere **כְּבוֹד** is rendered by $\delta\acute{o}\xi\alpha$ (instead of $\kappa\acute{\upsilon}\delta\omicron\varsigma$), where—it is submitted—the context demands $\eta\kappa\alpha\rho$. However, it is highly significant that, through my theory, it is possible to correct the Septuagint by the Septuagint, and to understand the Bible by the Bible.

It is such discoveries that cured me of Graeco-Hebraic dyslexia and enabled me, by the formulation of a series of simple rules of phonetics and morphology, to read a Hebrew word as if it were its own variant, e.g. **הָרָה** and **עָרָה**, **נָדָב** and **נָדָר**, **אָבִי** and **אָב**, **נָאֵל** and **מָרְאָה**, **מָרְאָה** and **מָרְאָה**, **נָאֵל** and **נָאֵל**, **לַחֵף** and **לַחֵף**, **לַקֵּץ** and **לַקֵּץ**. Looking at such words, pair by pair, I began to find it natural that they should prove to be identical—despite differences in literal composition, pronunciation, scale, or gender. To me, **נִפְתּוּלֵי אֱלֹהִים וּנְפִתְלָתִי** not only means **מַלְחָמַת אֱלֹהִים וּנְחִמָתִי**, but also reads it. Again, I cannot imagine **נִשֵּׁר**, meaning an eagle, blowing a horn (Hos 8. 1), but rather a herald; so my thoughts rush to $\kappa\eta\rho\upsilon\zeta$, $\kappa\eta\rho\upsilon\kappa\epsilon\upsilon\omega$, and **נִשֵּׁר**. On the other hand, I detected new homonyms, and learned to distinguish between words of close similarity, e.g. **נִשְׁקָף** and **שְׁקָף**, **הִלֵּךְ** and **לִוּ**, **בָּא** and **הִבִּיא**. In other words, familiarity with the Bible ceased to breed oversight, and taught me to see the Greek word through its Hebrew disguise, and vice versa; e.g. $\acute{o}\rho\alpha\omega$, **רָאָה**, $\acute{o}\rho\alpha$ - $\mu\alpha$ /הִרְאָה; $\acute{o}\rho\omicron\varsigma$ /הָרָה, $\acute{o}\rho\omicron\varsigma$ /הָרָה; $\acute{o}\pi\lambda\omicron\nu$ /חָבַל, $\acute{o}\pi\lambda\omicron\nu$ /חָבַל; $\acute{\alpha}\pi\tau\omega$ /כָּפַת, $\acute{\alpha}\pi\tau\omega$ /כָּפַת; $\acute{o}\pi\tau\acute{\alpha}\nu\iota\omicron\nu$ /חֲבִית, $\acute{o}\pi\tau\acute{\alpha}\nu\iota\omicron\nu$ /חֲבִית, $\acute{o}\pi\tau\acute{\alpha}\nu\iota\omicron\nu$ /חֲבִית; $\acute{\alpha}\gamma\lambda\alpha\iota\zeta\omega$ /עֲלֵץ, $\acute{\alpha}\gamma\lambda\alpha\iota\zeta\omega$ /עֲלֵץ, $\acute{\alpha}\gamma\lambda\alpha\iota\zeta\omega$ /עֲלֵץ.

Indeed, there are quite a few words in the Bible that are written and pronounced in more than one way, and we know of one occasion where a mere lisp cost many lives (Jud 12. 6). But the significance of these differences and of the differences in the names of several peoples and places has eluded the exegetes (Gn 14. 2, 3, 28. 5 Dt 2. 11, 20, 3. 9, 4. 48).

Hunting for homologies was, is, and will ever remain a most exhilarating exercise. It has all the excitement of the chase—and its hazards. It is never dull or fruitless; for even if one gets

off the trail, one is more likely than not to gain some incidental or adventitious benefit. Indeed, often enough you look for China and discover America; phlogiston may elude you, but you come upon oxygen; you are prospecting for diamonds and uncover a nugget. Occasionally, the process is precipitate, one genuine homologue leading to another with the succession of a chain reaction. Let me give an example which I vividly recall.

In my desultory reading of the Septuagint at random, I came across the phrase *δέρρις τριχίνη* for *אֲדָרְתָּ שֶׁר* (Zach 13. 4). It occurred to me—not for the first time or the last—that here was a word, *δέρρις*, which approximated the Hebrew *אֲדָרְתָּ* so closely that the similarity must have struck the translators as odd. In fact, I had then and have time and again since wondered whether the authors of the Septuagint had sensed or known that a relationship of sorts existed between the two languages. However, as usual, I placed myself in their position and reached for *Woodhouse*, to find out the range of synonyms from which the translators had picked out this particular word. Which led me to *δορά*. In a flash the passage in Esther 1. 6—*עַל רִצְפָּה בַּהֶטֶר־יָשָׁה וְדָר וְסִתְהָרָה*—sprang to mind. Without much delay, I formed the homologies: *בַּהֶטֶר* *βάθος*, *יָשָׁה* *ἵστος*, *דָּר* *δορά*, *סִתְהָרָה* *γέρον*. Accordingly, some floors were paved with polished stone, others were matted or covered with rugs. This is far from the gaudy and fantastic emeralds and pearls of the Septuagint—even as far as factual reality can ever be from wild fiction—although the actual floor-coverings must have been as precious as any ever produced in Persia, to match the couches of gold and silver provided for the royal guests.

However, three out of the four homologies soon led to three other genuine homologues, and *יָשָׁה* in our context proved to be a variant of *שֶׁשׁ*. Thus: *סִתְהָרָה* *γέρον* automatically suggested *γέρον*, *סִתְהָרָה* Ps 91. 4; the quasi-homophonous neighbour of *ἵστος* yielded the homology *ἵστος* *שֶׁשׁ* Gn 41. 42; and when I looked up *δορά* in the Dictionary, I saw the phrase *δορά σατύρου* which I preferred to *δέρρις τριχίνη* for *שֶׁר אֲדָרְתָּ*, having regard to the homology *Σάτυρος* *שֶׁר* Lev 17. 7. So once more I corrected the Septuagint by the Septuagint!

Another example springs to mind. Once I discovered that *אֲשָׁה*, the homologue of *φόρημα*, must have meant 'harp' in ICh

15. 22 and 27, I automatically and spontaneously leapt to the conclusion that the verbs סָרַס (Ib 15. 22) and סָרַסְתָּ (Ib 15. 27) were homologues of $\psi\acute{\alpha}\lambda\lambda\omega$. How could I react otherwise? All the ten verses of the passage concerned (19–28) deal exclusively with music, and nothing could be simpler or more natural than to conjure up strumming. Turning to the N.E.B., it is understandable that the translators should have found the phrases יָסַר בְּמִצָּחָא and $\text{הִשְׁרָה הַמִּצָּחָא}$ 'obscure'. In fact, I offered to put my discoveries at their disposal, but the offer was not accepted.

To resume the narrative, the grammatical issue still eluded me. Gradually, I collected valuable data; for instance: that the dative case exists in Hebrew; that the masculine plural is the same in Hebrew and in Greek—save that in Hebrew it has a terminal ל , and the last syllable is pronounced as the diphthong oi is pronounced in modern Greek; that, generally, a Greek compound verb is a homologue to a Hebrew compound verb; that, generally, a verb ending in $-\zeta\omega$ is equivalent to a compound verb in Graeco-Hebrew homology, i.e. that the suffix $-\zeta\omega$ is equivalent to a prefixed preposition; that sometimes a verb in the Middle Voice is a homologue of a verb in the construction הִתְפַּעֵל ; and so on.

Suddenly, I realized that the MV existed in Hebrew. It struck me that, to indicate the reflexive character of the MV, its terminations in the singular ($-\mu\alpha\iota$, $-\sigma\alpha\iota$, $-\tau\alpha\iota$) should read dialectally: $-\mu\text{oi}$, $-\sigma\text{oi}$, $-\tau\bar{\omega}$ (for $\alpha\upsilon\tau\bar{\omega}$), in conformity with the peculiar Hebrew phenomenon of occasionally adding to the verb the personal pronoun in the dative case. It then occurred to me that the terminal $-\mu\iota$ might be a variant of $-\mu\text{oi}$, as is ל in IIS 18. 12 a variant of לִי (cf. Ib 18. 5). Another sudden realization was that the עָבַר in Hebrew is equivalent to the Aorist and the Imperfect in Greek, with the omission of the syllabic augment—as often happens in Homer.

But the real break through came when I discovered that many of the verbs beginning with ל are homologues to verbs in $-\mu\iota$ or in the MV. This was followed by two interconnected discoveries: that the formation of the Future and the Construct is but an example of the suffix/prefix phenomenon which I discovered earlier; and that the Aorist exists in Hebrew—the הִתְפַּעֵל being the counterpart of the augment—since the structure of the

last syllable in the Aorist is similar to that in the Future, e.g. λύσω, ἔλυσα; ΠΥΞΗ/πιστεύ-σ-ω, ΠΥΞΗ-ἡ/ἐ-πίστευ-σ-α.

In the meantime the homologies multiplied past counting, with parallel Arabic involvement; so that I now estimate that nine out of ten different words in the Bible have demonstrably sound Greek homologues. What consolidates the cumulative evidence afforded by their large numbers, is the quality of the homologies. Besides reinforcing each other, they resolve many puzzles and indicate that the Greeks and the Hebrews had in common some customs and some religious beliefs, while the Hebrew language emerges from these homologies much richer and even more beautiful than it is at present acknowledged to be. Yet the benefits of these homologies are by no means one-sided; for certain important advantages accrue to the language and history of Hellas. Actually, the whole complex is consistent and only consistent with two propositions, that is: that biblical Hebrew is Greek, and that the Hebrews were Asiatic Greeks. In fact, the outcome of my laborious, extensive, and elaborate research may be summed up in a brief sentence: Hebrew is Greek with a mask on.

III. THE FOUNDATIONS

AN ordinary document sets out in ordinary language more or less precisely what the writer wishes to record or to communicate to some particular person or to all and sundry. But when a secret agent intends to impart some confidential information to a distant colleague exclusively, and at the same time wishes to make sure it is not understood by anyone else into whose hands the document which contains it might stray or fall, he uses cryptic terms or a cipher, or both.

Now any ordinary writing in a hitherto unknown language partakes of the nature of such a confidential document, not because of the writer's intention to conceal its subject-matter from prying eyes, but on account of the would-be reader's ignorance of the writer's language and/or script. To understand and interpret its contents, therefore, the would-be reader must begin by deciphering the document. He must treat the letters as mere symbols—which, in fact, all letters are—and endeavour to substitute for them the sounds and syllables which they originally represented.

As for the language of the Bible, it is familiar enough; yet its relation to Greek, if any, has been—albeit unintentionally—rather concealed and altogether forgotten. So that, to all practical intents and purposes, Hebrew must be deemed to be an unknown ancient language as far as this mysterious relationship goes. Accordingly, the glossological exploration herein embarked upon does not lie exclusively in the field of pure linguistics. It partakes of the art and science of decoding—that is, treating Hebrew letters and vocalization as if they were strange symbols come down from the distant past, and substituting for them suitable Greek letters and syllables.

That is why it is of the first importance and fundamental to compare the alphabets concerned, to classify the interchanges of letters and vocalization in the Bible itself, to ascertain—as far as possible—the pronunciation of Hebrew and Greek, and to list the dialectal and other changes undergone by the Greek letters. These factors, and especially the interchanges in the Bible and in Greek—the כ"ף and ע"ב of my theory—constitute the

starting-point and basis of my novel inquiry into the semi-solved Champollionic riddles which emerge from the biblical palimpsest. Indeed, their proper exploitation has turned what began as a desultory and amateurish quest into a systematic and scientific investigation, resulting in a series of theorem-like Propositions.

Proposition I. The Greek and Hebrew alphabets bear a striking resemblance to one another, in the order of letters, their names, shape and pronunciation.

א	אלף	'	α	ἄλφα	ألف عَمْزَة	'
א	„	'	'	spiritus lenis	عَمْزَة	'
א	„	mute	α	ἄλφα	ألف	
ב	בית	b	β	βῆτα	باء	b
ב	בית	b	Ϝ	δίγαμμα (Vau, v)		
ג	גמל	'g	γ	γάμμα	جيم	'g j
ג	גמל	g			ش	g
ד	דלת	d	δ	δέλτα	דال	d
ד	דלת	d			דال	d
ה	הא	h	ε (η)	ἐ ψιλόν	حاء	h
ה	„	h	'	spiritus asper	„	„
ה	„	mute	ε	ἐ ψιλόν	„	„
ו	וה	w	Ϝ	δίγαμμα (w)	واو	w
ו	„	mute	ω	ω μέγα	„	„
ז	זי	z	ζ	ζῆτα	زاي	z
ח	חית	h	(η)	ῆτα	حاء	h
ט	טית	t	θ	θῆτα	طاء	t
י	יוד	y	ι	ἰῶτα	ياء	y
י	„	mute	ι	„	„	„
כ	קף	k	κ	κάππα	كاف	k
כ	קף	k	χ	χεῖ, χῖ	خاء	k
ל	למל	l	λ	λάμ(β)δα	لام	l
מ	ממ	m	μ	μῦ	ميم	m
נ	נן	n	ν	νῦ	نون	n
ס	ספס	s	σ	σάμπι		
ע	עץ	'			عين	'
פ	פה	p	π	πεῖ, πῖ	ع	
פ	פה	f	φ	φεῖ, φῖ	فاء	f

צ	צדי	§			ص	صاد	§
ק	קוף	q	ρ	κόππα	ق	قاف	q
ר	רש	r	ρ	ῥῶ	ز	زاي	r
ש	שין	š	σ	σίγμα	س	سين	■
ס	שין	ś			ش	شين	ś
ת	תו	t	τ	ταυ	ت	تاء	t
ת	תו	ṭ			ث	تاء	ṭ
		ξ	ξει, ξι				
		υ	ὕ ψιλον				
		ψ	ψει, ψι				
					ض	ضاد	ḏ
					ظ	ظاء	z

An example of *τ* pronounced *ῥ* is the homology οἶκος/תֵּיבָה, thus: οἶκος, originally φοῖκος → φοιτος (κ and τ interchange dialectally) → φαιτος (ο changes dialectally into α) → φαιτ (by apocope) → תֵּיבָה. Another example is ῥήτρα, φράτρα/תֵּיבָה.

γ is pronounced like ν before the palatals—γ, κ, χ—and before ξ; a phenomenon reflected in Graeco-Hebraic homology.

ζ is a double-consonant composed of δ and σ, but opinions differ as to whether the δ preceded the σ or vice versa. Hebrew seems to suggest that both views are correct; for the homologue of ζῆτα, צדי or צד—which frequently interchanges with it—indicates by its name that the order of composition was σδ. The Septuagint, however, refers to it as ΤΣΑΔΗ in Thr 1. 18, 2. 18, 3. 52, 4. 17; and the Ashkenazim pronounce it ts or δσ—which reverses the order—while the Graeco-Hebraic homologies are divided, some exemplifying one order, others the reverse order.

In ancient Athens ῥτα was an aspirate, which lends support to the guttural pronunciation of its homologue, תֵּיבָה, either like ח or like כ/خ. But the aspirate letter in Hebrew is ת.

θῆτα is the homologue of תֵּיבָה; but θ sounds like ת or ת—as pronounced the Baghdadi way—and not like ט. As a matter of fact, θ was used for ת by the Septuagint in BHΘ (Thr 1. 2), ΔΔΔΕΘ (Ib 1. 4), THΘ (Ib 1. 9), ΘΔΥ (Ib 1. 22)—and similarly in the following chapters—while τ stood for ט.

Θ has been equated with ϑ, which is a form of *sigma*, because תֵּיבָה is the homologue of σάμπι, thus: σάμπι → σαμπι (by vowel/consonant metathesis) → σαμικ (π turning dialectally into κ) → תֵּיבָה.

Similarly, Ψ has been equated with σ , because Ψ and $\sigma\acute{\iota}\gamma\mu\alpha$ homologize, thus: $\sigma\acute{\iota}\gamma\mu\alpha \rightarrow \sigma\acute{\iota}\mu\alpha$ (γ drops out occasionally) $\rightarrow \sigma\acute{\iota}\nu\alpha$ (μ and ν interchange in Greek) $\rightarrow \sigma\acute{\iota}\nu$ (by apocope according to rule) $\rightarrow \Psi$.

Originally, Ξ used to be written $X\Sigma$, and $\Phi\Sigma$ instead of Ψ . This is reflected in Graeco-Hebraic homology, thus: $\xi\acute{\upsilon}\lambda\omicron\nu$ (*block-head*)/ בְּסִילָה Eccl 2. 16; $\xi\eta\rho\acute{\alpha}$ (*dry*)/ יָבֵשׁ Lev 16. 22; $\psi\iota\lambda\omicron\iota$ (*light troops, unarmed soldiers, bare-headed, without helmet*)/ בְּסִילִים Jud 3. 19, 26; $\psi\epsilon\upsilon\delta\omicron\varsigma$ (*lie*)/ בִּזְיָב Ib 16. 10 (π and κ , δ and β , interchange dialectally—or ν and β interchange according to rule (as in $\kappa\upsilon\delta\omicron\varsigma$ /כְּבוֹד), and $\delta\omicron\varsigma$ drops out by apocope—while σ turns into י according to rule (as in $\acute{\alpha}\phi\alpha\nu\acute{\iota}\zeta\omega$ /אֶפְסֵי)).

Moreover, ϵ and υ had (and still have in modern Greek) similar sounds to α and \omicron respectively, while \omicron was used as $\omicron\upsilon$. To this day the Ashkenazim pronounce בֵּית or בֵּית , and כָּלֶם ; similarly, יֵית is pronounced in the vernacular בֵּית , and the Iraqis pronounce $\text{قَدَام قَدَام, كَلِم كَلِم, كِتَاب كِتَاب}$. Again, the masculine plural in Hebrew is formed by adding a mute י (plus terminal ן) to the singular, compared with the addition of α in Greek (pronounced like mute י in modern Greek). Lastly, the homologues of the verbal adjective $\mu\iota\sigma\theta\omega\tau\omicron\varsigma$ are שָׂכִיר Ex 22. 14 (*hired servant*) and שָׂכֹר Neh 6. 13 (*hired, hireling*); while the homologue of $\acute{\alpha}\gamma\iota\sigma\tau\omicron\varsigma$ (*hallowed*) is קֹדֵשׁ Ex 29. 31 in Hebrew, קֹדֵשׁ Dan 4. 5 in Aramaic, and قُدُوس قُدُوس in Arabic.

$\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\omicron\varsigma$ (*with two sounds*) refers in Greek to the union of an open vowel with a close one. But in both Arabic and Hebrew it refers to a double-letter, because it is the homologue of شَدَّ as well as שָׁדָד , thus:

$\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\omicron\varsigma \rightarrow \delta\acute{\iota}\phi\theta\omicron$ (by apocope according to rule) $\rightarrow \delta\acute{\iota}\phi\theta$ (by vowel/consonant metathesis) $\rightarrow \delta\acute{\iota}\gamma\theta$ (π and γ interchange dialectally) $\rightarrow \delta\acute{\iota}\gamma\theta$ (θ converts into Ψ according to rule) $\rightarrow \delta\acute{\iota}\gamma\epsilon$ (\omicron turning dialectally to ϵ) $\rightarrow \text{שָׁדָד}$.

$\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\omicron\varsigma \rightarrow \delta\acute{\iota}\phi\theta\omicron\nu$ (by apocope according to rule) $\rightarrow \delta\acute{\iota}\theta\theta\omicron\nu$ (ϕ and θ interchange dialectally) $\rightarrow \delta\acute{\iota}\delta\delta\omicron\nu$ (θ and δ interchange dialectally) $\rightarrow \text{شَدَّ}$ (δ and σ interchange dialectally, and either converts into Ψ /ش according to rule (as in $\acute{\omicron}\delta\omicron\upsilon\varsigma$ /שָׁדָד),

σάξ/רש) → δδαν (o and a interchange dialectally) → شدہ
 (ν turns to א according to rule); cf. אֲבֹהַּ/Αἰδωνεύς,
 צִידֹן/Σιδών/صينه, אֲשֹׁן/سكون (ك forming a digraph, as σκ
 does in σκέπτομαι/شاف and σκῆπτρον/שבט).

II. א, ה, ו, and י—when mute—may be considered as vowels, although they do not actually function as such; for in Hebrew the function of vowels is taken over by points of vocalization, the principal of which are the following:

א	קמץ	א	פתח
ה/ה	צרי	ה/ה	סגול
ו	סורק	ו	קבץ
ו/ו	חולב		
י	חרק		
י.י.	קרא		

III. Hebrew pronunciation is most important to our inquiry.

Hebrew pronunciation is not uniform, either as regards letters or vocalization. In fact, there are no less than four distinct kinds of pronunciation of Hebrew, namely: the Ashkenazi, the Baghdadi, the Sephardi, and the Yemenite.

The most articulate and discriminating is the Baghdadi, according to which:

כ is distinguished from כ and pronounced like V, e.g. כָּבֵל

כ	כ	כ	כ	כ	כ, e.g. כָּבֵל
כ	כ	כ	כ	כ	כ, e.g. כָּבֵל
כ	כ	כ	כ	כ	כ, e.g. כָּבֵל
כ	כ	כ	כ	כ	כ, e.g. כָּבֵל
כ	כ	כ	כ	כ	כ, e.g. כָּבֵל
כ	כ	כ	כ	כ	כ, e.g. כָּבֵל
כ	כ	כ	כ	כ	כ, e.g. כָּבֵל
כ	כ	כ	כ	כ	כ, e.g. כָּבֵל
כ	כ	כ	כ	כ	כ, e.g. כָּבֵל
כ	כ	כ	כ	כ	כ, e.g. כָּבֵל

Moreover, it distinguishes between the various points of vocalization, except between קמץ and פתח or סגול and צרי, e.g. כָּבֵל, כָּבֵל. The independent אֲשֹׁן is pronounced like a short סגול; and the enclitic, like its homologue, سكون, or a consonant

whether the two interchanged letters in a given pair fail to interchange between themselves. Thus: נסכר/נסגר and סכר/סגר are two entirely different verbs, being the respective homologues of $\epsilon\gamma\kappa\lambda\epsilon\acute{\iota}\omega$ and $\epsilon\iota\sigma\chi\epsilon\iota\rho\acute{\iota}\zeta\omega$. However, in the verb נסכר/נסגר , both the λ and the ס replace the same letter, κ . This fact tends to prove that they are genuinely interchangeable. Similarly, in the verb סגר/סכר , both the λ and the ס replace the same letter, χ . This fact tends to prove independently that they are genuinely interchangeable. Furthermore, these two independent probative facts confirm each other and establish that λ and ס are definitely interchangeable in Graeco-Hebraic homology. Incidentally, these two facts also tend to show that κ and χ are interchangeable. Indeed, they are dialectally interchangeable, a third fact which further confirms the validity of the other two.

In the result, a firmly founded conclusion has emerged which serves to test the genuineness of other homologies involving κ or χ , e.g. $\kappa\upsilon\rho\acute{\epsilon}\omega$ and $\chi\omega\rho\acute{\iota}\zeta\omega$. It is not surprising to find that each verb has a homologue beginning with λ , namely, גר and גרש respectively. But we shall see that $\kappa\upsilon\rho\acute{\epsilon}\omega$ has another homologue, קרק , and $\chi\omega\rho\acute{\iota}\zeta\omega$ three other homologues: פרס , פרש , פרש — ק replacing κ , and פ χ . If these substitutes are genuine representatives, then פ and ק , ס and γ , λ and ק are likely to be interchangeable. As a matter of fact, π and κ , π and γ , γ and κ are dialectally interchangeable. Besides, we have seen that χ exchanges with ס and ק respectively in the homologies, λείχω/קח and λείχω/קקל .

Mark incidentally that occasionally a letter in the Hebrew word does not actually *represent* its counterpart in the homologue, but the dialectal alternative of the counterpart. For instance, in the homology θηρίον/גר , λ replaces θ , but it indirectly *represents* χ into which θ is dialectally converted.

Another interesting example is the double-homology, $\mu\acute{\epsilon}\gamma\alpha\varsigma/\text{גדל גרל}$. In the possessive case, $\mu\acute{\epsilon}\gamma\alpha\varsigma$ inflects into $\mu\epsilon\gamma\acute{\alpha}\lambda\upsilon$, and in the dative into $\mu\epsilon\gamma\acute{\alpha}\lambda\omega$; as if the nominative masculine were $\mu\acute{\epsilon}\gamma\alpha\lambda\omicron\varsigma$. Similarly, the feminine of $\mu\acute{\epsilon}\gamma\alpha\varsigma$ is $\mu\epsilon\gamma\acute{\alpha}\lambda\eta$, while the masculine plural is $\mu\epsilon\gamma\acute{\alpha}\lambda\omicron\iota$. In fact, it is on this basis that the adjectives גדל and גרל homologize with $\mu\acute{\epsilon}\gamma\alpha\varsigma$. Thus:

$\mu\epsilon\gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\varsigma$ (dropping the μ syllable or the initial syllable according to rule) $\rightarrow \gamma\alpha\lambda\omicron\lambda$ (replacing the final σ by the

terminal λ according to rule) $\rightarrow \gamma\alpha\delta\alpha\lambda$ (the first λ dialectally turning into δ) $\rightarrow \lambda\gamma\lambda$. Alternatively:

$\mu\epsilon\gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\rho$ (the terminal σ dialectally turning into ρ) $\rightarrow \gamma\alpha\delta\omicron\rho$ (λ dialectally turning into δ) $\rightarrow \gamma\alpha\delta\omicron\lambda$ (ρ dialectally turning into λ) $\rightarrow \lambda\gamma\lambda$ (cf. $-\gamma\alpha\varsigma$, $-\gamma\alpha\rho$, $-\gamma\alpha\lambda$, $-\gamma\alpha\lambda\omicron\varsigma$).

$\mu\epsilon\gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\lambda \rightarrow \gamma\alpha\rho\lambda$ (the first λ turning dialectally to ρ) $\rightarrow \gamma\alpha\rho\epsilon\lambda$ (\omicron turning dialectally into ϵ) $\rightarrow \lambda\alpha\rho\epsilon\lambda$ (γ turning into λ according to rule) $\rightarrow \lambda\gamma\lambda$.

Here, the letters λ and γ , which interchange with λ , do not interchange *inter se*; but they match as linguals.

The double-homology $\lambda\gamma\lambda, \lambda\gamma\lambda/\kappa\acute{o}\pi\tau\omega$ is entirely different: in it the interchanged final Hebrew letters do not replace the same Greek letter in the homologue. For the λ in $\lambda\gamma\lambda$ replaces the τ in $\kappa\acute{o}\pi\tau\omega$; whereas the γ in $\lambda\gamma\lambda$ refers to the thematic ω or the ϵ in $-\epsilon\iota\nu-\pi$ dropping out. Therefore, there is no question of λ interchanging with γ either directly or indirectly.

The above series of changes undergone by the Greek letters—consonants and vowels—have to be compared with the series of literal and vocal changes which occur in the Bible, in respect of both letters and vocalization; because these two sets of changes constitute the background to, and the basis of, Graeco-Hebraic homology. However, these accumulated changes are so numerous and various as to be useful solely as pointers in the search for genuine homologies. When examined and classified, they serve as foundations for rules or Propositions which record faithfully the different ways in which the changes actually exist. The rules do not themselves regulate the changes; they merely formulate certain observations of change-phenomena. As factual formulae of purely empirical character, they are capable of helping the investigator towards genuine homologies and away from spurious ones. Once tracked down in this manner, however, each homology must be subjected to several pragmatic tests, whereby it would be possible to reject or confirm it with a high degree of accuracy and certainty.

The significance of dialectal and other changes, both in Greek and in Hebrew, will spring into bold relief on examining three homologies: $\nu\alpha\acute{o}\varsigma/\lambda\alpha\lambda$, $\omicron\acute{\iota}\kappa\omicron\varsigma/\lambda\gamma\lambda$, $\pi\rho\acute{o}\varsigma/\lambda\gamma\lambda$. At first blush, a reasonable person would be inclined to concede the validity of the first homology. He might, with some strain or hesitation entertain

the *possibility* of the third being sound. But whoever—in his senses, that is—would be prepared even to *consider* the pretensions of the second? Admittedly, all that scepticism is to be expected at first sight, in spite of the semantic evidence. Yet, looked at in the light of dialectal changes, each one of these three homologies would and should—it is confidently submitted—*readily command absolute acceptance*.

To begin with, the Aeolian for *ναός* is *ναῶς*, and the Spartan *ναῖός*. Moreover, *ε* and *ο* are interchangeable. Then, the origin of *οἶκος* is *φοῖκος*, whereas *ο* and *κ* respectively change into *α* and *π*. Finally, here are the various guises of *πρός*: the Argive is *προτ(ί)*, the Arcadian *πός*, the Cretan *προτί*, the Cyprian also *πός*, the Doric *ποτί* and *ποί*, the Epic also *προτί* and *ποτί*; *περτ(ί)*, *πό*, *πόδ*, *πόα*, *πότ* and *πρές* are also found. The relevant variants for the homology in hand are *πός*, *πότ* (apocope of *ποτί*), *πόδ*.

IV. *The interchange of letters in the Bible is of fundamental importance to our inquiry.*

א ה א Job 34. 36	הכּי Gn 27. 36	ἰσά γε (γ γ β β)
אאלהי Jes 63. 3	האליה	κατακαλυφώ
אדר IR 11. 17	הדר Ib 11. 19	
אדרב IIS 20. 24 IR 12. 13	הדרב ICh 10. 18	
אשרי Jud 6. 15	השרי IIS 3. 18	σώξω
אין Gn 26. 9	הין Dan 10. 17	ῥῆ, ῥῆ, ῥῆ
אלו Dan 2. 31	הלא Gn 13. 9	ἰδού
אלתקא Jos 21. 23	הלתקה Ib 19. 44	
אשתוללו Ps 76. 6	השתוללו	
האררי IIS 23. 33	ההררי ICh 11. 35	ὄρεως, ὄρεως
ההחבר ICh 20. 35	ההחבר	συνάπτω
ברא IIS 12. 17	ברה Ib 13. 6	βρωσάω
ימלא ICh 18. 7	ימלה IR 22. 3	
מורא Ps 76. 12	מורה Gn 12. 6	μέγας
מרפא Jer 14. 19	מרפה Jer 8. 15	θεράπεια
נאק Ez 30. 24	נהק Job 6. 5	μακάσαι
פא Job 38. 11	פה Ib.	ᾤδε (ὦ-δε)
”	כה Gn 31. 37	”
פרא Job 24. 5	פרה Jer 2. 24	θηρίον
צובא IIS 10. 6	צובה Ps 60. 2	ξανθός
צנא Nu 32. 24	צנה Ps 8. 8	κατήκη
קרא Lev 10. 19	קרת Gn 44. 29	κυρέω

ו/ב	IIS 11. 3 בַּת-שֶׁבַע IR 14. 9 Jes 48. 16 K ICh 26. 18 Jud 5. 14	Ich 3. 5 בַּת-שֶׁבַע Ez 1. 18 Ps 129. 3 בְּרוּחוֹ IIR 23. 11 Prv 26. 3	γυνή
י/ב	Ob 12 Ps 73. 22 Ps 32. 4	Di 32. 35 Jer 26. 18 IIR 6. 25	πάθος ἀγρία ἐξέβλητος
כ/ב	Job 34. 36	Gn 27. 36	ἀρκίς
מ/ב	IIR 5. 12 K IIS 22. 16 Job 36. 15 IIR 20. 12 Jes 40. 7 Gn 21. 20	Q מעשרת Ps 18. 16 כַּעֲנוּ Jer 50. 2 Ib 42. 14 Jer 4. 29	βουή κόπος πένω ἐργάσμαι
פ/ב	Gn 38. 21 Dan 11. 24 Ps 68. 31 Jes 38. 12 Gn 4. 22 Ez 1. 18 Job 11. 8 Di 19. 5 Jes 10. 15 Prv 13. 11 IIS 7. 7	Jos 18. 8 Ps 141. 7 Joel 4. 2 Ps 144. 7 Dan 2. 33 Ex 21. 3 Prv 9. 3 Jes 17. 6 " Di 15. 7 ICh 17. 6	ὄδω σκέω ἐκείνω ἀποσώζω πείσσειν γυνή κόπος κόπος πυκάω δικαστήρ ἐκείνω
ד/ג	Ps 15. 1	Ib 84. 11	οἰκία
ז/ג	Ez 47. 13 Ez 25. 7	Jos 15. 4 Ib 26. 5	ὄδω (ὄ-δε) ἀπαγῆ
כ/ג	Ez 3. 24 IS 26. 8	Gn 8. 2 Jes 19. 4	κλείω, ἐγ- είσχειρίζω
ע/ג	Di 1. 17 Jer 30. 23 Jes 14. 9 Joel 2. 10 Ps 77. 17, 19	Ez 31. 18 Job 17. 8 Joel 2. 10 Ps 104. 32	μέγας ἐγείρωμαι ὀρεάω, -ίζω ", -ίσσω

ק/ג	Ps 5. 5 שאו Jud 14. 5	קרה Gn 44. 29 שקק Prv 28. 15	κυρέω φθέγγομαι
ס/ג	מגרה ICh 20. 3	משור Jes 10. 15 V.s. ב/ג	πρίων
ז/ד	אדרע Esr 4. 23 דבח Esr 6. 3 זבח דחב Dan 2. 32 זחב דחל Dan 5. 19 קפד Jes 14. 23 רעד Ps 104. 32	אזרוע Jer 32. 21 זבה Dt 12. 21 " " זקב Gn 2. 11 " " זחל Job 32. 6 קפח Ib 34. 15 רזו Jes 32. 11	χείρ βύω " " ξαιθός " " δείδω, δειλόομαι. ἀκανθώδης όρίζω, -αύζω. -ίσσω, -ίττω
ל/ד	מחמד Ez 24. 16 עד Ez 41. 20 " Ex 22. 8 Dt 30. 2	מחמל Ib 24. 21 על Ib 41. 17 אל IS 9. 9, 10	ἐπιθύμημα ἔως, ἄως εἰς, ἐς
צ/ד	פדה Ps 119. 134	פצה Ib 14. 7, 10-11	δείδομαι
ר/ד	גדל Dt 1. 17 גדד Gn 36. 36 דעואל Nu 1. 14	ערל Ez 31. 18 הדר Ib 36. 39 רעואל Ib 2. 14	μέγας θεοῦ εὐεργέτης
ה/ד	רעד Ps 104. 32	רעש Jud 5. 4	ἐκκαύω
ח/ד	בדיב Ez 9. 2 דור Gn 15. 16 דר Dt 32. 7 דור	בהיב IIR 23. 7 תר Esth 2. 12 " " " "	ἱμάτια δοῦλοχὴ " " " "
		V.s. ד/ג	
ו/ה	אקהל Gn 9. 21 פה Ez 40. 10, 12 פרעה Ex 32. 25 קצה IIR 19. 23 K ברעה Ex 32. 17 K	אהלו Ib 26. 25 פו Ib. פרעו (פעה) קצו (קצה) ברעו Q	αὐλὴ τῆδε, ὧδε παράσσω ἐσχατος κροτέω, σπρίζω
ה/ה	הוללו Ps 78. 63 הרס Jes 19. 18 " " ההרור ICh 11. 27 מבהלת Q	חלל Dt 20. 6 חרס Job 9. 7 חרסה Jud 14. 18 ההרדי IIS 23. 25 מבחלת Prv 20. 21 K	καινίζω ἥλιος " " ρόδοις

III. THE FOUNDATIONS

31

פצה Gn 4. 11	פצה Jes 14. 7	πετάνημι, ἀνα-
"	פתח Job 3. 1, 21. 19	"
פ ח ספה Prv 17. 28	שפם IIS 19. 25	ὑψηλῆς
אָרְנָה Gn 20. 12	אמנם Ib 18. 13	ἢ μὴ, οὐ μ.
ז א אָבְדָה Prv 27. 20 K	אבדן Q. Ib 15. 11	ἠδωμένος
הרה Jer 22. 18	אָדָן Ib	ἠδωμένος, ὁ
צפה Ex 36. 34	ספן Dt 33. 21	ἠδωνος
"	צפן Ps 119. 11	σκαπάζω
מִינֶה	צידן Gn 10. 19	"
ע ה אֶסְתַּחֲסָה Jos 15. 50	אסתמוץ Ib 21. 14	ξενός. Σιδών
גָּבָה Am 2. 9	נָבַע Jud 20. 10	κύβος
פדה Ex 13. 13	פדע Job 33. 24	δείδομαι
פצה Ps 144. 7	בצע Job 6. 9	ἀποσώζω
צִלְמָנָה Nu 33. 41	צלקנע Jud 8. 5	ἀλάμνα
פ ח חפה IIS 15. 30	כפה Jes 58. 5	κλίω
קָה Ps 66. 14	פסק Prv 13. 3	πετάνημι
פשה Lev 13. 5	"	"
ס ה סִידָד Jes 16. 9	סִידָד Jer 48. 32	ίσσος
ז ה IIR 6. 19	זאה Ib 6. 33	ἴδε
רבה Gn 7. 11 Hos 9. 7	רבה Ps 123. 4	μεγίστος
Ecdl 6. 1		
החלה Gn 13. 3	החלה Hos 1. 2	μέγιστος
	ה'ב ה'א ג.	
י י אֵלִי Zach 11. 15	אֵל Gn 15. 9	εἷς (εἷς)
אֵלִי IIR 24. 15 K	אֵלִי Q	εἷος, Boeot θιός
	Ez 17. 13	
אֵסֶה Jes 45. 2 K	אֵסֶה Q	ἀπειθύνω,
		κατασπύω
אֵהִיל Jer 4. 19 K	אֵהִיל Q	ἐλπομαι
אֵהִיל Jer 14. 14 K	אֵלִיל Q	ἐδωλον
אֵעִידָךְ Thr 2. 13 K	אֵעִידָךְ Q	ἀπιστός
אֵרְנָה IIS 24. 20	אֵרְנָה Ib 24. 18	
אֵרְוֶה IR 5. 6	אֵרְוֶה ICh 9. 25	ἐπιπροσφύειον
בִּיר Jer 6. 7 K	בִּיר Q	φρέαρ, φρεῖαρ
בָּבֶזֶת Gn 35. 8	בָּבִית Ib 50. 4	κακυτός
נִדְחָיו ICh 12. 15 (16) Q	נִדְחָיו K	ὄχθη

Jer 16. 16 K	דיגים	σαγηνεύς
„ Ez 47. 10	„ Jes 19. 8	
דושם Am 1. 3	דישו Dt 25. 4	δαΐζω •
ולד Gn 11. 30	ילד Ib 4. 23	βλαστός
חורם ICh 14. 1	חירם Q	Ἑρμαῖον
ICh 9. 10 K		
חלשה Ps 70. 2	חשה Ib 72. 12	ταχίζω, ταχύνω
وَحِيد	חיר Gn 22. 2	ένάς
וקפאון Zach 14. 6 Q	יקפאון K	πήγμα
יקצורו Q	יקצירו Job 24. 6 K	θερίζω
וקרות Zach 14. 6	יקרות	ψυχρότης
ישלו Job 12. 6	ישליו	γαληνιάω
להותי Q	להיתי Job 30. 13 K	μηκέτι
נטות Jes 3. 16 K	נטות Q	τατός, έν-
ענים Jes 32. 7 Ps 9. 19 K	עניים Q	πένης
עני Am 8. 4 K	עני Q	„
עני Job 24. 4 K	עני K	ἀνής
ענים Ps 9. 13 Prv 3. 34 Q	עניים K	εὐνοίος
עפרון ICh 13. 19 K	עפרון Q	ἀγοραῖον / forat
צפון Q	צפון Ps 17. 14 K	σκεπαστός
צפוני Ez 4. 15 K	צפוני Q	στυράς, σό-
כִּי Prv 31. 4	כִּי Jon 2. 5	οὐ, οὐα, οὐχ
כִּי ICh 2. 6	כִּי Ex 26. 1	ἐλουργμα
ארטא Dan 5. 16	„	„
כִּי Jes 50. 6	כִּי Ex 21. 3	γυῖον
עיה IS 31. 10	עפה ICh 10. 12	„

והרוב והא

כִּי Dt 12. 21	כִּי Thir 2. 21	רש
ובח Jes 34. 6	כִּי Ib.	σφάγιον
כִּי Hab 3. 18	כִּי התעלס Prv 7. 18	ἀγλαίζω
כִּי IIS 7. 10	כִּי רוע Job 26. 12	φρικάζω, -ίζω
כִּי Job 36. 2	כִּי צעיר Ib 32. 6	μικρός
זעק Ps 142. 6	כִּי צעק Ib 88. 2	κωκύω
זעק Jos 8. 16	כִּי נצעק IS 13. 4	συνάγω
מזער Jes 10. 25	כִּי מצער Gn 19. 20	μικρός
עלו Hab 3. 18 Ps 68. 5	כִּי עלך Ib 9. 3, 68. 4	ἀγλαίζω

ס/ו IIS 22. 8	רוש Ps 2. 1	φρικάζω
„ Dt 2. 25	רעש Jes 13. 13	„
„ „	געש IIS 22. 8	„
	ו/ד ו/ג V. 1	
כ/ח Job 16. 4	הכביר Ib 35. 16	καθάπτω
חנ Gn 33. 5	כון Dt 32. 6 Job 31. 15	γεννάω
חפה IIS 15. 30	כפף Jes 58. 5	κύπτω
מחיר Dt 23. 19	מכר Nu 20. 19	χρημα
	Prv 31. 10	
פה Ps 11. 6	פף IS 10. 1	πρόχοος, -χους
ע/ח IS 20. 38	עוש Joel 4. 11	ταχύνω, -χίζω
המר Jes 5. 10	עמר Ex 16. 36	χοϊνίξ
חרר Jer 17. 6	עריר Gn 15. 2	χέρσος, χέρρος
חשק Gn 34. 8	נעש Jes 28. 20	ἀγαπάω
סרח Ez 17. 6	השחרע	στόρνυμι
צ/ח IICh 3. 7	צפה Ex 36. 34	σκεπάω
ק/ח Dt 19. 5	קסף Ez 17. 4	κόπτω
Jes 10. 15	„ „ Jes 17. 6	„ „ ἀπανθίζω
Nu 22. 4	לקק IR 21. 19	λείχω
Mich 3. 3	פסק Ez 16. 25	πε-άννυμι, ἐπι-
	ח/ח ח/א V. 1	
כ/ס Gn 43. 23	מכרן Dan 11. 43	δέμα
סכר Esth 7. 10	השקים Job 37. 17	λύχω, κατα-
צ/ס Dt 19. 5	הצב Jes 10. 15	κόπτω
ללל Dan 4. 9	צלל Neh 13. 19	σκιάω
„	צלל	„
Cant 1. 6	נצר Prv 27. 18	τηρέω, ἐν-
נצר	„	„
Ez 17. 4	הצב Jes 10. 15	κόπτω
„	קצב IIR 6. 6	„
ק/ס Job 9. 26	קין Jes 18. 6	θoάζω
ס/ס Gn 47. 14	לקס Job 24. 6	λέγω, θυλακίζω
ח/ס Ez 13. 10	התעה Jer 23. 13, 32	ἀποπλάω
Jud 21. 21	חתף Job 9. 12	ἀρπάω
Dt 27. 9	השקים Jes 7. 4	ἡσυχάζω
Dan 3. 7	פסותרן Ib 3. 10	ψαλτήριον

קטל Job 24. 14	תל	κτείνω
קטל Dan 5. 19	"	"
רסט Jer 49. 24	רתח Hos 13. 1	ὀργωδία
פ/כ איכה IIR 6. 13	איפה Gn 37. 16	ποῦ, κοῦ, ὅπου, ὅκου
כה Gn 31. 37	פה Jos 18. 8	τῇδε, ὧδε
כימה Job 9. 9	פימה Ib 15. 27	κομήτης
ק/כ בבר Dt 21. 16 (עפ-)	בקר Lev 13. 36, 27. 33	διατρέω
בבר Lev 27. 26	"	έξ-
חסך Ps 78. 50 Job 33. 18	חסך Jes 38. 17	ῥύσσω, σώζω
כובע IS 17. 5	קובע Ib 17. 38	κύμαχος
כח Dt 32. 6	קנה Gn 14. 19	γεννάω
לחך Nu 22. 4	לקק IR 21. 19	λείχω
נתך Ez 22. 21	נהק Jer 6. 29	τήκω
הסכות Dt 27. 9	השקיס Jes 7. 4	ῥύσσω
שכך Esth 7. 10 (שחצא)	השקיס Job 37. 17	καταψύχω
ר/כ חשכה Ps 18. 12	השירה IIS 22. 12	σκότος

כ ט כח כג כב כד

מ/ל רעליה Esr 2. 2	רעמיה Neh 7. 7	Διὸς ὑψίστος
נ/ל אל IS 27. 10	אן Ib 10. 14	ἦα, ποῦ
לשכה Neh 13. 5	נשכה Ib 13. 7	λέσχη
ר/ל אלדן Jer 51. 5	ארס	ἄρσμος
אלקנה Gn 38. 11	ארס ארסה	"
אלמעהז Jes 13. 22	ארמעהז	ἐρυμνός, ἔρυμα
גמר Ps 57. 3	גמלים Joel 4. 4	ἀμείβω
גל Gn 31. 46	גיר Ib 31. 47	καλῶντη
מלות IIR 23. 5	מורות Job 38. 32	καλόςτιρα
שלקים Jos 15. 32	שרוקן Ib 19. 6	ἀγρόα
	ל/ד	

ג/מ אתם Gn 29. 4	אנתן Dan 2. 8	ἀντ' αὐτῶν
אתם	"	"
ביציהם Ps 44. 2	וביזמיהן Dan 2. 44	ἡμέραι αὐτῶν
גרסום ICh 6. 1-2	גרסון Gn 46. 11	
הימים Gn 7. 10	הימן Dan 12. 13	αἱ ἡμέραι
כמהם IIS 19. 38	כמה Ib 19. 41	
מלכים Prv 25. 3	מלכך Prv 31. 3	βασιλεύς

אח Cant 1. 8	אח Cant 1. 8	אח Cant 1. 8
אח Cant 2. 7	אח Cant 2. 7	אח Cant 2. 7
נח	נח	נח
עמק Esr 8. 13	עמק Ib 5. 2	μετά
צדנח Jud 18. 7	צדנח IR 11. 33	ξουθός
צדנח Jud 1. 35	צדנח Jos 19. 42	κυναλώπηξ
פלח IIS 19. 6	פלח Ps 17. 13	ἀπαλλάσσω,
		-ττω
Q	Q	Q
Q Jes 42. 14	Q Jes 65. 4 K	Q Jes 65. 4 K
Q Jes 37. 27	Q Ib 40. 24	Q Ib 40. 24
	Q IIR 19. 26	Q IIR 19. 26
	Q Ps 31. 21	Q Ps 31. 21
	Q Hab 3. 18	Q Hab 3. 18
	Q Job 17. 7	Q Job 17. 7
	Q IIS 1. 22	Q IIS 1. 22
	Q Job 18. 20	Q Job 18. 20
	Q Ib 33. 19	Q Ib 33. 19
	Q Jes 28. 20	Q Jes 28. 20
	Q IR 8. 38	Q IR 8. 38
	Q IR 22. 34	Q IR 22. 34
	Q IS 17. 5	Q IS 17. 5
	Q Jes 7. 4	Q Jes 7. 4
	Q Ib 44. 30	Q Ib 44. 30
	Q Ez 22. 21	Q Ez 22. 21
	Q Gn 48. 17 Ex 17. 12	Q Gn 48. 17 Ex 17. 12
	Q Ps 37. 24, 145. 14	Q Ps 37. 24, 145. 14
	Q Jud 14. 6	Q Jud 14. 6
	Q Dan 2. 35	Q Dan 2. 35
	Q Dan 7. 9	Q Dan 7. 9
	Q Dan 2. 35	Q Dan 2. 35
	Q Ib 28. 5	Q Ib 28. 5

ח/ע/ו/ה/ע/ג/א/ג.

פ/ע/פ/מ/פ/כ/פ/ו/פ/ה/פ/ב/ג.

Γ. κ and π change into γ; γ changes into λ; ν changes into γ before the palatals—γ, κ, χ—and before ξ; γ is sometimes prefixed. *V.s. B.*

אֵי γῆ	בִּינָה πύιον	כָּתַב γράφω
אֵן ἀγγεῖον	נָזַב ποκάζω	עֵבֶר εὐογκος
فَنجَان „	נָזַב ξηρά	עֵבֶר „
נָזַב κηλιδόω	נָזַב φάρυγξ	עֵבֶר ἀγκύλιον
נָזַב „	חֲנֹךְ „ , γγος	עֵבֶר γρύψ
נָזַב λύω, λύομαι	עֵבֶר ἄγχω	עֵבֶר γλύόω

Δ. δ changes into θ, λ, σ, τ; ζ changes into δδ and σδ; sometimes δ is inserted to give a fuller sound; sometimes δ is lost. *V.s. B, i. Z.*

אֵלֶּל εἰδωλον	דָּרָךְ τρόπος	סְפָרָה Σπάρτη
אֵלֶּל „	הֵלֶּל ἰδοῦ	עֵבֶר, עֵבֶר δασύς
דָּרָךְ μέγας, -άλος	דָּרָךְ δάος	דָּרָךְ δόβος
דָּרָךְ θαάζω	דָּרָךְ δῶρον	„ φοῖβος
דָּרָךְ ἔπος	דָּרָךְ εἶς	דָּרָךְ πηδᾶω
דָּרָךְ ζῶ	דָּרָךְ δύω	דָּרָךְ βαδίξω
דָּרָךְ ὁμοιάζω	דָּרָךְ δικεῖν	דָּרָךְ δουλόω, κατα-
דָּרָךְ „	(δικτυόομαι	דָּרָךְ τηθίς

Ε. ε changes into ο; ει changes into η; ι passes into ει. *V.s. Δ.*

דָּרָךְ ὁδοίη	דָּרָךְ θέμας	דָּרָךְ ὀλοιός
דָּרָךְ „	דָּרָךְ ἴσσα	דָּרָךְ ὀλος
דָּרָךְ ἵνα	דָּרָךְ δῶρον	דָּרָךְ ὀδούς, οντος
דָּרָךְ „	דָּרָךְ ὀπηδός	„ στόνυξ

Ζ. ζ changes into σδ, but σ often disappears. *V.s. Δ.*

דָּרָךְ ζιζάνια	דָּרָךְ δῶρον	דָּרָךְ Ζῆν
דָּרָךְ δουλοσύνη	דָּרָךְ Ζεὺς, Σδεὺς	דָּרָךְ „

Η. The old alphabet had only one sign Ε for the ε sound, till the long vowels, η and ω, were introduced from the Samian alphabet in the archonship of Euclides in 403 B.C. Eta (Η) was probably pronounced as a long ε, cf. δηλος (from δέελος); but before it was taken to represent the double ε, it was used for the spiritus asper— which remains in the Latin—as ΗΟΣ for ὅς. *V.s. Δ, Ε.*

הָ אֵי	קַרס	מִסְגֵּר	κλειθρον, -ήϊ-
אֶל הֵלִיֹּס	אֶלֶל	מִסְגֵּר	„
הֵלִל „	אֶלִּיל	עֲדָנָה	ἡδονή

Θ. θ changes into σ and ν.ν.; also into τ, φ, and χ. V.s. Δ.

סִיס	θִיס	סֵל	κάλαθος	קֶרֶף	θέραψ
סַעַם	χυμός, χυλός	פֶּרֶא	θήρ	סֹוט	σκῦτος
קֶסֶף	θεσπίζω	קֶסֶף	όθόνος	תֹּור	θεωρέω

Ι. ι changes into ε and υ; ο, ου, and υ change into οι; ι is often inserted to lengthen the syllable. V.s. Ε.

אִי	οῦ	דִּיד	ἀγαπητός	יֶקֶר	ἰχθύς
אִיל	οῖς (οῖς)	דִּיד	„	סֶלֶם	κλιμαξ
בֶּסֶל	υῖε	חֵיל	ἔλη, εἰλη	פִּיטִי	ὑπτιος

Κ. κ changes into τ, and ν.ν.; π and χ change into κ; ν changes into γ before κ; σ is prefixed to words beginning with κ; ξ appears as an aspirated κ. V.s. Γ.

אִיפֶה	ὄπου, ὄκου, ποῦ	אִיכֶה	ὄπηη	כֶּלֶה	τελέω
אִיכֶה	„	בֵּיה	οἶκος	קֶלֶס	χλευάζω
אִיכֶה	„	כִּי	καί	קֶרֶה	πόλις

Λ. λ changes into ν and ρ, and ν.ν.; initial λ is dropped. V.s. Γ, Δ.

אֶלֶה	ἀλά	„	ἀλάω	נֶסֶכֶה	λέσχη
קֶלֶלֶה	„	קֶרֶסֶה	κλίσια	לֶסֶכֶה	„
אֶס	λαός	לֶא	οῦ	נֶה	λίτρον
לֶאס	„	אִי	„	„	νίτρον
נֶב	κλέπτω	לֵיל	ἔξ	סֶר	ψάλλω
חֵיה	λόχος	לֵיל	„	סֶר	„
לֶחִיה	„	לֵילֶה	„	פֶּסֶנֶרֶן	ψαλτήριον
חֶלֶב	όράω	לֵינֶה	„	רֶסֶל	ρήν

Μ. μ changes into ν and π; μ is added at the beginning of a word and after alpha privativum; μ is added in the middle of a word to facilitate pronunciation.

אֶבִּיר	ἀμβροτος	קֶסֶר	νοτερός	קֶבֶצֶת	κυμβίον
אֶבִּיר	ἀβροτος	כֶּתִי	πότε	נֶבִיע	„
אֶצִּיל	μασχάλη	נֶאף	μοιχεύω	רֶבֶבֶה	μυρίοι
כֹּבֶע	κύμβαχος	נֶה	νομή, νάπη	מֶרֶבֶבֶה	„
קֹבֶע	„	פֶּן	μή	נֶזֶן	ύμνέω, ἐφ-, καθ-
מִיל	μασχαλίζω	פֶּיֶם	μήνις	תֶּנֶה	„, ἐπιθρηνέω

נר	„	רוחה	„	פרידא	„
נהר	„	רנח	„	קרח	„
נול	„	βρόδον	נרג	קרע	ρήγνυμι
ערה	„	חמור	ὄνος	ראש	ρύτης, ρυτόν
ערף	„	כרת	κητάομαι	רביד	ράβδος
רור	„	סהרה	γέρρον	רחל	ρήν
רעף	„	סהרת	„, γερράδια	רהק, התרהק	ρύπηκ, ρύπη
דוני	ρόδινος	סרת טעם	ράθυμος	רעז (B)	ρέζω
רדני	„	קרים קמת	„	כרש	ρίζα
נרגי	„	פרה	ρόδον, ἔργον	קרקע	„
קרקחה	ράστωλη	פרחה	„	כרביט	ράβδος

Σ. σ changes into τ, and v.v.; σ represents the aspirate in Aeol. and Latin; σ is prefixed to words beginning with κ, μ, τ, φ; σσ passed into ττ; σ is dropped. *V.s.* Δ, Ζ, Θ, Κ, Π, Ρ.

ברר	κατάρισσος	בזער	„	קלע	σφενδονάω
ברות	„	בזער	„	קלע	σφενδόντη
הפר	σκοπάω	טוט	ἵππος	הימרה	στέμμα
ספה	στέγη, -γα	כיס	ῥς	הם	τέλειος
ספח	„	סלה	τέλος	המים	„
סר	σμικρός	ספה	ἄδω	קם	„

Τ. *V.s.* Δ, Θ, Κ, Π, Σ.

ברר	κατάρισσος	חרר	χαράσσω	סרף	τρυφή
ברות	κατάριστος	חרר	„, γράφω	תרופה	θεραπεία

Υ. ω changes into υ; υ as a semivowel represented *tau* (τ)—the digamma—sometimes it formed the diphthong αυ, sometimes the diphthong ευ. *V.s.* Α, Ε, Ι, Ο.

אביתר	εὐίαςτος	עצום	„	חר	κύριος, κύριος
אין	ἀνά, ἀνάτα	ברך	εὐλογέω	קבוד	κύδος
עון	„	באר	„	רבה	ἐρύω
ענה	„	בט	„	תף	τύπαινον

Φ. *V.s.* Θ, Π.

Χ. *V.s.* Θ, Κ.

Ω. ω changes with α, ου and υ. *V.s.* Α, Ο, Υ.

קבה	βωμός	טום	μῶμος	שרין, שרין	θωράκισον
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Several of these changes, as we have seen, occur within Hebrew and in Hebrew-Arabic homology—e.g. חַמִּיץ, חַמֵּץ, حَامِض;

עֵלֶּוֹם, עוֹלָם; יִרְבֶּשֶׁת, מְפִיבֶשֶׁת; פָּרוּי, פָּרוּחַ—all and every one of which can be accounted for by the Propositions herein set out.

VI. Classified consonants are also interchangeable in Graeco-Hebraic homologies:

The labials—β, μ, π, φ—e.g.:

βασίλειος/מֶלֶךְ Gn 45. 26, ἐρημία/עֲרֵבָה Dt 3. 17, βρόδον/פָּרוֹחַ Nu 17. 23, πυρόω/בָּעֵר Ex 3. 2, μῆ/פֶּן Gn 3. 3, πότις/קֵיִי Ib 30. 30, ἀντιβολέω/הִתְפַּלֵּל Ib 20. 7, πῆσμη/מְבֹול Ib 6. 17, φέρω/בָּרָא Ib 1. 1, פָּרָה Dt 29. 17, ἀμάρτυμα/קָרָק Ez 21. 15.

The palatals—γ, κ, χ—e.g.:

γονεύς/קֵנָה Gn 14. 19, κύριος/גִּבִּיר Ib 27. 29, οἶκος/פֶּקֶה Jes 42. 20, ἔργον/פָּרָה Ex 1. 13, κενός/קֵנָה IR 14. 15, κάδος/כֶּד Gn 24. 14, χωρίζω/גָּרַשׁ Ex 34. 11.

The linguals—δ, θ, λ, ν, ρ, σ, τ—e.g.:

-δε (ad)/אֶל Gn 1. 9/-לִּי Ib 9. 10, δρόσος/טָל Ib 27. 28, πηδάω/פָּסַח Ex 12. 27, καταδουλόω/הִלָּל Ps 137. 3, ἵδδ Gn 36. 36, ἵδδ Ib 36. 39; θύρα/דֶּלֶת IR 6. 34, θυμίαμα/סִבִּיב Ex 30. 34, θύρα/דֶּרֶז Dan 2. 49; λήγω/הִדֵּל Gn 18. 11, λίτρον/נֶחֱרַךְ Jer 2. 22, λεπτός/רַפָּה Nu 13. 18; κενός/הִלָּל Jes 22. 2; ἀρά/אָדָה Gn 25. 28; ἀλητεύω/נָד Gn 4. 12, σφαγεύς/קָטַח Dan 2. 14, τέλειος/קָדַשׁ Gn 25. 27; σ Ps 50. 23; τρόπος/דֶּרֶךְ Prv 30. 19, ἐκτεπώω/קָטַעַץ Prv 8. 25, τέλος/סֵלֶה Ps 3. 3.

The smooth mutes—κ, π, τ—e.g.:

ὄπη, ὄκη/אִיפָה Gn 37. 16, οἶκος/אֵיכָה IIR 6. 13, οἶκος/בֵּית Gn 17. 12; πάλαι/קָדַם Jes 23. 7, Πάλμυρα/הַבְּזָר IR 9. 18 IICH 8. 4, πάλμη/הַבֵּר Joel 1. 12; τροχός/פֶּלֶחַ Jud 9. 53.

The middle mutes—β, γ, δ—e.g.:

βῆ/נָאָה Dt 33. 26 Ps 46. 4, βῆ/נָאָה Ib 89. 10, φόβος/פָּחַד Jes 24. 17, Φοῖβος/פָּחַד Gn 31. 42, 53, γάλος/הִלָּב Gn 49. 12; ἡγέομαι/הִדָּה Jes 11. 8; δειδω/נָד Dt 32. 27.

The rough mutes—θ, φ, χ—e.g.:

θηρίον/פָּרָא Job 39. 5, μισθός/זָכָר Zach 11. 12; ὀάγλος/סֵלֶה סֵלִי Jes 40. 11, 65. 25, Φοινίκιος/כִּנְעָנִי Gn 10. 18, Φοῖνιξ/קִיִּי Jud 4. 17, φοῖνιξ/קִיִּי Job 29. 18, χωρίζω/פָּרַשׁ Ez 34. 12, μοιχεύω/הָנָא.

ν changes into γ before the palatals—γ, κ, χ—and before ξ, e.g.:

ἐγγίζω/נָשָׁה Gn 18. 23, εὐσγκος/עֲנָנִי Nu 13. 22, ἀγκύλη/קֶקֶחַ Jud 8. 26, ἀνχω/קָחַח IIS 17. 23, φάρυγξ/פָּרַחַח Jes 3. 16.

IV. PHONETICS

THE following Propositions cover the main phonetic similarities and differences that exist between Hebrew and Greek. They indicate the regular sound-variations which distinguish the words in one language from their respective homologues in the other. By their means one learns that the same letter in one language repeatedly conveys the same variety of sounds *vis-à-vis* the other language; so that familiarity with such literal metamorphoses enables one to penetrate the Graeco-Hebraic palimpsest.

VII. There are authentic Hebrew words—that is, words about which there is no suspicion that they were borrowed from another language—which resemble Greek words in pronunciation and meaning.

אגר	ἀγείρω	תרץ	θρύπτω	כמל	σμίλευμα
בא	βαίνω (βάω, in compounds)	תרץ	τρυφερός	עלז	ἀγλαΐζω
		..	τροφή	נרץ	ὀρέγω
במה	βῆμα, βωμός	..	θρύμμα	נצח	ὄσος
גל	γέλως (Aeol γέλος)	תרץ	τρυφός	עלז	σμός
		טלית	τελευταῖος	נרץ	πτηνός (ὄσις)
נרץ	ξηρός	..	οἶνος	נרץ	ὑπέω
רץ	δύτος	כלז	χήλιος	נא	..
רץ	εῖρος	לרץ	λόχος	רץ	κυρέω
חבט	κόπτω	לרץ	λῖς	רנא	ὄσας
חבט	..	נרץ	..	רנא	..
תרץ	τρυφερός,	לרץ	λόγος	רנא	θώραξ, τεῖχος
תרץ	τρυφήλος	נרץ	μῶμος	נרץ	..
טלית	..	נרץ	νείφω	נרץ	τίπανον

VIII. Comparatively few homologues are pronounced alike in both languages.

אכל	φαγεῖν	נרץ	εὐλογέω	חול	χορεύω
נרץ	εὐλογέω	נרץ	εὐλογος	חל	θῖς
נרץ	..	נרץ	γυῖον	חל	..
נרץ	εὐλογία	נרץ	δέμας, δημός	חל	ἡμαρ
נרץ	..	נרץ	ἔδος	נרץ	φοῖνιξ
נרץ	..	נרץ	ζιζάνιον	נרץ	Φοῖνιξ

לְהִיטִי	μηκέτι	נֶסֶר	„	סְכֵלְתָּע	„
מְחֹל	χόρευμα	צָר	στενός	בְּעַל סֶכֶל	πολύσοφος
נֶהָר	ρόος	צָרָה	ζήλη	כָּרַק	ταργανόομαι
סוֹס	ἵππος	קָדוֹם	Σκύθης	הִשְׁתַּבַּח	„
עָב	νέφος	כּוֹסִי	„	סָאָר	στέαρ
פֶּסֶק	πετάννυμι	כּוֹפִי	„	תָּם	τέλος
פֶּשֶׁר	φράζω	רָצָה	θύραυλος	תָּמָה	θαῦμα
פָּהָר	„	סֶכֶל	σοφία	תָּמֵה	τέλειος

IX. The Hebrew letters which are not to be found in the Greek alphabet—namely: ה, Π, ע, צ, פ—and the Greek letter Ξ which does not occur in Hebrew, naturally interchange with other letters.

(1). ה interchanges mainly with: the spiritus asper and the spiritus lenis, an internal vowel, a diphthong, γ, κ, ν, χ.

אֲבֹהֶה	ἡδωνεύς	הָצֹן	ἡχείον	הָרִין	ρίον
אֵינֶה	„	הָדָר	ὁδός	הָרִר	ὄρος
אֶהָב	ἀγαπάω, -άζω	הָלָה	χωλεύω	הָרַר	καθαίρω
בְּהֶמָה	βῆμα	הָלוֹה	σχολή	הָרַר	„
בָּהָר	Παιάν, Διός	הָלַךְ	κελευστήτης	בָּהָר	θυρίς

(2). Π interchanges with the same signs and letters as ה, plus ζ, ξ.

אֶהָב	ῥίος	הָצֹן	ζυμίτης	לָחַץ	λείχω
הָבִית	ὀπτός	הָנֶךְ	καινίζω	כָּלָה	μελαίνω
הָדָה	ῥδομαι	הָצֹן	ἀγαπάζω	פָּחַד	φόβος
חֵיב	ξανθός	הָרַב	ζηραίνω	צָחַק	καχάζω
הָרִיר	κύριος, κύρος	הָרַבָּה	ξηρότης	נֶחֶק	„
חֹרִי	κόρη	הָרַדָּה	ἀραδος	צָחַר	κορός (B)
הָלָב	γλάγος, κλ-	הָרַץ	ρύζω	הָחֹר	καπνός
הָמֹר	ὄνος	הָרַת	χαράσσω	הָחֹר	κορός (A)
חָמָר	„	נֶחֶת	„	הָחֹת	τὰ τόξα

(3). ע interchanges with the same letters as Π.

בָּעָר	πυρόω	עָרָה	δορά, χρώς	חָסָא	„
הָרַשִׁיעַ	σώζω	עָלָה	ἀλογος	עָמָר	κόμη
כָּרַע	χρoίζω	עָב	γάμος, -μέτης	עָנָה	εὐνή
עָב	νέφος	עָבַל	ἀμύλλα	עָקָר	ἀκουρος
עָבִיד	„	עָמַס	γεμίζω	עָקָרָה	„
עָבָר	νάπος	עָרָר	„	עָאָר	„

ער <i>oréw</i>	עשק <i>piézw</i>	עש <i>kata-gorheteúw</i>
עריסה <i>ξηρός</i>	עצמ <i>pyraústēs</i>	עצמ <i>thúra, pýlē</i>
ערה <i>réw</i>	עצמ <i>"</i>	עצמ <i>ágorá</i>

(4). *Σ* interchanges with: the rough and the smooth breathings, γ, δ, ζ, θ, κ, ξ (κσ), π, σ, σκ, στ, σχ, τ, and χ.

חץ <i>ódos</i>	شجرة <i>"</i>	צדיק <i>éidikos</i>
חוצה <i>"</i>	צלפחד <i>kallicpais</i>	צור <i>theós</i>
חזי <i>"</i>	צבוע <i>úaina</i>	צל <i>skia</i>
חלק <i>gloutós</i>	חנ <i>"</i>	חנ <i>"</i>
חבלה <i>scholē</i>	חבי <i>"</i>	חבל <i>ágalmá</i>
חבלות <i>"</i>	חבה <i>"</i>	חנ <i>"</i>
חנ <i>"</i>	חבי <i>"</i>	חבל <i>pleurón</i>
חבלה <i>húlon</i>	חבי <i>sebas</i>	חברה <i>kómē</i>
חץ <i>"</i> , <i>ox-</i>	חכאח <i>"</i> , <i>-sis</i>	חבירה <i>stépos</i>
חילן <i>"</i>	חכמ <i>chrōma, -oia</i>	חרה <i>zēlē</i>
חכל <i>"</i>	חנ <i>"</i>	

(5). *Ϝ* interchanges the same as *Σ*, as well as with *φ*.

אפר <i>makarízō</i>	פיר <i>thōraξ</i>	פל <i>phrōξ</i>
דרס <i>érwadáw</i>	פז <i>"</i>	פל <i>phrōξ</i>
חכח <i>pháxis</i>	פיר <i>chrōw</i>	פל <i>phrōξ</i>
רנס <i>órghízō</i>	פלח <i>galhénos</i>	פן <i>ódous</i>
חבה <i>zēggréw</i>	פאח <i>"</i>	פן <i>"</i>
חכח <i>éptá</i>	פלחבה <i>phlógwasis</i>	פח <i>schízō</i>
חנל <i>sygklínw</i>	פלח <i>stéllw</i>	פח <i>phrō (C)</i>
חנל <i>"</i>	פלח <i>húlon</i>	פח <i>phrō</i>
פיר <i>tauros</i>	פלח <i>phéltē</i>	פח <i>"</i>
פיר <i>"</i>		

(6). *Ξ (κσ)* interchanges with *Ι, Η, Κ, Ο, Ψ, Κ, Ψ*.

פל <i>phúlas</i>	פן <i>hénos</i>	פח <i>drómāξ</i>
ור <i>ξénos (or σ, ι)</i>	פח <i>" (or κ/כ)</i>	פח <i>phrōξ</i>
חנ <i>phánthōw</i>	פח <i>phánthōw</i>	פח <i>phrōstós</i>
פח <i>phairáinw</i>	פח <i>phánthōs</i>	פח <i>" (or -σ)</i>
פח <i>pháras</i>	פח <i>phairáinw</i>	פח <i>phrōstís</i>
פח <i>phúsīs, -σμα</i>	פח <i>hénos</i>	פח <i>" (or -κ)</i>

X. Letters that are common to both alphabets do not always interchange respectively.

(1). *א* interchanges with *κ*—as in vernacular Arabic, or *κ* drops out—the *spiritus asper*, and the *spiritus lenis*:

אָדן Ἀδωνις	אִפּה κόφινος	אָפּרין ὑπερῶν
אָווב ὕσσωπος	אִפּוד ἐπωδός	אָרב κρύπτω

(2). *ב* interchanges with *β, γ, δ, ι, μ, π, υ, ϕ, ω*, the *spiritus asper*, and the *spiritus lenis*:

בא βαίνω	בִּרְדָּאִון ἀρδάνιον	בִּלְבִּי γλάγος
בִּוּד αἰδέομαι	בִּלְ מή	בִּבּוּד κῦδος
בִּחֶר αἰρέω	בִּקֶּר διχάς	בִּבְבִּבֶּה μυρίοι
בִּסַּח πιστεύω	בִּרְיָה ρήτα, ρήτρα	בִּבְבִּבֶּה ὀροόςος
בִּירְדִּן, בִּירְדִּן (ó) τὸ	בִּדָּאב δυνάω	בִּבְבִּבֶּה „

(3). *ג* interchanges with *β, γ, δ, ζ, κ, λ, π, φ, χ*, the *spiritus asper*, and the *spiritus lenis*:

גא γοάω	גִּדָּה ὀχθη	גִּזֶּה καθαιρέω
גִּלֵּל λίσσμαι	גִּזֵּי „	גִּלֵּל δηλόω
גִּבֶּה ὑψόω	גִּזֵּה γυῖον	גִּזֵּן εἰσάγω
גִּבִּיל ἐξόριον	גִּזֶּה ποκίζω, -κά-	גִּזֵּי εἰσπεσός

(4). *ד* interchanges with *β, δ, ζ, θ, σ, τ, φ, χ*, and the rough and smooth breathings:

דא θοάζω	דִּבֶּה τίκτω	דִּבֶּה ὁμοιάζω
דִּבֶּק διώκω	דִּבֶּה ζιζάνια	דִּבֶּה σιωπάω
דִּבֶּר ἔπος	דִּל βηλός	דִּבֶּה ἤχω
דִּבְסַת ἔβος	דִּלֶּק ὀλέγω	דִּבְסַת χεῖρ

(5). *ה* interchanges as indicated on p. 44.

(6). *ו* interchanges with *μ, υ, ::*

וִּבְבִּבֶּה (אִרְבִּבֶּה) αλουργγμα	וִּבְבִּבֶּה γυῖον	וִּבְבִּבֶּה μόριον
	וִּבְבִּבֶּה νομός	וִּבְבִּבֶּה αξίος

(7). *י* interchanges with *γ, δ, ζ, θ, κ, ξ, σ, τ, χ*, the *spiritus asper*, and the *spiritus lenis*:

יִבֶּה θύω	יִבֶּה (יִבֶּה) γυνή	יִבֶּה „
יִבֶּה וּלְתִי ἄλλ' ἢ	יִבֶּה δείδω	יִבֶּה ζιζάνιον

זעק κωκύω	זרוע χείρ	זרם ρέω
זקן σιαγών	זרע „	זבב ψεύδος
זקק! τήκω, δια-	זרע „	זח סείω
זך ξένος	זרע „	זאז ἀδάμας, αντος

(8). Π interchanges as indicated on p. 44.

(9). Ϝ interchanges with γ, δ, θ, σ, τ, the spiritus asper, and the spiritus lenis:

סבב ὀπτάω	סור θυρίς	ססבב „
סב „	סס θίς	ססב „
סבור ὀμφαλός	סס „	ססב „
סב δύω	סס γεύω	ססב „
סוח τειχίζω	סס γεῦμα	ססבב τελευταῖος

(10). ϝ exchanges with γ, ι, υ, a diphthong, the spiritus asper, and the spiritus lenis:

זד ὀδός	זן οἶνος	זבב, זד, זי ναός, ναῦος,
זד εἰδω	זבב εὐφώνιος	זבב
זבב γαλή, κύανος	זבב ἰζω	

(11). ϝ interchanges with γ, θ, κ, π, τ, φ, χ, and the two breathings:

זכב ὄκου, ὀπου	זכב ὤς, ὠς	זכב γεννάω
זכב „ „	זכב ψεύδος	זכבב Φοινίκινος
זכב ἐγχε	זכב „	זכב χορδή
זכב αἰγίς, χροιά	זכב κίων	זכב „
זכב ἡδη	זכב τελέω	זכב θέσπις
זכבב καπνός	זכב πᾶς	זכב ὀπτάω
(καπνίζω)	זכב „ „ „ ὅλος	זכב ὀπτάνιον

(12). λ interchanges with γ, δ, λ, μ, ν, ρ:

זלל ἀρά	זלל ρέω (גל)	זלל λαμπάς
זלל θήλεια ὄνος	זלל γένυς	זלל λέσχη
זלל λύομαι	זלל „	זלל „
זלל κηλιδόω, κατα-	זלל μανθάνω	זלל κλύω

(13). Ϟ drops out or changes with β, λ, μ, ν, π, φ:

זבב μανθάνω	זבב νοτερός	זבבב φάρυγξ
זבב φάος	זבב λαλέω, προσ-	זבב μάχη

מקל βάλκλον	רבבה ,,	שכה ψάμμη
מרבבה μυρίοι	משמה ψάμμη	מתי πότε

(14). *י* interchanges with *γ, λ, μ, ν*:

אני ἐγώ	נצר νεκρός	נטר λίτρον, (νίτρον)
אנכי ἔγωγε	נשך μεσεγγύη (משך)	נשך στυγέω
נא μοιχεύω	נשכה λέσχη (לשכה)	נשך ἄγαλμα

(15). *ס* interchanges with *γ, δ, ζ, θ, κ, ξ (κσ), σ, τ*, and both breathings:

סחר ἀγοραῖος	סך ,,	סרן θωρακεῖον
סחרה γέρρον	סלה τέλος	סרנים τεθωρα-
סחרת γερράδια	סלה ἐλεέω	κισμένοι
סיס ὤς	סמר ξανθός	פסה πηδᾶω
סכה σηκός	סמר ,,	פסרן ψαλτήριον
סוגר ,,	סבדר ,, , -όω	סקל χλευάζω
סוף ,,	ספד κόπτω	סרס πέρθω, πορθέω

(16). *צ* interchanges as indicated on p. 41.

(17). *ס* interchanges with *β, γ, θ, ι, κ, μ, π, τ, φ*, and both breathings:

סאי καί	סין μῆ	סרן βέδον
פנע θιγγάνω	פנה γωνία	פך ἔργον
פחד φόβος	פנה κενόω, ἐκ-, κατα-	פנע ταρασσω
פלילי τέλειος	פך βούς	פנה ποθέω

(18). *צ* interchanges as indicated on p. 45.

(19). *ק* interchanges with *γ, ζ, θ, κ, ν, ξ (κσ), π, τ, φ, χ*, and both breathings:

קצק τοξάζομαι	קצב κύμβαχος	קנה γεννάω
קצק καχάζω	קנה θρήνος	קני φοῖνιξ
קאה χέω	קלל καταράομαι	קרת πόλις
קדש ἁγιάζω	קן εὐνή	קצק τοξότης

(20). *ר* interchanges with *γ, λ, ρ, and σ*, or drops out:

ארנן ἄγγος	ורמה ,,	ערל μέγας
ורם ρεῦμα	ורר ὀρθός	קנה θρήνος

(21). *Ϝ* interchanges with γ, δ, θ, κ, π, σ, τ, χ, and both breathings:

מְסֹר	πρίων	סִי	σιγή	סָרַר	τραχύς
יִנְשָׁר	„	סִישׁ	γεθέω	סָרַרְהָ	„, ἔθειρα
סִבֵּר	ἐλπίς	סָרַר	σηκός	סָרַרְדִּי	δραπέτης
סִוֶּרְךָ	ἀψίς	סָרַרְהָ	χλαμύς	סָרַרְדִּי	„
סָרַרְךָ	„	סָרַרְהָ	„	סָרַרְךָ	θεράπων, -αψ
סָרַרְכָה	„	סָרַרְהָ	„	סָרַרְךָ	κυριεύω
סִוֶּר	πρίων	סָרַרְ(ו)	τέλειος	סָרַרְךָ	„

(22). *Ϝ* interchanges as indicated on p. 45.

(23). *Ϝ* interchanges with δ, θ, κ, π, σ, τ, and both breathings:

בֵּית	οἶκος	הַיֵּשׁ	αἶξ	הַפֶּר	ἀπάω
בֵּיתֵן	δίδωμι	תֵּישׁ	„	הַקֶּר	πῆγνυμι
סָרַרְ(ו)	τέλειος	הַב	τέλειος	הַרְפֶּה	θεραπεία
הַאֵו	ᾠς, ᾠς	הַבִּיב	„	הַרְן	δόρυ
הַאֵו	„	הַרְן	τύπανον	הַרְע	τύρα

XI. The spiritus asper and the spiritus lenis interchange with each other and with almost all the letters of the alphabet, and occasionally drop out.

אֵדֵד	ἀίδιος, -ον	כָּיִל	„	סָרַרְךָ	„
אֵיֵן	„	סָרַרְךָ	„	אֵרְךָ	ὀπῶς, ὀκῶς
סָרַרְךָ	„	סָרַרְךָ	„	אֵרְךָ	„
אֵדֵן	ἔδαρος	סָרַרְכִּים	„	אֵרְךָ כִּי	„, κε
אֵיֵן	„	סָרַרְךָ	„	סָרַרְךָ	„, ὀπῶς
קָרַב	„	סָרַרְךָ	„	סָרַרְךָ	„
אֵהָב	ἀγαπάω	סָרַרְךָ	„	סָרַרְךָ	„
חָב	„	סָרַרְךָ	„	סָרַרְךָ	ὁμοῖος
אֵרְךָ	ὀλος, οὐλος	סָרַרְךָ	„	סָרַרְךָ	„
אֵל	„	סָרַרְךָ	„	סָרַרְךָ	„
קָל	„, πᾶς	סָרַרְךָ	„	סָרַרְךָ	„
קָל	„	סָרַרְךָ	„	סָרַרְךָ	„
קָלָה	„	סָרַרְךָ	„	סָרַרְךָ	„
קָלוּ	„	סָרַרְךָ	„	סָרַרְךָ	„
קָלִי	„	סָרַרְךָ	„	סָרַרְךָ	„
קָלִיל	„	סָרַרְךָ	„	סָרַרְךָ	„
קָלִילָה	„	סָרַרְךָ	„	סָרַרְךָ	„

(2). Ε (ασ)

אחשורוש	Ξέρξης	צרב	„ (or κ)	קשת	„
אחשרש	„	שחר	„ (or σ)	קשת	τοξότης
אנא	ἀναξ, ἀνα, ὠνα	חשש	ξύσμα	קצוב	ξύτος
אנה	„ „ „	בן	ξένος	קזיה	„
אנהחשבתא	„	בנה	„	קיש	„ (or —κ)
Ἀναξέρξης		קנה	„ (or —σ)	קש	„
ארתחששתא	„	כסיל	ξύλον	קצאם	ξύσμου
„	„	צאלה	„ , σχοίνος	קשת	τοξότης
אשכנו	ξύθις	צלע	„	שלכת	ξύλοχος
זר	ξύτος	שלחן	„	שלח	„
זאף	„	קטחיה	τόξενμα	קש	ξύστις
בן	„	מירה	ξύρον	קשי	„
הרב	ξηραίνω	קשק	τόξον	תותח	τὰ τόξα

(3). ΣΚ

גרון	σκεπαριγρόν	נשקף	σκοπέομαι	קאף	„ (or σ)
קרדם	„	קכה	σκιάς	השקף	„
קבלה	σκούβαλον	ספינה	σκάφος	קדר	σκοτάω
חפר	σκοπάω, -πιάζω	צפה	σκοπάω, -πιάζω	קוף	σκοτίζω
החשיף	σκοτέζω	שיף	„ , -πενώ	קפי	σκοπή, -πιά

(4). ΣΤ

יד	στέβος	שם, -άττω, -άסס-	צפעח	„	
הזה	„	לוח	στέβη, πλάξ	צפת	„
כף	„	נזה	στέβννμ	כתר	„
עקב	„ , ους	סרח	„	קצוב	ξύτος
צר	„	השתרע	„	קזית	„
חצר	„	קטח	„	קיש	„
קד	„	סתב	στέβω φ	קש	„
קד	„ (σ or σ)	סתס	„ , στέμω	קש	ξύστις
קד	„	קרירי	στέβω	קשי	„
קצל	„	קצירה	στέβω	קשר	ξύτις
קלף	στέβω.	קשר	„	קשן	ἀστυγείτωρ

(5). ΣΧ

אחז	σχέθω, ἔχω	חכח	„	חלח	σχολή
חז	σחίζω	חחח	„	חחחח	ράπται
חזא	„	חחח	„ , -ῆσις	חחחח	σχεδίαι,
חחח	„	חחח	„	חחחחח	ράφιδευταί
חחח	„	חחח	„	חחח	σχάζω
חחח	„	חחחח	„	חחחח	σχολή,
חחח	„	חחח	„ , γαλή-	חחחח	γαλήνη
חחח	„	חחח	„	חחחח	σχιστός
חחח	σχέπλιος	חחח	„ „	חחחח	σχίσαις
חחחח	σχῆμα	חחחח	σχολερός	חחח, חחח	ισχύς

(6). Ψ

חחח	ψάω	חחחח, חחחח	ψήφισμα	חחחח	ψέγος
חחח	„	חחח	ψόφω	חחחחח	ψήφισμα
חחח	„	חחחחח	„ , ἐπι-	חחחח	ψιός
חחחח	ψακάω	חחחחח	κατα-	חחחחח	ψιλοί
חחחח	„	חחחח	„ , ἐπι-	חחחח	ψύχου
חחחח	ψακάς	חחח	„	חחחח	ψιττός
חחח	„	חחחח	„	חחחח	„
חחחח	„	חחחח	„	חחחח	ψιδουίζω, -ισδω
חחחח	ψυχρός	חחח	„ „ „	חחחחח	„
חחח	„	חחחחח	„ „ „	חחחחח	„
חחחח	ψυφίζω	חחחח	ψάω, ψηλαφάω	חחחחח	„
חחחח	„	חחחח	„	חחחחח	„
חחחח	„	חחחח	ψύχῃ	חחחחח	ψιδόνες, ψιδυρος,
חחחח	„	חחחח	„ , σής	חחחחח	-ριστής, ψιδῶνες
חחחח	„	חחחח	„	חחחחח	„
חחחח	„	חחחחח	ψάλλω	חחחחח	ψεράω
חחחח	„	חחחחח	„	חחחחח	ψιττακός

XIII. In some Hebrew homologues of Greek words containing double-letters, these are severally vocalized and pronounced, a phenomenon not unknown in Greek and elsewhere in Hebrew.

חחחח	ὀππῃ	חחחח	χέρσος,	„	στερρός (B)
חחח	γεννάω	חחחח	χέρρος	חחחח	ἐπιτελέω
חחח	„	חחחח	„	חחחח	τέλλω

עמם סτέμμα

ררס ψάλλω

ררס „

ררלל έλλογάω

„ φύλλίζω, έπι-

ררלללל έπιφυλλίς

רררררררררר ή καλλίζω-

νος

רררר ρρήγμα

רררר „

רררר άράσσω, ρά-,

ρή-

רררררר „ , Pass.

ררר „ , κ-

רררר ψάμμη

V. MORPHOLOGY

GENERALLY, the forms of Hebrew words vary from those of their Greek homologues: some are truncated, others have one letter or more added to them, while some again undergo internal change; some nouns conform to the Greek pattern, others assume what I have termed the prefix-suffix formation; on the other hand, some nouns which are supposed to be simple are actually made up of two words; similarly, some verbs which are supposed to be simple actually embody the affixes of their compound homologues.

These are factual observations authenticated by a systematic classification of thousands of strictly tested homologues; and the following Propositions or theorems methodically set out the morphological differences and similarities between Hebrew and Greek homologues. They help the student to understand the intricacies of the Hebrew disguise in detail, and to see through it the original Greek reality—bearing in mind the phonetic Propositions exemplified in the previous chapter. His success in mastering the theory herein expounded will be proved by his finding out for himself at least the thousands of Hebrew and Arabic homologues discovered by the author, which various considerations preclude from inclusion here.

XIV. Sometimes the Greek homologue undergoes aphasis or aphaeresis.

פסע	ἀθετέω	קצוה	„	שנא	ἰσχυρός
הסה	βοτὸν	קצה	„	רדה	κρατέω
אי	γῆ, γαῖα	שקט	ἡσυχάζω	קרהה	ἐπι-
לשון	γλῶσσα	הסקיט	„	הרד	„
עשב	δασύς	הסכית	„	צאן	ἀγνός
עזו	„	כט	„	צנא	„ ἀτήνη
ריב	ἐρίζω	סהק	„	צנה	„ „
קיצון	ἐσχάτος	מות	θάνατος	ברוש	κυπάρισσος
קצה	„	מות	„	ברות	κυπάριπτος
קצה	„	מֹות	„	אבן	λάας, λαίγξ
קצו	„	רפא	θεραπεύω	אם	λαός
נָעִי	„	רנא	„	אמה	„

אֱלֹהִים	לאֹס	جَوْدَه	”	הַסְרָה	”	”
قَوْم	” , δῆμος	(אֶכֶן)	הִי מִהֵנָּה	عِيسَاه	”	”
עַם	”	(تَعْم)	נַאִי	قُتِلَ	”	”
אֶחָד	לאֹס, Ion	أَي	”	عَانَه	”	”
לֹגְגָה (B)		אָדָם	ξανθός	צִנָּה	”	”
אֶחָד	”	אָדָם	”	צִנָּה	”	”
جَعَدَ	”	רָאָה	ὁράω	רָץ	τρόχῳ, τρέ-	
مِيْنَاء	λιμήν	חֵיל	ὄχλος	פָּחָה	ὑποκάτω	
(לַחֲסֵה)	לֹסְחֵס	הֵל	”	פָּחָה	”	
הָיָה	”	אֹר	πυρόω	פָּחָה	”	
גָּדוֹל	μέγας	עָלָה	”	(הַחֲתָה)	ὑπό	
عَضَل	”	(شعل בער)	”	הֵלַק	φαιλακρός	
عَضِل	”	גִּיד	ράκῑς	קָצָא	φθονέρος	
גָּלַל	”	רָחַח	ρόος, τροχός	לָחַח	φλογιστός	
גָּלַל	”	רָחַח	”	לָחַח	κρέας	
הָלַל	”	رَبَحَ	”	אָלַף	χιλιάς	
כָּל	”	رَبَحَه	”	קָרָה	ψύχρα	
עָדַל	”	רִיד	ρέος	רָעַם	ὠρύομαι	
גָּדַל	μέγεθος	رَبَقَ	”	רָעַם	ὠρυγή, -υθμός,	
גָּדַלְהָ	”	הַקָּרָה	στέφος, στέμμι		ὠρυμα, βροντή,	
جَلَال	”	הַבָּר	”		βρόμος (A)	
		הַבָּר	”		βασανίζω	

XV. Some Greek homologues undergo syncope.

אֶפְשָׁה	ἀμπέχω	בָּרָא	βιβρώσκω	הַנִּירָה	ζωνάριον
הַפָּה	”	בָּעַר	” , κατα-	(פָּחָה)	”
חָפַּח	”	עָצָם	δύναμις	הָרָה	ἡτρίον
סָבַב	ἀμφιβαίνω	עָצָבָה	”	יָדָה	ιάπτω (B)
סָבַב	”	הַקָּרָה	ἐταίρα	קָבַר	κατακροάομαι
סִיבַב	”	عَاوَر	”	נָה	Μέμφοις
הַסָּב	”	הַבּוֹר	ἐταιρεία	עָם	ὄνομα
הַסָּב	”	הַבָּר	”	הָרָה	ὀρθός
הַסָּב	”	הַבָּר	ἐταῖρος	פָּקָרָה	παρακαταθήκη,
Amfibaioi		خَلِيل	”		παρκαθήκα
סִיבַב	”	עָם	εὐώνυμος	פָּקָרָה	”
מֵתַבַּיֵּן	βασανεύω,	קָבָאֹל	”	אָבַר	πτερόν, -ρυξ
”	”	שָׁבָאֹל	”	אָבַרָה	”
בָּחַן	βασανισμός	شَال	”	קָדָר	σανδών, σιν-

XVII. Certain Greek letters sometimes drop out of Hebrew homologues, mainly: δ, θ, κ, λ, ν, π, ρ, τ, φ.

(1). Δ

צָרַעָה ἀνθρηδών	כֹּהֵן διάκονος	כִּנְיָהּ „
צָרַעָה δαήμων, δαίμων	הַאֲרִיִּים διδυμάων	כִּנְיָ „
הִצָּה δάσσω,	הִבֵּה δίδωμι	כִּנְיָהּ „
δατέομαι	נָדַב „	יְהוֹדָב Διόδοτος
עָשָׂב δασύς	נָדַד „	יְהוֹנָדָן „
עָשָׂה „	נָתַן „	יְהוֹדָב „
אֵימָה δείμα	עָשָׂה „	יְהוֹנָדָן „
אֵימָה δείματος	أَغْضَى „	יְהוֹדָב Διόθεν
עֲלִילָה δεινός	נִתְּנוּם οἱ δεδομένοι	כִּנְיָהּ διόρθωμα
עָשָׂה δέκα	נִתְּנוּם δίδωμι, ἐπι-	הֵן Διός, Παιάν
עָשָׂה δεκάς	יָדַע διείδω (A)	כִּנְיָהּ διψάς
עָשָׂה „	נָתַן δικάζω	כִּנְיָהּ „
עָשָׂה δεκάτευμα	הִקָּה „	כִּנְיָהּ διψάω
עָשָׂה δεκατεύω	נָתַן „	„ δίψιος
עָשָׂה δεκάτη	נָתַן δικαστής	הִבֵּה δμωή, -ψίς
עָשָׂה „	כִּנְיָהּ „	הִבֵּה „
עָשָׂה „	נָתַן „	כִּנְיָהּ δοκός
יְהוֹנָ Διονῦς, Διονῦ	נָתַן „	„ δόρυ
קִבַּל δέχομαι, ἐπι-	נָתַן אֲנָדְרִיָּה ἀνδρες	כִּנְיָהּ δόμα, δῶρον
הִבֵּה „ , προσ-	„ δικασταί	כִּנְיָהּ „
הִבֵּה „ „	הִקָּה δίατη	כִּנְיָהּ „
אֵם δῆμος	הִקָּה „	כִּנְיָהּ δόναξ
אֵם „	חָק „	כִּנְיָהּ „
אֵם „	חָק „	כִּנְיָהּ δόξα
הִבֵּה „	נָתַן „	כִּנְיָהּ δορά (A), χρώς
הִבֵּה „	נָתַן „	כִּנְיָהּ δορκαλῖς
כִּנְיָ „	הִבֵּה δινεύω	כִּנְיָהּ „
כִּנְיָ „	חָק „	כִּנְיָהּ δορκάς
כִּנְיָ „	נָתַן „	כִּנְיָהּ „
כִּנְיָ δημότης	נָתַן „ , ἐπι-	כִּנְיָהּ δόσις
כִּנְיָ δῆτα, ἄρτι	נָתַן „	כִּנְיָהּ „
כִּנְיָ διά	יְהוֹנָ Διογενής	כִּנְיָהּ δοτήρ
כִּנְיָ διάβολος,	יְהוֹנָ „	כִּנְיָהּ δοτός
Διοβλής	כִּנְיָ „	כִּנְיָ „
כִּנְיָ διακονέω	כִּנְיָ „	כִּנְיָ δούλος
כִּנְיָ διακονία	כִּנְיָ „	כִּנְיָ δούλη

דג δόχος, ἄγγος
 חג δράγμα
 ירקן δράκων
 רקן „
 רסס δροσίζω
 רסיס δρόσος
 ראס δούς
 רל δυγός, ζ-

אג δύναμις
 אג „
 אגות „
 נדבה δῶρον
 נדר „
 נרה „
 אג οδύνη
 אג „ , cf.

στέναγμα
 פרה ρόδον
 סרה „
 פהיר φαιδρός
 פה, קה, קה κηδεμών
 אפ, אפ „ ,
 פיתגός
 אג ωδός

(2). Θ

ההת θάλασσα
 אה „
 עהת θάλατος
 עהת „
 עהת θάνατος
 לה עה „
 יסב θάσσω, θάσσω,
 עה „ θάξω, θάκω, θω-
 יסב θάκτημα, ἴσμα
 בית θάνατος
 בית „
 עה „
 עה θάσσω
 עה „
 עה „
 עה θεογενής
 אה „
 עה „
 עה „
 אה θεός

איל „
 אהת θεραπεία
 אהת „
 אהת θεραπεία
 אהת θεραπευτής
 אהת θεραπεύω
 עה „
 אה „ , εκ-
 אהת „ „
 אהת θεραπεία
 (θλίου, θεού)
 אה „ (θείος)
 אה „
 אהת θέσις
 (עה) „
 עה θηλάζω
 עה „
 אה θηρίον
 אה „
 עה θηρίωδης

אעθ θησαυρός
 יעח „
 עח θηγγάνω
 עה „ , ἐπι-
 עה θητσειδίου
 עה θητνέω
 עה „ , ἐπι-, κατα-
 עה θητήμα
 עה „
 אהת θύελλα, -αι
 עה θυραυλέω
 עה θύραυλος
 עה θυραυλῶν
 עה „
 עה θύραυλος
 (θεού)
 עה „
 עה Πύθιον, -θειον
 עה στρουθός
 „ (ἐλευθερία)

(3). K

עך δίκη
 עך „
 ענה δίκη
 עך κεραιον

עך „
 עך „
 עך „
 עך τεθωρακισμέ-

עך (θωρακίζω)
 עך καθαίρω
 עך „
 עך καί

כי קעν (κε) καί
 „ „ (εἰ καί)
 יצלב κακκάβη (A)
 יִעֲרֹב „
 „ κακκάβη (B)
 צאח κάκκη
 צאח „
 צאח κακόν
 מצואח „
 „ „
 „ „
 רצע κακουργέω
 הרצע „
 רצע κακουργία
 רצע „
 רצע κάκουργος
 מרצע „
 סא καλάθιον
 אליפא καλλίπαις
 ערש κάλλιστος
 אל καλός
 לבס κάλυμμα
 מלבס „
 לבס καλυπτός
 לוס „
 לאס καλύπτω
 לבס „
 לבס „
 לוס „
 הלוס „, ἐπι-
 מלבס κάλυψις

אופן καπάνη
 אבק κάπνισμα
 התאבק καπνίζομαι
 אבק „
 עשן „
 מרבית καρπισμός
 (A)
 מרבית κάρπωσης
 הישב καταβάπτω
 התרא κατακλείω
 משר „
 העלה „
 בשר κατακροάομαι
 נביב κενός
 ראס κέρας
 קוף κέρκωψ
 אכן κηδεμονεύω
 אכן „, Pass.
 אכן κηδεμών
 אכנה „
 יצר κηρίον
 יצרה „
 בדיה κίβδηλος
 אמרי Ηιμμέριοι
 צברה „
 נע κινέω
 נהס κηκός
 יחאס „
 אשא κνίσα, Ep - η
 נצע κοίτη, -τος
 נצע κοιτάριον
 קשא κολοκύθη

קא „
 אופה κόφινος
 ראס κράς
 ראס „
 רדה κρατεύω
 רצה κρίθη
 ריפה „
 יסד κτίζω
 יסד „
 יסד „
 היסד „
 יסד κτίσις
 יסדה κτίσμα
 מוסדה „
 מוסד κτισμός
 מוסד „
 מוסד „
 מן κυάνεος
 ינה „
 ינה κύανος
 מליל κύκλιος
 בוס κωκίω, λαγέ-
 ליי λαϊκός
 לבן λευκός
 מר μικρός
 מר πικρός
 מר πικρόω
 מר πικραίνω, ἐπι-
 מר πικράζω
 מר πικρίδιον
 ראס πικρίς

(6). Π

מרδ δραπετεύω
 מרד δραπετής
 קרה καταψύχω
 מר έρπετόν
 רבה ήπεροπεύω

רמה ήπεροπτής
 סוס ίππος
 סוס „
 ליסה κάλυπτός
 לאס καλύπτω

נקד κόπτω
 קסה „, ἀπακτίζω
 קצב „
 נלה όπλίτης
 מלי όπλον

עָוֹן	„	ἄ	πεί	حَارِب	„
אִיד	πάθος	אִיה	„	(بَطْل)	πολεμικός, •
عَذَاب	„ , -ου	עֵי	πείνα, -η	פּו-	
אָסָף	„	עָר	„	חַרְב	πόλεμος
הַ	Παίαν	עָה	πεινάω, δια-	אִלִּי	πολλάκις, -κι
לִלְ	παίδιον	עֵ	„	עֵן	„
עֵין	„	עֵי	πένης	אִלְדָּד	πολυδαίδαλος
עֵלֵל	„	עָל	„	אִלְדָּא	εἰρην θεοῦ
אָסָף	πακτώω	אָנָה	πένθημα	עָה	πονέω, κατα-
סָ	„ , στομάω	עָנָה	„	עָה	πολύδματος
עָה	παιήγυρις	עֵי	πενία	עָה	πολυειδήμων
עָה	„ , αγορά	„	πότος	אִלְדָּא	„
עָה	παραβαίνω	עָה	πένομαι	אִלְדָּא	„
עָה	„	עָל	„	אִלְדָּא	„
עָה	παραγγελεύς	עָה	πέπνυμαι	אִלְדָּא	εἰρην θεοῦ
עָה	παραγγέλλω	עָה	„	אִלְדָּא	εἰρην Διός
עָה	„ , c.f.	עָה	πεπνυμένος	אִלְדָּא	πολύσφος,
עָה	πρασ-	עָה	πέπων	אִלְדָּא	-ύπαις, -ύπυστος
עָה	πράγγελημα	עָה	πέρθω	עָה	πολύς
עָה	παραδίδωμι	עָה	„ , πορθέω	עָה	„
עָה	πράδοσις	עָה	περί	עָה	„
עָה	„	עָה	περικαθαρίζω	עָה	πολύφαιλος,
עָה	παρασκευάζω	עָה	πηγή	עָה	-ήτος, -ούλος
עָה	παρασκευάσμα	עָה	πημα	עָה	„
עָה	παρασκευή	עָה	πλαγιάζω	עָה	ποιέομαι
עָה	παρατάξις	עָה	πλάγιος	עָה	ποιέω
עָה	παρατάσσω	עָה	πлагίωσις	עָה	„ , κατα-
עָה	παραψυκτήριον	עָה	πλάξ, στήλη	עָה	„
עָה	„	עָה	πλάσσω	עָה	ποιηρία
עָה	παραψυχή	עָה	πλέθος	עָה	„
עָה	παραψύχω	עָה	„	עָה	ποιητρευμα
עָה	πράσσαλος, -ττ-	עָה	„	עָה	„
עָה	„	עָה	πλινθεύω	עָה	ποιηρός
עָה	πατέω	עָה	πνέω	עָה	τὰ ποιητρά
עָה	παύμα, ανά-	עָה	„ , έπι-	עָה	πόνος
עָה	„	עָה	πισή	עָה	„
עָה	„	עָה	ποίκιμα	עָה	„
עָה	παύσις, ανά-	עָה	πολεμέω	עָה	ωδίνων
עָה	παύω	עָה	„	עָה	(πόνος)

[illegible]

ערה	φορέω	ערום	φρόνιμος	נטה	φτεύω
ערך	"	רהיט	φρυγανίς, ίδος	נטע	"
פערב	φόρημα	מנט	φύκτιμος, φύξι-	נטע	φυτόν
פערטה	φρυτός		μος, -εν, φύξις	נטה	ζωνέω
פער	"	קעח	"	נטה	φωνή
חרד	φρίζω, -ικάζω, -ίσσω	אהל	φυλή, φύλον	קענה	φώνημα
רעד	"	אהל	"	הנה	ψηφίζω
הרעד	"	עלה	φύλλον	הנץ	"
הרעה	φρίκη	ערב	φύρμος	הנץ	ψήφος
רעד	"	ההערב	φύρω	חשב	"
רעה	"	נוה	φυσάω	חשב	"
ערב	φρονέω, -ικάζω, -ντίζω	הוה	" , δια-	חשוב	"
הערב	" , έπι-	"	" , κατα-	חשוב	"
ערבה	φρόνησις	נטע	φυτάριον	אל	ωφέλεια, -ησις
		נטע	φύτευμα	אידה	"
		נטע	φυτευτός	היעיד	ωφέλεια

XVIII. Prosthesis occasionally occurs in Hebrew homologies.

אגרת	γυρτόν,	קדע	"	א	"
	κρατήρ	אורע	"	עבר	πυρός
אגרת	γραφή	(ורע)	"	בר	"
(פרטה)	"	(אל)	אסר	כלה	"
אגרב	δραχμή		(B), ήίθεος, Ion.	עבר	περάω
(ורכבן)	"		κούρος, Dor.	ברא	"
(כרע)	"		κῶρος	העביר	הבעיר
אדיר	ἄδορος, δέρος,	אל	אסר		ἐκπερύω
	δέρρις, δора	אלה	אסר	עבר	σχολεύω
אדר	"	(אל)	אסר	(סל)	"
אדרה	"	(גיד)	"	עבר	σχολεύος
(גיד)	"	קהור	הίθεος	(סל)	"
(גיד)	"	קבל	πάλος, κύβος	עצלה	σχολή
(גיד)	"	חציר	δρόσος	עצלה	"
(דד)	"	(סל)	"	(סלוח)	"
אדרע	χείρ	לא (אל)	οὐ		

XIX. Certain Hebrew letters are terminal, i.e. פ, ל, מ, נ, ע, ק, ר.

(1). פ

פפן	πιστεύειν	פפן	„	פפן	παύειν
פפן	θίλειν	פפן	ὀπτάω	פפן	πηδᾶν
פפן	„	פפן	λάχος, λόγος	פפן	στέλλειν

(2). ל

ללל	ἀρά	ללל	κοῦφος	ללל	ἀράξω
ללל	ἀράομαι	ללל	κυλάω, κυλάω	ללל	„
ללל	„, κατ-	ללל	λαλέω, προ-	ללל	οὐ
ללל	βολέω, ἀντι-	ללל	λέωμαι	ללל	ποιέω
ללל	ἀρπάξω	ללל	ὁ (Zeús)	ללל	ποῦ
ללל	γαινάω	ללל	„	ללל	ρέω
ללל	ὀέω, αἰτέω	ללל	ὁ-(δε)	ללל	„
ללל	δουλόω, κατα-	ללל	„	ללל	σκιάξω
ללל	ὀύω	ללל	ἡ γένεσις	ללל	„
ללל	ἡ γένεσις	ללל	„	ללל	ἐσθίω, ἐσθίω
ללל	„, ἐό-	ללל	„	ללל	„

(3). מ

מממ	ἀγω, προσ-	מממ	πῶλος	מממ	οὐλῶς, ὄλως
מממ	προσάγωγος	מממ	„	מממ	πακτώω
מממ	ἀνέτεώ	מממ	δοῦλος	מממ	„, στομάω
מממ	ἀμῆτωρ	מממ	ἔδος	מממ	πάλα
מממ	„ ἀπάτωρ	מממ	ἡ γένεσις	מממ	ράγη, -άς,
מממ	ἀνῆρ, ἀνδρός	מממ	τυπώω	מממ	ἀνῆρ
מממ	„	מממ	„	מממ	„
מממ	ἀνῆρ, ἀνθρωπος,	מממ	λαός	מממ	ρέω
מממ	ὥς ἀνῆρ	מממ	ξαιθός	מממ	σιωπάω
מממ	ἀράγειν, ἀράσσω	מממ	χρυσός	מממ	σπαράσσω
מממ	αὐλή	מממ	ὄλος	מממ	τέλος
מממ	γαμβρός	מממ	„	מממ	„
מממ	γεῦμα	מממ	ὀράω, ὄλ-	מממ	τύλος
מממ	γεύω	מממ	ὀρθρεύω, ἐπ-	מממ	ὑποκάτω
מממ	δίκη	מממ	οὐλῶ	מממ	ᾠδὴ
מממ	„	מממ	οὐλε	מממ	ὁ-(δε)

(4). 1

אָגאַם	ἄγαμος	דִּימָה	δημος	צִיט	ξαιθος, ξουθος
אָגאַם	„	דִּינָה	δία	אָגאַם	ὀξύων
אַנְטראַקעוואָ	ἀνθρακεύω	דִּינָה	δίδωμι	אָגאַם	ὅπως
אַנְטראַקיאַ	ἀνθρακία	דִּינָה	δίκη	אָגאַם	Ὀρθώσιος
אַידיס	Αἰδης	דִּינָה	Δίκη	אָגאַם	ὁσμή, ὁδ-
אָגאַם	„	דִּינָה	Διογένης	אָגאַם	πηγή
אַיטיוס (?)	αἷτιος (?)	דִּינָה	„	דִּינָה	πόλις
אַלֹּוּרגעמאַ	ἀλούργημα	דִּינָה	δοκεύω	אָגאַם	„
אַרְגִּוּאַן	„	דִּינָה	δόρυ	אָגאַם	πόσιος
אַלפֿוס, לעוקוס	ἀλφός, λευκός	דִּינָה	ἐσχατος	אָגאַם	πού
אַלִּיזאַ	αὐλίζω	דִּינָה	ἔτος, γέτορ, -ος	דִּינָה	πρόρρησις
אָגאַם	„	דִּינָה	„ , ἐνιαυτός	דִּינָה	πρώτος
אַגאַם	„	דִּינָה	ζῶ	דִּינָה	πτολεμαῖος
אַגאַם	γῆθος, γηθοσύνη	דִּינָה	ζωμός	דִּינָה	σκεπάζω
אַגאַם	γλῶσσα	דִּינָה	ἡγέομαι, ἑ-	דִּינָה	„
אַגאַם	„	דִּינָה	θρηνέω	דִּינָה	„
אַגאַם	δασύπους,	דִּינָה	καπιός	דִּינָה	τίθημι
אַגאַם	ὠκύπους	דִּינָה	κυός, ὑβός	דִּינָה	ὕμνῳ, ἑ-
דִּינָה	δείμα	דִּינָה	μή	דִּינָה	„
דִּינָה	δήμας				

(5). 2

אַתעטעוואָ	ἀθετέω	אַגאַם	κινέω	אַגאַם	ρέω
אַגאַם	γλύφω	אַגאַם	κοίτη	אַגאַם	ρίζα
אַגאַם	δύω	אַגאַם	κόπτω	אַגאַם	σπείρω
אַגאַם	εἶδω	אַגאַם	„	אַגאַם	τίθημι
אַגאַם	ἐπτά	אַגאַם	„	אַגאַם	τυπώω, ἐκ-
אַגאַם	θύρα	אַגאַם	πεινάω	אַגאַם	ὀυτεῖω

(6). 3

אַגאַם	ἄπτω, καθ-	אַגאַם	„ , πόλις, ἑρία	אַגאַם	κομή
אַגאַם	„ , συν-	אַגאַם	δέκα	אַגאַם	„
אַגאַם	ἀράομαι	אַגאַם	δόξα	אַגאַם	„
אַגאַם	γῆ	אַגאַם	ἐχθαίρω	אַגאַם	κόπτω
אַגאַם	„	אַגאַם	κλείω	אַגאַם	πάλημη

תמר	„	חִמְרָה	στέμμα	נָר	„
תפר	ράπτω	נִיר	φαίη	נִתָּר	δράζω
רור	δέω	נִי	„	נִר	„

(7). ק

קקי	τήκω	קקק	ρήγνυμι	קקק	ἐπιποθέω, ἐδέγγω
-----	------	-----	---------	-----	---------------------

XX. Metathesis occurs in Hebrew homologues, especially regarding a consonant and the vowel or diphthong next to it.

אָפּ	πατήρ	חֵר	ὤχρος	קָרִידָה	κάρδοπος
„	φάτις	חֵרָה	„	פִּיר	σπείρω
אִיב	„	חֵרָה	„	בִּיר	„
אָפּ	χειροπληθής	חֵר	δρόσος	בִּיר	ἀπας
אָפּ	χείρ	חֵר	οἰκέω	(כָּפּ)	πείθω
אָפּ	„	אָפּ	κλισία	פִּיר	„
דָּר	„	אָפּ	„	חֵרָה	δερή
דָּר	„	כָּפּ	ἀλόςος	„	θώραξ
דָּר	„	כָּפּ	γελώω	כָּפּ	τυκάω
אָפּ	קָה	כָּפּ	Εὐμενής	כָּפּ	„
חֵר	„	(כָּפּ)	καταλέω	כָּפּ	ἀδω, -δεύω
אָפּ	ἀμάλλα	כָּפּ	„	כָּפּ	χλαμύς
אָפּ	μήτηρ	כָּפּ	κλίμαξ	כָּפּ	„
גָּבִיר	κύριος	כָּפּ	χρῶς	כָּפּ	τέλτη
גָּבִירָה	κυρία	(כָּפּ)	ἀναδέω	כָּפּ	δίξω
גָּבִיר	„	כָּפּ	ἀνάδεμα,	כָּפּ	„
גָּבִיר	κόρος, κοῦ-	כָּפּ	ἀνὰδε-,	כָּפּ	„
כָּפּ	δραχμή	כָּפּ	ἀνὰδεσμη	כָּפּ	„
אָפּ	„			כָּפּ	„

XXI. Certain Greek suffixes are often converted into Hebrew prefixes in Græco-Hebraic homology: -δε, -δης, -θη, -ις, -μα, -μη, -μος, -να, -νη, -ον, -της, -ων.

(1). מ

מָפּ	φάτνωμα	מָפּ	σταθμός	מָפּ	ὀπτήσιμος, (-σις)
מָפּ	ἀγάπημα	מָפּ	φάγημα	מָפּ	κατάραμα
מָפּ	„	מָפּ	„	מָפּ	ἀναβαθμός
מָפּ	ὄρυγμα, -υμα	מָפּ	ρήμα		

מבוא *ἀνάβαθρον*, *βά-*
 „ *δυσμή*
 מבול *πλήσμη*
 מבוסה *πατησμός*
 מבקה *ἀφαίρεμα*
 מבחור „
 מבס *πίστωμα*
 מבקה *φθέγμα*
 מבקה *πίστωμα*, *-τόν*
 מבקה „
 מבקה *φραγμός*
 מבקה *οἴκημα*
 מבקה „
 מבקה *δείμα*
 מבקה „
 מבקה „
 מבקה *ἀγερμός*, *ἀγερ-*
 מבקה *ζάγκλον*
 מבקה *κυλίνδριον*
 מבקה *πρίων*
 מבקה *εἶδημα*
 מבקה *δότημα*
 מבקה *ὠδισμός*
 מבקה *ἐρώτημα*
 מבקה *ἀγαλμα*
 מבקה *ἀπάτημα*
 מבקה *κτίσμα*, *-μός*
 מבקה „ „
 מבקה „ „
 מבקה „ „
 מבקה *δέσμα*, *-μός*
 מבקה „ „
 מבקה *όάσμα*
 מבקה *αἶθων*
 מבקה *δίκτυον*
 מבקה *όραμα*
 „ *τρόμος*
 מבקה *τρυγάνη*
 מבקה *ἴσμα*
 „ *οἴκημα*

מבקה *θυσιαστήριον*
 מבקה *σταθμός*
 מבקה *θοίναμα*
 מבקה *ὕμνιον*
 מבקה *ραντήριον*,
 περιρ-
 מבקה *δέργμα*, *-μός*
 מבקה *σπέρμα*
 מבקה *ραντήριον*,
 περιρ-
 מבקה *ὀπτάνιον*
 מבקה „
 מבקה *χόρευμα*
 מבקה „
 „ *χαλκίον*
 מבקה *ὀψανον*
 מבקה *ἀγορασμός*,
 χρῆμα
 מבקה *πλόκαμος*
 מבקה „
 מבקה *ἐπιθύμημα*
 מבקה *ζύμωμα*
 מבקה *σκήνημα*
 מבקה *ἀγχόνη* (*-νίζω*,
 πείγμα
 מבקה *ἐπισκισμός*
 מבקה *χρῆμα*
 מבקה *ξέσμα*
 מבקה *ἀρατρον*
 מבקה *ψήφισμα*
 מבקה „
 מבקה *σκοτισμός*
 מבקה *σκάμμα*
 מבקה *σφάγμα*
 מבקה *κλώσμα*
 (κλώθω)
 מבקה *στρώμα*
 מבקה *τόξευμα*
 מבקה *θέμα*

מבקה *φύτευμα*, *-ευτόν*
 מבקה *γεῦμα*
 „ *ἔδεσμα* „
 מבקה *πάθημα*
 מבקה *κατάπλασμα*
 מבקה *πτύον*
 מבקה *καῦμα*
 מבקה *χωρίον*
 מבקה „
 מבקה *όάγημα*
 מבקה *αὐλιον*
 מבקה „
 מבקה *όάγημα*
 מבקה *θέμα*
 מבקה *θυμίαμα*
 מבקה *κάλυμμα*
 מבקה *σπήλαιον*
 מבקה *ἀγορασμός*, *-μα*.
 χρῆμα
 מבקה „
 מבקה „
 מבקה *δρυγμα*
 מבקה *σφάλμα*
 מבקה *γοάσημα*,
 -άσμα
 מבקה „ „ *όθέγμα*
 מבקה *κοπτήριον*
 מבקה *έργμα*, *-γον*
 מבקה „ „
 מבקה *κάλυμμα*
 מבקה *αὐλισμα*
 מבקה „ „ *-μός*
 מבקה *ἀλυη*
 מבקה *λοχισμός*
 מבקה *λαχμός*
 מבקה *κάλυμμα*
 מבקה *θανάσιμος*
 מבקה *οἰκημάτιον*
 מבקה *ἀνάθημα*
 מבקה *δόμα*

הַחֶמֶל	ἡγεμόνευμα	חֶמֶל	ἔδεσμα, pl.	חֶמֶל	θέσμιον, -μός,
הַחֶמֶל	ὄρυγμα	חֶמֶל	ἀνάδημα,	חֶמֶל	-μοσύνη
חֶמֶל	τιναγμός, -μα	חֶמֶל	ἀνδ-, ἀναδέσμη	חֶמֶל	ἀλμη
חֶמֶל	ἀνάπαυμα	חֶמֶל	φύξιμος	חֶמֶל	τείχισμα, ἀπο-
חֶמֶל	"	חֶמֶל	ἀενάων, πηγή	חֶמֶל	" "
חֶמֶל	ἀνάθημα, -θεμα	חֶמֶל	ἀναβαθμός	חֶמֶל	κτημῖς, -μη
חֶמֶל	"	חֶמֶל	αὐλημα	חֶמֶל	κύμβαλον
חֶמֶל	κλείδωμα	חֶמֶל	αὐλιον	חֶמֶל	" κιάδων,
חֶמֶל	κλείθρον,	חֶמֶל	σταθμός	חֶמֶל	χάλκιον
חֶמֶל	-ίστρ-	חֶמֶל	γέμισμα	חֶמֶל	κοιτάριον
חֶמֶל	γεῦμα	חֶמֶל	ἔργμα	חֶמֶל	στεῖον
חֶמֶל	δασμός	חֶמֶל	δόρημα	חֶמֶל	σκάμμα
חֶמֶל	ῖσμα	חֶמֶל	ὄρυγμα	חֶמֶל	ἀγίασμα,
חֶמֶל	στρέμμα	חֶמֶל	τεῦγμα, ἔργον	חֶמֶל	ἀγιοστηρίον,
חֶמֶל	κλείθρον	חֶמֶל	δεκάτευμα	חֶמֶל	ἀγίστευμα
חֶמֶל	" , -ῖσμα	חֶמֶל	πιεσμός	חֶמֶל	ὄυλον
חֶמֶל	κτίσμα, -μός	חֶמֶל	πτῶμα	חֶמֶל	ἀγών, δόκημα
חֶמֶל	δάσμα, -μός	חֶמֶל	" , σφάλμα	חֶמֶל	"
חֶמֶל	ἐπισκιασμός	חֶמֶל	"	חֶמֶל	οἶκτα
חֶמֶל	ἀγορασμός	חֶמֶל	πλάσμα	חֶמֶל	κρουνίον, -νωμα
חֶמֶל	σκιασμός, ἐπισ-	חֶמֶל	ποίημα	חֶמֶל	θυμιατήριον,
חֶמֶל	σχῆμα	חֶמֶל	"	חֶמֶל	θυσι-, -τρον
חֶמֶל	"	חֶמֶל	τάγμα	חֶמֶל	" "
חֶמֶל	ῖστίον, (-τός),	חֶמֶל	ὁράγμα	חֶמֶל	" "
חֶמֶל	μέσακλον, -κμον,	חֶמֶל	ράχετρον	חֶמֶל	" "
חֶמֶל	μέσατμον	חֶמֶל	βαθμός, βασ-	חֶמֶל	" "
חֶמֶל	σκήνημα	חֶמֶל	" "	חֶמֶל	γλύμμα
חֶמֶל	ὀδευομένη	חֶמֶל	σταθμός	חֶמֶל	ῖμμα
חֶמֶל	"	חֶמֶל	"	חֶמֶל	"
חֶמֶל	ἐπιούριον	חֶמֶל	"	חֶמֶל	χρησμός
חֶמֶל	"	חֶמֶל	"	חֶמֶל	ἔσχατον
חֶמֶל	"	חֶמֶל	"	חֶמֶל	"
חֶמֶל	"	חֶמֶל	"	חֶמֶל	"
חֶמֶל	στιβάδιον	חֶמֶל	"	חֶמֶל	κέλευμα,
חֶמֶל	ὕψιον	חֶמֶל	"	חֶמֶל	-ευσμα, -ευσμός
חֶמֶל	δέσμα, -μός	חֶמֶל	ζηλοσύνη,	חֶמֶל	κύρμα
חֶמֶל	πορθμός	חֶמֶל	-λωμα (pl.)	חֶמֶל	σικυών
חֶמֶל	"	חֶמֶל	ὀθέγμα	חֶמֶל	ὄραμα
חֶמֶל	ἡδονή, pl.,	חֶמֶל	ζητήσιμον	חֶמֶל	"
חֶמֶל	ἡσθημα	חֶמֶל	"	חֶמֶל	"

מרבית καρπισμός

(A)

מרגמה ἄραγμα, -μός

מרגמז παραψυκτήριον

מרגמה „

מרגז τρόχιον

מרגמה „

מריבה ἔρισμα

מרגפא θεράπευμα

מרגקא φάρμακον

מרגקה „

מרגקה βράσμα,

-μός

מרגא φόρημα, προσ-

מרגא αἶθων

מרגא προσφόρημα

מרגא γηθοσύνη

מרגקא καχασμός

מרגמבה ἔχθημα,

-θρασμα

ממכית σχῆμα

ממקפז πυρόν, -ρά

ממקאלה αἵτημα, δέη-

מממבבה ποίκιλμα

מממבר ῥῆγμα, -μός

מממבר ῥηγμίν, -ίς

מממבה στρέμμα

מממבה ὑψωμα

מממבה στρώμα

מממבה „

מממבב κοίμημα

מממבב σκήνημα

„ σκήνωμα

מממבב ἐπιχείρημα

מממבב „

מממבב ἀκουσμα

מממבב θέαμα

מממבב σκηπτρον,

σκάπτων

מממבב „ „

מממבב „ „

מממבב σπέρμα

מממבב δίκαιον

מממבב σταύμος

מממבב πότιμος

מממבב σήκωμα

מממבב „

מממבב „

מממבב „

מממבב „

מממבב σκέπανον

מממבב ἐστίαμα

„ πότημα

מממבב στιβάδιον

מממבב τέχνασμα,

-νημα

מממבב δόμα, δῶρον

מממבב „

מממבב „

מממבב τόπαξον

(2). ת

מממבב ἀγάπησις

מממבב „

מממבב πρόφασις

(προφαίνω)

מממבב ὄρασις

מממבב φύτευσις

מממבב πίνυσις, -υτή

מממבב φάσις (A)

(φαίνω)

מממבב ἀγαλσις,

-λλιασις

מממבב δόσις

מממבב ἐλπίς

מממבב βούλευσις,

ἐπιβ-

מממבב γένεσις

מממבב ἔλεος

מממבב τάγμα

מממבב κάλυψις

מממבב „

מממבב ἑγκλησις

מממבב μαθητής

מממבב „

מממבב πρόφασις

מממבב φύτευσις

מממבב εἰδησις

מממבב νῆσις

מממבב κατακλείς

מממבב „

מממבב φάντασις

מממבב „

מממבב ἀντιβόλησις

מממבב πλάσις

מממבב ὀπτησις

מממבב προσδοκία

מממבב κάρπωσις

מממבב αἵρεσις

מממבב σύριγξις,

κρότησις

מממבב κατάθεσις

מממבב ποίκιλσις

מממבב δούσις

(3). (Mixed)

לְבֵיתוֹ οἶκαδε	הַבַּיִת οἰκητής	בֵּיתוֹ „ „
„ אֶל־הַבַּיִת „	הַקָּרוֹר πικρότης	זֶכֶר „ Ὀμηρίδης
„ עַל בֵּיתוֹ „	בֶּן־אָבֶן Ἀμωνίδης	הַמָּוֶד „ „
הַבֵּלָה παλάθη	פֶּלֶה „ Πηλείδης	הַמָּוֶד „ „
עֲחָז ἐχιδνα	פֶּלֶא „ „	הַמָּוֶד „ „
הַבִּנְיָן πινυτής	הַמָּוֶד „ Πτολεμαΐδης	

XXII. Many Hebrew nouns are modelled on Greek patterns, as distinct from those fashioned the Hebrew prefix-suffix way.

אֶבֶן πέτρα	בֵּיתוֹ ποτόν	מֵיִם מֵיִם
אֶבֶן οὐτόν	בֵּיתוֹ οὐτόν	מֵיִם מֵיִם
אֶבֶן εὐίατος	גִּלְגָּל κύκλος	מֵיִם θύρα
אֶבֶן ἰατρός	גִּלְגָּל κύλινδρος	מֵיִם οἶνος
אֶבֶן ἀγάπη	גִּלְגָּל βλήμα,	מֵיִם κοίτη (-τάζω)
אֶבֶן οὐλον	„ κάλυμμα	מֵיִם ἰατρός, ἥϊθεος
אֶבֶן „ „ קהל „	גִּלְגָּל ἀγάλμα, γλύμμα	מֵיִם „
אֶבֶן ἀγάπη	גִּלְגָּל θύρα	מֵיִם πέτρα
אֶבֶן „ „	גִּלְגָּל „	מֵיִם διάκονος
אֶבֶן „ „	גִּלְגָּל εἰδήσεις	מֵיִם „
אֶבֶן „ „	גִּלְגָּל „	מֵיִם καὶσιν
אֶבֶן „ „ βάγος	גִּלְגָּל ὄραμα	מֵיִם „
אֶבֶן καὶσιν	גִּלְגָּל ῥεῦμα	מֵיִם κάλυμμα
אֶבֶן ῥήμα, ῥήσιν	גִּלְגָּל „	מֵיִם μάχαιρα
אֶבֶן „ „	גִּלְגָּל δῶρον	מֵיִם πόλεμος
אֶבֶן οὐτόν, נֵבֶל	גִּלְגָּל οὐάνον	מֵיִם „
אֶבֶן πένθημα	גִּלְגָּל „	מֵיִם πικρίδιον
אֶבֶן ἐστίαμα, κνῖσα	גִּלְגָּל „	מֵיִם πικρότης
אֶבֶן οὐτόν	גִּלְגָּל „ „ ὄψιν	מֵיִם πένθερός
אֶבֶן πιστόν	„ ὑπόσχεσις	מֵיִם πινυτός
אֶבֶן „	אֶבֶן ἐλπίς	מֵיִם „
אֶבֶן „	„ ἀλλαγὴ	מֵיִם „
אֶבֶן „	אֶבֶן ὄραμα	מֵיִם δῶρον
אֶבֶן „	אֶבֶן „	מֵיִם „ „ ἔδνον
אֶבֶן πινυτή	אֶבֶן καὶμα	מֵיִם „ „
אֶבֶן „	אֶבֶן „ „ ξανθός	מֵיִם „
אֶבֶן „	אֶבֶן πένθος	מֵיִם οὐτόν

נָבַת	φυτόν	צִדְהָ	ζήτημα	רָחַם	„
נִפְתָּל	πόλεμος, Ep	צֶלַם	ἄγαλμα	רִיב	ἔρις, ἰδος
פְּתוֹ-		צֶמַח	„	רִיבָה	„
סִטְר	κλειθρον	צִפְיָה	ἐλπίς	רִיר	ῥεῦμα
סִנְר	„ , σηκός	צִדְסָה	ἀγιότης	רִכָּב	τροχός
סָחַר	ἀγόρασμα		(ἀγίζω)	רִבוּהָ	ἡπεροπηής
סַחְרָה	„	קִרְסָה	ἀγιωσύνη	רִנָּה	ὄρασις
עָכְרָה	πόρος	קִרְסָה	„	רִנָּן	ὄραμα
עָכְרָה	σταθμός	קִרְסָה	„	רִקָּה	ὀάρμακον
עָנָה	ἀναψυχή	קִרְסָה	ὄυλον	רִקָּה	οἶνος
פָּאָר	ὄαρος	קִרְסָה	ὄυλή		ὀαρμακίτης
פָּעַל	ποίημα	קִרְסָה	„	קִרְסָה	καχασμός
פָּעַל	„	קִרְסָה	θυμία (-άζω,	קִרְסָה	γῆθος
פָּעַל	ποίησις	קִרְסָה	-ατίζω)	קִרְסָה	πενθερός
פָּקְדָה	פָּקְדָה	קִרְסָה	„	קִרְסָה	„
	παρακαταθήκη	קִרְסָה	„	קִרְסָה	ὁδός
פָּרָךְ	ῥῆγμα	קִרְסָה	ἐκροή, -ροος	קִרְסָה	ἀγόρασμα
פָּרָךְ	πυτόν	קִרְסָה	ὕυχρότης	קִרְסָה	ὁήμη
פָּרָךְ	ὀθέγμα	קִרְסָה	ῥάκος	קִרְסָה	ποτόν (ποτίζω),
צָדָה	σίτησις, -τία	קִרְסָה	ὄρασις		ἄκῃ
צָדָה	εἰς (B)	קִרְסָה	παραψυχή	קִרְסָה	σῆκωμα
קִרְסָה	καχασμός	קִרְסָה	ῥαγός, -γή,	קִרְסָה	ὀυτόν
	(-άζω)		ὀηγή, ῥῆγμα,		
צִדְסָה	ζητός		-μός, ῥώξ (A)		

VI. GRAMMAR

XXIII. There are no less than four definite Articles in Hebrew, and they homologize with and correspond to the Greek Article, *ὁ*, irrespective of Gender and Number: אל, אל, את, ה, הל.

אלגב Ez 13. 11, את השמים Gn 1. 1, האיש Gn 20. 7, האשה Ib 3. 12, האנשים Ib 14. 24, הנשים Ib 14. 16, הלז Dan 8. 15.

(1) The Noun with the Article may be followed by the Adjective which qualifies it, with the Article repeated: הקלך הגדול IIR 18. 19, הארץ הטובה Dt 1. 35.

(2) An Adjective without an Article, which follows a Noun with an Article, is a predicate Adjective: והאיש נכבד IS 9. 6, והאיש גדול Ib 25. 2.

(3) Proper Nouns may take an Article: אל עדי (*ὁ Zeus*) Gn 17. 1, את עדי Ib 49. 25, את-עירד Ib 4. 18, את-עירד Ib 37. 3, הקלפסני (*ἡ καλλιφώνες*) ICh 4. 3.

(4) Abstract Nouns take the Article: הקדק Jes 1. 26, הקבמה Eccl 7. 12.

(5) So do Nouns qualified by a demonstrative Pronoun: זה הדבר Ex 14. 12, זה הדבר Gn 21. 26, זה הדבר דט 1. 1, האלה הדברים Gn 15. 1; but only האיש הזה Ib 24. 65.

(6) And Numerals: האנה Eccl 4. 9, השנים Ib., העשרה Gn 18. 32, העשרים Ib 18. 31.

(7) In Homer the Article appears generally as a demonstrative or personal Pronoun: האחד בא-לגור Gn 19. 9, אותה אבקש Ps 27. 4 (cf. ἡν δ' ἐγὼ οὐ λύσω Il. 1. 29).

(8) Frequently, without a Substantive, *ὁ* stands for *he, she, it*: הוא Gn 3. 15, היא Ib 38. 25 (cf. Il. 1. 12).

(9) Adjectives used as Nouns take the Article: הקביר והאחרון Jes 8. 23, האמנים עלי תולע הקקו אשפתות Thr 4. 5.

(10) *The Article may have a generic force, marking an object as the representative of a class:* הָאָדָם Gn 6. 7, הַחַיָּה Gn 8. 1, הַגְּדָלִים Ps 115. 13, הַקְּטָנִים Ib.

(11) *Sometimes the Article has a distributive force, meaning 'each':* לְכֹלֶם נָתַן לְאִישׁ חֲלָפוֹת שְׂמָלָתָא Gn 45. 22.

(12) *A (neutral) Article may precede a whole clause considered as a Noun:* וְטוֹב מִשְׁנֵיהֶם אֵת אֲשֶׁר-עָדָן לֹא הָיָה, אֲשֶׁר לֹא-רָאָה אֶת- וְהַמַּעֲשֶׂה הָרָע אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמַיִם Eccl 4. 3; cf. Ruth 2. 19.

(13) *ὁ stands for the relative ὅς (who, which):* הָאָמָר Gn 32. 10 Dt 33. 9, הַהֶלֶךְ Gn 2. 14, הַמֶּלֶךְ Esth 1. 1, הַסֵּבֵב Gn 2. 11, 13.

(14) *ὁ has a single general homologue in Arabic, -ا, as distinct from the particular -ه, irrespective of Gender and Number:* الدَّارُ، الْبَيْتُ، هَذَا، الدِّيَارُ، الْآيَاتُ.

(15) *The compounds of proclitic ὁ—ὅδε, ὅσγε, ὅσπερ, ὅστε, ὅστις, ὅδωντις—have homologues in Arabic as well as in Hebrew:*

ὅδε, ὅσδε, demonstrative Pronoun: *what is present before one:* *this is or here is* הֵנָּה Ez 41. 22; *this* הֵנָּה Ib 47. 13, הֵנָּה Gn 32. 3; *hither* הֵנָּה Ib 7. 1, הֵנָּה Ib 9. 12, הֵנָּה Gn 32. 12, הֵנָּה Ib 16. 13; *of Time, to indicate the immediate present* הֵנָּה IR 14. 14; *now for these twenty years,* הֵנָּה Gn 31. 41; *thus* כֵּן Jud 18. 4, כֵּן Gn 31. 41; *hither* הֵנָּה Jud 18. 3, ὅδε: *here* הֵנָּה, הֵנָּה, הֵנָּה. Note that ὅδε, in ὅσδε, = הֵנָּה.

ὅσπερ, (Ep. ὅπερ as masc.): *the very man who* אֲשֶׁר Gn 3. 12, 24. 44, 38. 25 Ex 32. 33; *the very thing which* אֲשֶׁר Gn 3. 17, 42. 14; *which way, whither* אֵל-אֲשֶׁר Ruth 1. 16; *where* אֵל-אֲשֶׁר Job 39. 30 Ruth 1. 16. ὅσγε: *who* אֵל-אֲשֶׁר Esth 7. 5; *which* אֵל-אֲשֶׁר Eccl 2. 3.

ὅστε (also written διὸς), in Homer also ὅτε as masc.: *like the simple ὅς or ὅστις, freq. with a generalizing force; who* אֲשֶׁר Gn 2. 8, 42. 21; *which* אֲשֶׁר Ib 1. 7, 11.

(2). *Feminine-Feminine*

אורה	ἐθέδρα	הבצלה	ἀναγαλλίς	תלהץ	θυλακίς
ארה	„	כיה	καῦσις	קבצק	κομιδή
בוקה	ἰωκή, ἰδι-	לבנה	σελήνη	קבצק	κομίσκη
בקרה	ἱστορία	תחלת	μάγadis	קמה	κομιδή
בקרת	„	גבלה	νύμφη	תארת	θεραπεία
נאה	βοή	גלה	συγκλείς	תארת	תרופה, „
גלה	ἐλασις	„	σύγκλεισις	תת	Στύξ
גלות	„	גדות	γάδιξ, -is	תת	χαίτη
דבה	διαβολή	תא	γωνία	תלה	χλαμύς
תתה	ἀνοχή	„	φύβη	תלה	„
תת	γωνία	תת	γωνία	תת	δρύς

(3). *Masculine-Feminine*

אבוס	φάκη, πάθη	תת	εἰκών, κίων	תת	κίων, ἡ, ὁ
אדרכן	δραχμή	תת	„ „	תת	„
תת	βοή	תת	καῦσις	תת	ρίζα
תת	ρίζα	תת	μάστιξ	תת	σιγή
תת	δραχμή	תת	„	תת	θάξיס
תת	„	תת	νύξ	תת	ἀγκαλὶς
תת	θία	תת	σιδών, ἡ, ὁ	תת	ἥως, ἕως
תת	γωνία	תת	ὑποθήκη	תת	πέλη
תת	σιαγών, πώγων	תת	πραπίδες	תת	γλαυξ
תת	ἀγκαλὶς	תת	τυπάς, -πίς	תת	ρίζα
„	βολή	תת	πραπίδες	תת	ὄρασις
תת	ρίζα	תת	„	תת	τρυγών

(4). *Feminine-Masculine*

תת	κόσμος	תת	λόγος	תת	κωκυτός
תת (תת)	„	תת	θεσμός	תת	„
תת	κωκυτός	תת	σικυών	תת	σχοῖνος
תת	„	תת	ἀκαιθεών	תת	βραστήρ
תת	βωμός	תת	ὑπνος	תת	χιτών, κιθών
תת	κωκυτός	תת	„	תת	ὑπνος
תת	χιτών, κιθών	תת	τυφών	תת	„ , -νωδία

invariably stands *before* the dependent substantive or pronoun, and the *governing substantive* assumes the construct state or form—with consequential changes, if any, e.g. רוּחַ אֱלֹהִים Ez 37. 9, רוּחַ Gn 1. 2; בֵּית יַעֲקֹב Jes 2. 5; הָיָה Gn 1. 28, פְּנֵי הַמַּיִם Gn 1. 2, פְּנֵי תְהוֹם Ez 1. 6, תַּיִת הָאָרֶץ Ib.; יָרַע Ib. 1. 11, יָרָע Ib. 5. 4, בְּנוֹת הָאָרֶץ Ib. 34. 1; יָרַע Ib. 1. 11, יָרָע Ib.

The usual position of the attributive genitive is between the article qualifying the governing substantive and the governing substantive itself, e.g. ὁ τοῦ ἀνδρὸς πατὴρ, ἡ τῶν ἀνδρῶν πατρίς. So it seems that whenever and for whatever reason the suffix-prefix phenomenon came into operation, the governing and dependent substantives exchanged places, while the genitival form and function stood put, the process giving birth to the construct.

Judging by similar revolutionary and as yet unaccountable changes elsewhere, those responsible do not seem to have had scruples about such apparently arbitrary proceedings. For they relentlessly applied the phenomenon to compound proper nouns, for instance, עֲמִיָּאל in ICh 3. 5 is referred to as אֶלְיָעֵב in IIS 11. 3.

However, two relics of the original order have survived: כְּעֶנֶה צִמָּד IS 14. 14—in contrast to בֶּקֶר צִמָּד Job 1. 3 and צִמָּד פִּרְדִּים IIR 5. 17—and עַד־שָׁלָל Jes 33. 23 for עַד.

XXXI. The dative case in Hebrew varies.

It is either inflected or non-inflected, e.g. דִּבְרָה Gn 37. 17, דִּבְרָה Ib.; אֶרֶץ Gn 1. 22, אֶרֶץ Ib. 11. 31 ἔραζε, ἔρασσε.

When it is non-inflected, it is either accompanied or unaccompanied by a preposition, e.g. אֶל־הָאָרֶץ Ib. 12. 1, אֶל־הָאָרֶץ Ib. 1. 11, בְּהָאָרֶץ IS 28. 3, בְּהָאָרֶץ Ex 1. 10, אֶרֶץ Gn 1. 22, אֶרֶץ Thr 2. 1, הָעִיר Gn 44. 13, הָעִיר Jos 8. 19, יְרוּשָׁלַם (IR 10. 2) IS 17. 54.

It must be argued that when a dative is formed with a final ה, that letter stands for the suffix -δε, δ being omitted. But there can be no doubt that when it is formed with the preposition אֶל, then the formation follows the suffix-prefix phenomenon; because אֶל is the homologue of -δε, precisely like the Latin *ad*, δ and ל interchanging in Greek, and δ and ε taking the place of each other according to the vowel-consonant metathesis. Obviously, no

metathesis occurs when לֹא is shortened to לְ, vocalization taking over the function of the vowel, e.g. לְבֵיתוֹ Dt 20. 5, לְבֵית Neh 2. 8. Now it is possible to equate לֹא with עַד and אֵל, but not with לְ.

XXXII. *The construction of the future tense in Hebrew resembles the Greek.*

The form of the future tense in Hebrew resembles that of the Attic future tense—in which the characteristic σ drops out—except that the Greek personal endings are transposed into prefixes through the suffix-prefix metathesis. Thus:

πιστεύ-σ-ω	אֶבְטֵחַ
πιστεύ-σ-εις	בְּטַחְךָ
πιστεύ-σ-ει	בְּטַחָא
	(בְּטַחְתָּ)
πιστεύ-σ-ο-μεν	בְּטַחְנוּ
πιστεύ-σ-ε-τε	בְּטַחְתֶּם
πιστεύ-σ-ου-σι	בְּטַחְוּ
	(בְּטַחְתֵּם)

In my submission, it is most significant that in Arabic—to emphasize the futurity of the action or condition indicated by the verb—سَوْفَ is added, or its initial (س) is affixed, e.g. سَوْفَ يَفْعَلُ, سَوْفَ يَكُونُ, or سَيَفْعَلُ, سَيَكُونُ. Indeed, I am tempted to think that سَوْفَ is the homologue of ἐσόμενος or τούτιον: *future*.

XXXIII. *The aorist exists in Hebrew.*

The structure of the Hebrew aorist resembles that of the Greek, the augment interchanging with ל. As in the formation of the future tense, the characteristic σ drops out, and the Greek personal endings are transposed into prefixes which follow the ל representing the augment. This ל—vocalized with פָּתַח, except before נ— is called by the grammarians לִפְתָּח, because its affixing changes the function of the structure from indicating future time into indicating past time. Thus:

ἐ-πιστεύ-σ-α	וְאֶבְטַחְתִּי
ἐ-πιστεύ-σ-ας	וְבְטַחְתָּךְ
ἐ-πιστεύ-σ-ε	וְבְטַחְתָּא
	(וְבְטַחְתֵּם)

ἐ-πιστεύ-σ-α-μεν	וַיִּבְטַח
ἐ-πιστεύ-σ-α-τε	וַיִּבְטַחְוּ
ἐ-πιστεύ-σ-α-ν	וַיִּבְטַחְוּ
	(וַיִּבְטַחְוּ)

XXXIV. The Middle Voice exists in Hebrew.

As in Greek, the Middle Voice in Hebrew is made up of the verb in the Active Voice, plus the personal pronoun in the dative case.

The Middle Voice personal suffixes are: -μαι, -η'σαι, -εται, -μεθα, -εσθε, -ονται.

In my submission, the suffix *μαι* stands for the reflexive *μοι*, *σαι* for *σοι*, *εται* for *αὐτῷ*, *μεθα* for *με-δε*, *εσθε* for *σε-δε*, and *ονται* for *αὐτοῖς*.

The following conjugations of *ἔρχω* and of its homologue *הלך* illustrate the similarity between the respective personal terminations, although the tenses vary to accommodate the relevant texts.

ἔρχο-μαι	אֵלֶךְ-לִי	Cant 4. 6
ἔρχ-η'σαι	לֵךְ-לָךְ	Gn 12. 1
„	לֵכִי-לָךְ	Cant 2. 10
ἔρχ-εται	הֵלֶךְ-לּוֹ	Cant 2. 11
ἔρχό-μεθα	נֵלְכָה לָךְ	IS 26. 11
ἔρχ-εσθε	לָכּוּ לָכֶם	Jos 22. 4
ἔρχ-ονται	נֵלְכוּ לָהֶם	IS 26. 12

There are, of course, examples from other verbs, such as: *וַיִּבְחַר-לוֹ* Gn 13. 11, *נִגְזַרְט לָךְ* Ez 37. 11, *דְּמַה-לָּךְ* Cant 2. 17, *חַמְדּוּ לָהֶם* Prv 1. 22, *תִּדְעִי לָךְ* Cant 1. 8, *צֵאִי-לָךְ* Ib., *קַח-לָךְ* Ex 30. 34, *וַיַּנְצִלוּ לָהֶם* IICh 20. 25, *תִּתֵּן-לָךְ* Dt 16. 18, *עֲשֵׂתָה-לָּהּ* Prv 31. 22, *קַבֵּל-לָךְ* ICh 21. 11, *קוּמִי לָךְ* Cant 2. 10, *קוּמִי לָכִי* Ib 2. 13, *קִנִּיתִי לָךְ* Jer 13. 1, *קִנִּיתִי לִי* Ruth 4. 10, *וַקְשִׁשׁוּ לָהֶם* Ex 5. 7, *מַקְלָלִים לָהֶם* IS 3. 13, *שִׁלַּח-לָךְ* Nu 13. 2.

XXXV. The Subjunctive exists in Hebrew.

The subjunctive occurs in conjunction with: *ἄν*, *ἐάν* or *ἤν* (אם), *εἰ* (אם), *καε*, epic for *ἄν* (כי), *μή* (פן), *ὅπως* (למען), *πρίν* (טרם), *ὥς* (כה).

It is used: in exhortations and prohibitions, in relation to a

future object of fear or future supposition, and also to indicate that a thing will never happen.

The *first person* of the subjunctive (generally *plural*) is used in exhortation, and may be preceded by *āge* (הִנֵּה) or *āgete*, irrespective of the number or person of the verb which follows. Such *first person* may also be used in questions of appeal, where a person asks himself or another *what he is to do*.

In all these respects Hebrew follows the Greek pattern, e.g.:
הִבֵּה נִלְבְּנָה לְבָנִים (Gn 11. 3)—*δεῦτε* (sic) *πλευθεύωμεν* *πλίνθους*.
הִבֵּה נָא אָבוֹא אֵלֶיךָ (Ib 38. 16)—*ἔασόν με* *εἰσελθεῖν* (sic) *πρὸς σε*.
הִבֵּה נִתְחַכְכֵּה לֹו פֶן־יִרְבֶּה וְהָיָה כִי תִקְרָאנָה מִלְחָמָה
—*Δεῦτε οὖν* (sic) *κατασοφίσώμεθα* *αὐτούς*, *μήποτε* *πληθυνθῇ*, *καὶ ἤνι-*
κα ἂν *συμβῇ* *ἡμῖν πόλεμος*. מִמּוֹר אֶל־הָרָלֶךְ לִי אֶלֶךְ (Cant 4. 6)
—*πορεύσομαι* *ἐμαντῶ* (sic) *πρὸς τὸ ὄρος τῆς σμύρνης*. וְיֹאמַר יְהוָה
מִה־נֹּאמַר לְאֲדָנִי מִה־נִּדְבַּר וּמִה־נִּצְטַדֵּק (Gn 44. 16)—*Εἶπε δὲ*
Ἰούδας, *τί ἀντερουῖμεν* *τῷ κυρίῳ*, *ἢ τί λαλήσομεν* (sic) *ἢ τί δικαιω-*
θώμεν; לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְשׁוּ בּוֹ פֶן־תָּמוּתוּן (Ib 3. 3)—*οὐ*
φάγεσθε (sic) *ἀπ' αὐτοῦ*, *οὐδὲ μὴ* *ἄψησθε* *αὐτοῦ*, *ἵνα μὴ* *ἀποθάνητε*.
וְיֹאמַר אֲדָנִי יְהוָה לֹא אֶכְכֵּךְ יְדִישְׁלִים תִּשְׁכַּח יְמֵי
σου יְרוּשָׁלָּיִם, *ἐπλησθεῖη* *ἡ δεξιὰ μου*. לֹא תִהְיֶה אֲדָנִי תִהְיֶה
תִּהְיֶה לֹא תִהְיֶה (Jes 7. 7)—*τάδε λέγει* *κύριος* *σβαώθ*, *οὐ μὴ* *μεί-*
η *βουλή* *αὕτη*, *οὐδὲ* *ἔσται*. אֲכַלְכֶּם מִכָּל הָאָרֶץ (Ib 1. 19, 20)—*καὶ εἰ*
θέλητε, *καὶ* *εἰσακούσητέ μου*, *τὰ ἀγαθὰ* *τῆς γῆς* *φάγεσθε*. 'Εὰν δὲ *οὐ*
θέλητε, *μηδὲ* *εἰσακούσητέ μου*, *μάχαιρα* *ὑμᾶς* *κατεῖται*. אֲכַלְכֶּם
לְמַעַן תִּזְכְּרוּ וְעִשִּׂיתֶם אֶת־כָּל (Gn 31. 8)—*Εὰν οὕτως* (sic) *εἶπη*. כָּל מִצּוֹתַי
(Nu 15. 40)—*ὅπως ἂν* *μνησθῇτε* *καὶ ποιήσητε* *πάσας* *τὰς*
ἐπολάς μου. בְּטָרִם יִכָּה פֶרֶעַה אֶת־עֹוֹה (Jer 47. 1)—*πρὶν* *πατάξῃ*
τὴν Γάζαν *ὁ Φαραώ* (since this verse is missing in the Septuagint, I have resorted to a translation into modern Greek).

XXXVI. The Optative mood exists in Hebrew.

There are two unambiguous examples of it: one garbled, and the other absolutely clear—that is to say:

... יתן וְיָמִי יתן Nu 11. 29 = *εἴ μοι γένοιτο*; thus: וְיָ/עִ, וְיָ/מוֹי, יתן
γένοιτο.

וְיָ is not the conjunctive letter here, and it is omitted in Dt 5. 26.
וְיָבֹאֲתָ in Dt 33. 16 is the homologue of *τράποιτο* (con-

textually, *τράποιντο*) in the imprecation *ἐς κεφαλὴν τράποιτο ἐμοί*. In fact, the text reads emphatically by repetition: *תבואתה יוסף ולקדקד נזר אחיו לראש יוסף ולקדקד נזר אחיו* *May (these blessings) turn on Joseph's head, the head of the wished for among his brothers*. This word is of unique construction, and unrelated to the verb *בוא*. Yet here again the LXX translates the phrase Hebraically: *ἐλθοισαν ἐπὶ κεφαλὴν Ἰωσήφ καὶ ἐπὶ κορυφῆς δοξασθεὶς ἐπ' ἀδελφοῖς*.

XXXVII. The presence of prefixes in compound Greek verbs is reflected in constant parallel metamorphoses and identical semantic variations in the corresponding Hebrew homologues.

ὀθίω <i>אָבָה</i>	ἐφίστημι, καθίστημι <i>אָבָה</i>
καταφθίω, ἀποόθεινύθω <i>אָבָה</i>	συνίστημι <i>אָבָה</i>
ἀποόθινω <i>אָבָה</i>	κτίζω <i>אָבָה, אָבָה, אָבָה, אָבָה, אָבָה</i>
αίρέω, ἐλεῖν <i>אָבָה</i>	ἀνακτίζω <i>אָבָה, אָבָה, אָבָה</i>
καθαιρέω <i>אָבָה</i>	ἴζω, οἰκίζω <i>אָבָה</i>
πυρόω <i>אָבָה, אָבָה</i>	καθίζω, κατῶ-, συνοικέω <i>אָבָה</i>
ἐκπυρόω <i>אָבָה, אָבָה</i>	κωφάω, κωφέω <i>אָבָה</i>
κειπέω, -ταίζω <i>אָבָה</i>	ἐκκωφέω, -όόω <i>אָבָה, אָבָה</i>
συγκειπέω <i>אָבָה</i>	γελάω, -λοιάω, -λοιάω <i>אָבָה</i>
κλέπτω <i>אָבָה</i>	διαγελάω, ἐγ-, ἐτεγ-, κατα- <i>אָבָה</i>
ἑκλέπτω <i>אָבָה</i>	μετρέω <i>אָבָה</i>
διακλέπτω <i>אָבָה</i>	συμμετρέω <i>אָבָה</i>
συγκλέπτω <i>אָבָה, אָבָה</i>	κεντέω, νύγω <i>אָבָה</i>
ἐκκλέπτω <i>אָבָה</i>	κατακεντέω <i>אָבָה</i>
πήγνυμι <i>אָבָה</i>	συγκεντέω <i>אָבָה</i>
ἐπιπήγνυμι <i>אָבָה</i>	ἰκνέομαι, θιγγάνω <i>אָבָה</i>
ἐρχομαι, ἐλθεῖν <i>אָבָה, אָבָה, אָבָה</i>	ἐφικνέομαι <i>אָבָה</i>
ἐπέρχομαι <i>אָבָה, אָבָה</i>	καθικνέομαι, ἀό-, ἐξ-, <i>אָבָה</i>
μετέρχομαι, συν- <i>אָבָה</i>	ἐπιθιγγάνω <i>אָבָה</i>
ἐλεύθω, ἐπ- <i>אָבָה (אָבָה)</i>	καταρρέω <i>אָבָה</i>
σπείρω <i>אָבָה</i>	δίδωμι <i>אָבָה</i>
κατασπείρω <i>אָבָה</i>	ἐπιδίδωμι <i>אָבָה</i>
κρύπτω <i>אָבָה</i>	ἡγέομαι <i>אָבָה</i>
ἐπικρύπτω <i>אָבָה, אָבָה</i>	ἐφηγέομαι <i>אָבָה</i>
κατα-, ἐπι- <i>אָבָה, אָבָה</i>	διηγέομαι <i>אָבָה</i>
δύω <i>אָבָה</i>	παύω <i>אָבָה</i>
καταδύω <i>אָבָה, אָבָה</i>	ἀναπαύω <i>אָבָה</i>
ἵστημι <i>אָבָה</i>	ἀπέχω, κατα- <i>אָבָה</i>

παρέχω פָּרַח
 κληρώ לָחַד , לָחַד
 ἐπικληρώ לִפְחַד
 κατακληρουχέω לְחַדְלָה
 νοέω, ἐννοέω סָבַח
 μετανοέω סָבַח , סָבַח
 τείνω לִלְחֹד , לָחַד , סָבַח
 ἐκτείνω, ἐπι-, κατα- לָחַד
 χάζομαι לָחַד , לָחַד
 ἀναχάζομαι לָחַד , לָחַד , לָחַד
 τήκω לָחַד , לָחַד
 κατατήκω, δια- לָחַד , לָחַד
 φέρω לָחַד
 καταφέρω לָחַד
 σείω לָחַד
 ἐκσειώ לָחַד
 φύσάω לָחַד , לָחַד
 διαφυσάω לָחַד , לָחַד
 βάλλω לָחַד , לָחַד
 ἐπιβάλλω, ἀντιβολέω לָחַד , לָחַד
 ἐμβάλλω, κατα- לָחַד
 σφάλλω לָחַד
 ἐπισφάλλω לָחַד
 ἵστημι לָחַד
 ἐδίστημι, ὑφ-, ἀν-, καθ-, παρ-
 לָחַד
 ἀποσυλάω לָחַד , לָחַד
 τίνυμι, τίνω לָחַד
 ἀποτίνυμι לָחַד
 ἐκτίνω לָחַד
 ἔχω לָחַד
 περιέχω לָחַד
 κόπτω, ὀρύσσω לָחַד
 ἐκκόπτω, ἐξορύσσω לָחַד
 φέρω, πείθω, ὑψόω, προσόέρω,
 ἀνα- לָחַד
 διαφέρω, ἐξυψόω לָחַד
 καίω לָחַד
 ἐκκαίω לָחַד
 σείω, πείθω לָחַד , לָחַד

ἐπισείω, ἀναπείθω, κατα-, διαφέρω
 לָחַד , לָחַד
 φυσάω לָחַד
 διαφυσάω לָחַד
 λανθάνω לָחַד
 ἐκλανθάνω לָחַד
 ἐπιλανθάνομαι, -λήθομαι לָחַד
 τίθημι לָחַד
 ὑποτίθημι לָחַד , לָחַד
 συλάω לָחַד
 ἀποσυλάω לָחַד
 ἰκνέομαι לָחַד
 ἐξικνέομαι, καθ- לָחַד
 κυνέω, βόσκω לָחַד
 ἐπικυνέω, καταβόσκω לָחַד
 ἐντέμνω, κατα- לָחַד
 κατάγνυμι לָחַד , לָחַד
 „ לָחַד , לָחַד
 ὠθέω לָחַד
 ἐξωθέω לָחַד , לָחַד
 θρώσκω לָחַד
 ἀναθρώσκω לָחַד
 σκιάζω לָחַד
 ἐπισκιάζω לָחַד
 δύω לָחַד
 ἐνδύω לָחַד
 φόβέω לָחַד
 καταφοβέω לָחַד
 κομέω לָחַד
 ἐπικομάω לָחַד
 κομίζω לָחַד , לָחַד
 συγκομίζω לָחַד
 ὀργίζω לָחַד , לָחַד
 προσοργίζομαι, συν- לָחַד
 θεωρέω לָחַד
 καταθεωρέω לָחַד
 στέλλω לָחַד
 ἀποστέλλω, ἐξαπο- לָחַד
 ράπτω לָחַד
 ἐπιρράπτω לָחַד

VII. GENERAL PROPOSITIONS

XXV. There are hybrid homologies, that is, Hebrew nouns, adjectives, and verbs which are supposed to be of simple structure but are, in fact, homologues of Greek compounds or derivatives—often incorporating their affixes, including -ζω—or of two separate Greek words. Similarly, one or two Greek compounds homologize with two separate Hebrew words.

וְיִרְדּוּן ὑπερῶν Cant 3. 9 *the upper part of the house*, where the women resided [—not, as in the LXX, ὀρεῶν]

וַיַּבְּדוּ ἀποστατέω Ps 102. 8 *stand aloof*

וַיַּבְּדוּ ἀποσταδά Lev 13. 46 Dt 32. 12 Thr 1. 1 *standing apart*

וַיַּבְּדוּ ἐκπνέω Gn 6. 17, 25. 8, 17 Ps 88. 16 Job 13. 19, 27. 5, 29. 18 *lose breath*; βίον ἐ. *breath one's last, expire*

וַיַּבְּדוּ מַגָּל μέγας, q.v.

וַיַּבְּדוּ δυστυχής, ἀτυχής Ps 9. 10, 10. 18, 74. 21 *unlucky, unfortunate*

וַיַּבְּדוּ הַצֶּלֶק הַיָּפוֹת ἡ καλλιφωνος ICh 4. 3 *the one with the fine voice*

וַיַּבְּדוּ διαυγής, εὐαγής, εὐαυγής Ex 27. 20 Prv 16. 2 Job 11. 4, 33. 9 *translucent*; of gems וַיַּבְּדוּ Job 28. 17; *bright, clear; bright, shining*

וַיַּבְּדוּ „ „ „ Jes 18. 4 Jer 4. 11 Cant 5. 10

וַיַּבְּדוּ ἀνάγω Ex 5. 1, 23. 14 IS 30. 16 Ps 42. 5 *celebrate*

וַיַּבְּדוּ τοῦτο, τὰ θεόφωτα, τὰ φῶτα Ex 13. 16 *divine decrees, oracles; the illuminations*

וַיַּבְּדוּ εὐφύης Gn 12. 11, 14, 39. 6 IIS 14. 25 Jer 11. 16 Ps 48. 3 Cant 6. 4 Eccl 5. 17 *well-grown, shapely, suitably formed, well-ordered, graceful*

וַיַּבְּדוּ κομήτης Am 5. 8, Job 9. 9, 38. 31 κ., *with or without ἀστήρ, comet*

וַיַּבְּדוּ „ IIR 23. 5 Hos 10. 5 *wearing long hair*

וַיַּבְּדוּ προσλαμβάνω Gn 29. 34 Nu 18. 2, 4 Jes 14. 1, 56. 3 Ps 83. 9 Dan 11. 34 *take to oneself as one's helper or partner, associate*

with oneself, take as an associate (W); Dt 28. 12 Neh 5. 4
borrow; לוה, הלוה Ps 37. 26, 112. 5 Prv 19. 17 Eccl 8. 15
lend a hand, help, assist, co-operate with

מבול πλήμη, πλήσμη, πλημυρίς, -ρα Gn 6. 17, 7. 6, 9. 11, 15
flood-tide; generally, flood, deluge (prefix-suffix)

נשר χάρων Lev 11. 13 Dt 28. 49 Job 9. 26 poet. for χαροπός;
 also of *the eagle* (cf. χαροπός, of dogs كلب بعل)

סוד σύνοδος Gn 49. 6 Jer 15. 17, 23. 18, 22 Ps 64. 3, 89. 8, 111.
 1 Job 29. 4 *assembly, meeting*, esp. for deliberation; also of
private meetings or gatherings for discussion; pl., of *political clubs*
 نادى, or *conspiracies*

טעם ράθυμος Prv 11. 22 (ῥā, θυμός) *light-hearted, easy-*
tempered, frivolous, careless; mostly in bad sense, *taking things*
easy, indifferent

עבדת υποθήκη Dt 24. 10-13 *pledge, deposit, mortgage*; ἐπὶ υπο-
 θήκαις upon *securities given* עבדת Hab 2. 6

פגע ἐπέχω Jud 8. 21 IS 22. 17, 18 IIS 1. 15 IR 2. 25, 29, 32,
 34, 46 *aim at, attack, launch out against*; cf. ἐπιγέγραμται; Gn 32. 2
 Ex 23. 4 Nu 35. 19, 21 IS 10. 5 Am 5. 19 פגע Gn 32. 18,
 33. 8 IIS 2. 13 Hos 13. 8 Prv 17. 12 פגע; Ps 85. 11 Prv 22. 2
 פגע Job 5. 14 *stand facing, face in line of battle*; פגע Ex 32. 1
 Jud 5. 28 *stay, pause, tarry* (spurious, cf. ὀψίζω)

צמד συνωρίς, ἶδος Jud 19. 3, 10 IS 11. 7, 14. 14 IIR 5. 17
 Jes 21. 7 *pair of horses, of mules*; generally, *a pair or couple*
of anything

קפד, קפון, קפד ακανθώδης Jes 34. 11, 15 *full of thorns, thorny; prickly*;
 ακανθόχοιρος: *hedgehog* قنفذ

ראי ορείχαλκος Job 37. 18 *mountain-copper, i.e. yellow copper ore,*
copper or brass made from it; a mirror of it

סרת טעם שרים ράθυμος Hos 7. 5 ס. טעם

שועל, שועלבים, שועלביץ κυναλώπηξ Jos 19. 42 Jud 1. 35, 15. 4
 Neh 3. 35 *mongrel between dog and fox* ثعلب

תולע, תולעת, ἀλουργής Ex 26. 1 Nu 4. 8 Jes 1. 18 Thr 4. 5
cloths of purple

הַתֵּנָחַ תֵּנָחַ תֵּנָחַ Job 41. 21 τόξον: *bow*; in pl. also, *bow and arrows*;
 sometimes in pl. for the *arrows* only

XXXIX. *Homologies are of two kinds: those whose components are identical, and those whose components are equivalent.*

In the Hebrew or Arabic components of the former, the letters and points of vocalization represent or replace letters in their respective Greek homologues; whereas in the Hebrew or Arabic components of the latter, there is no such representation or replacement. Degrees of similarity or dissimilarity between the Hebrew or Arabic component and its Greek counterpart in any homology are not strictly relevant; because it is not resemblance but literal replacement that matters here. So much so that however transformed the Arabic and Hebrew homologues may be—and some of them are metamorphosed beyond recognition—they may still be identical with their respective Greek counterparts. Thus:

In the homologies אֶהְיֶה אֱלֹהִים *ἀγαπάω* and عَشَقَ كَهَنَةً *ἀγαπάω*, all the components in each homology are identical; for the letters and points of vocalization in the Hebrew and Arabic homologues represent or replace letters in the Greek homologue—אֶהְיֶה, אֱלֹהִים, אֶהְיֶה, אֱלֹהִים; عَشَقَ, كَهَنَةً, عَشَقَ, كَهَنَةً; אֶהְיֶה, אֱלֹהִים, אֶהְיֶה, אֱלֹהִים; عَشَقَ, كَهَنَةً, عَشَقَ, كَهَنَةً. Similarly, אֶהְיֶה אֱלֹהִים *ἀγαπητός*.

However, in the homology אֶהְיֶה אֱלֹהִים *ἀγαπητός*, each of the Hebrew and Arabic homologues is equivalent to its Greek counterpart and not identical with it; for the second ב in אֶהְיֶה does not replace any letter in *ἀγαπητός*, but represents the thematic *ω* in *ἀγαπάω*, or the emphasis in אֶהְיֶה, as the homologue of *ἀγαπάω*, the Epic form of *ἀγαπάω*. Similarly, the second ד in אֶהְיֶה and אֱלֹהִים—like the second ד in אֶהְיֶה—represents the ζ in *ἀγαπάω*, the first interchanging with the γ.

Again, in אֶהְיֶה אֱלֹהִים *ῥασις*, אֶהְיֶה אֱלֹהִים *ῥασις*, אֶהְיֶה אֱלֹהִים *ῥασις*, and אֶהְיֶה אֱלֹהִים *ῥασις*, all the components in each homology are identical; although אֶהְיֶה differs entirely from *ῥασις*, as do

מראה from *δραμα* and مصارى from *χρημα*, owing to the suffix/prefix metathesis.

But the Hebrew and Arabic verbs with the MV ו/נ lie in a special category, since these MV letters replace the preposition *ἐν* which was added in very ancient times to indicate the reflexive character of the verb, a function now performed by the MV terminations: -μαι/μοι, -σαι/σοι, etc. This *ἐν* seems to have survived in one or two verbs, e.g. *ἐντηρέω*—a verb identical with *τηρέω*/נטר/נטר.

A special distinction belongs also to the homology: *ὄρω* *ὄρα*, because *ὄρα* homologizes with the alternative verb from which come the First Aorist *ἤνεγκα* and the Second Aorist *ἤνεγκον*, while expressing the meanings conveyed by *ὄρω*. Similarly, *εἶδω*/עיד/עיד.

XL. Some Greek words have incomplete as well as complete or quasi-complete Hebrew homologues.

ἀργυρίς: אַרְגֵּרֶה, אַרְגֵּרֶה

ἀθετέω: אֶתֶּה, אֶתֶּה, אֶתֶּה

ἀρα: אֶל, אֶל, אֶל

ἀ. μή: הֵן, הֵן, הֵן

ἀ. οὐ: „

ἀ. οὐν: „

ἀ. οὐχί: אֶלְכִי; *ἀ. γε*

βασίλευω: בַּלֵּךְ, בַּלֵּךְ

β. αἶα: אֵי, אֵי, אֵי

אֵדֶה, אֵדֶה, אֵדֶה

אֵדֶה

δάσους: אֵדֶה, אֵדֶה, אֵדֶה

Διός: אֵדֶה, אֵדֶה, אֵדֶה

καταδουλόω: אֵדֶה; *δοῦλος*: אֵדֶה

δράκων: אֵדֶה, אֵדֶה, אֵדֶה

ἐδωλίων: אֵדֶה, אֵדֶה, אֵדֶה

ἐθα: אֵדֶה, אֵדֶה, אֵדֶה

„ אֵדֶה, אֵדֶה

ἐ. καὶ ἐ.: אֵדֶה, אֵדֶה, אֵדֶה

ἐνθεν καὶ ἐ.: אֵדֶה, אֵדֶה, אֵדֶה

ἐρίζω: אֵדֶה, אֵדֶה, אֵדֶה

ἥλιος: אֵדֶה, אֵדֶה, אֵדֶה

אֵדֶה

ἡσυχάω: אֵדֶה, אֵדֶה, אֵדֶה

אֵדֶה, אֵדֶה, אֵדֶה

θάνατος: אֵדֶה, אֵדֶה, אֵדֶה

θεραπεία: אֵדֶה, אֵדֶה, אֵדֶה

θέσπις: אֵדֶה, אֵדֶה, אֵדֶה

θηρίον: אֵדֶה, אֵדֶה, אֵדֶה

אֵדֶה, אֵדֶה, אֵדֶה

ισχύς: אֵדֶה, אֵדֶה, אֵדֶה

אֵדֶה

καλύπτω: אֵדֶה, אֵדֶה, אֵדֶה

אֵדֶה, אֵדֶה, אֵדֶה

καταδουλόω: אֵדֶה; *δοῦλος*: אֵדֶה

καταδουλόω: אֵדֶה, אֵדֶה, אֵדֶה

אֵדֶה; cf. *καταδουλόω*

λαγχάνω: אֵדֶה, אֵדֶה, אֵדֶה

אֵדֶה, אֵדֶה, אֵדֶה

λάχος: אֵדֶה, אֵדֶה, אֵדֶה

μέγας: אֵדֶה, אֵדֶה, אֵדֶה

μικρός: אֵדֶה, אֵדֶה, אֵדֶה

XLII. Some Greek words, supposed to be borrowed, are transformed Hebrew and Arabic homologues of other Greek words.

ἄβα· τρόχος; τρόχος does not exist, but τροχός is *potter's wheel*, עֲבָטָה Jer 18. 3. Furthermore, the homologue of the homonym עֲבָטָה Ex 1. 16 is ὀπήεις: (ὀπή) *with a hole*, δίφρος ὁ., i.e. an obstetric chair.

ἄβαντα· ῥόδα ἀμάραντα, *unfading roses*. 'To fade, droop, wither' in Arabic is وحن, the homologue of which is ἐσθίω: *decay, wane*.

ἄβρται = πτηναί, *winged*. 'Wing' in Hebrew is כנף Ps 55. 7, כנף Ib 91. 4, the homologues of πτέρυξ: *wing*.

ἄβας· εὐήθης: *simple, silly*; also = ἱερὰ νόσος, *epilepsy*. 'Silly' in Arabic is غبي, the homologue of ἀφύης, *not clever, dull*; and 'epilepsy' in Hebrew is קֶצֶף IIS 1. 9, the homologue of ἄβας—ἀ. πόνος a *plague that hinders walking*, i.e. gout—and or σπᾶσμα/-μός, *spasm, convulsion*.

ἄβελον, ἄβελον· ταπεινόν: *downcast, dejected*; עֲבִילִי Esth 6. 12, homologue of ἀμβλύς: *dull, spiritless*.

ἄβρα, ἄβρα: *favourite slave*; עֲבָדָה/עֲבָדָה Mai 2. 14, the homologue of εἰσάρα: *companion, courtesan*.

ἄβω· ἐπινοῶ: *have in mind, intend, purpose*; פִּנָּה Ps 132. 13, the homologue of οἶω, ὀίω, οἶω, οἶομαι: *forebode, presage; mean, intend*.

ἀγάννα· ἄμαξα ἱερά: *holy, hallowed, consecrated wagon* עֲבָטָה IS 6. 7, homologue of κύκλα (κύκλος: *wheel*; in which sense the heteroclitite pl. κύκλα is mostly used), calling the whole by the part. Corroboration: κύκλος/עֲבָטָה Nu 31. 50 *ring, circle*; κύκλος جيب *cycle*; κύκλωμα/עֲבָטָה IS 26. 5 *that which is rounded into a circle* suffix-prefix metathesis); εὐκύκλος/עֲבָטָה IR 7. 23 *well-rounded, round*.

ἀγγρίζειν· ὑφαιρεῖσθαι: *diminish gradually; subtract, deduct* עֲבָטָה Ex 5. 8, 21. 10 Lev 27. 18 Dt 4. 2 Eccl 3. 14, the homologue of αἰρέω—*take away*—and ὑφ-. Quite apart from the fact that the spiritus asper exchanges with ה—e.g. εὐόω/עֲבָטָה Ez 28. 2. 31. 5; εὐός/עֲבָטָה Lev 21. 20—αἰρέω actually = ἀγρέω.

ἀγέρδα· ἄπιος (*pear-tree*), ὄγχινη (*pear-tree, pear*); إنجاس إجانس 'pear, pear-tree', the homologue of ὄγχινη.

ἀγήρατος: *stone used by shoemakers to polish women's shoes*: حَجَرٌ, 'stone', the homologue of πέτρος: *stone*.

ἀγκταλιάζει· ἄγχει: *squeezes, esp. the throat, strangles, throttles*; קֶצֶף Jes 27. 1, derivative of non-extant קָצַף, the homologue of ἄγχω or κατ-. The extant קָצַף Hab 1. 4 is the homologue of σκολιάζω:

- to be crooked סָבָל IIS 15. 31 סָבָל Gn 48. 14 סָבָל Gn 31. 28; σκολι-
αίνομαι, Pass., grow crooked סָבָל IIS 24. 10; cf. אָגַח/קָנָה.
- ἀγρευτεῖ· ὑβρίζει: treat despitefully, outrage, insult, maltreat; הָרַף IIR
19. 22, 'insult', homologue of ὑβρίζω and καθ-.
- ἀλλεῖ· κολακεύει: flatters; לָלַה, 'praise, glorify', homologue of ἀλλολύω:
cry with a loud voice, and ἀγάλλω: glorify, exalt, esp. pay honour to a
god Ps 44. 9, 111. 1 Prv 31. 28, 31 ICh 16. 4 IICh 20. 21, 23. 12, 30.
21.
- ἀζαλέα = ὑίλωθρον: depilatory; שָׁרַר Lev 13. 10, 'hair'; שָׁרַר IS 14. 45
Job 4. 15; homologues of θρίξ, ἔθειρα: hair, hair of the head.
- ἀζανίτης: horse medicine; הָזָן Ez 23. 24; حَيَّان, 'horse'; homologues of
ὄχειος (ἵππος): horse kept for breeding; and ὄχημα: of animals that are
ridden.
- ἀζάπα· πτισάνη: peeled barley; הָפָה Jes 47. 2, 52. 10, 'bare, uncover',
homologue of γυμνῶω: strip; Pass., left bare; metaph., lay bare.
- ἀζαχίς = σκληρός (hard; סָחֵף, unyielding; of light, strong; of wind,
strong; of persons, harsh, austere, cruel, stubborn); χαλεπός (difficult;
hard to do or deal with; dangerous; of ground, difficult, rugged; of persons,
hard to deal with, cruel, harsh, stern); קוֹחַ, 'strong', homologue of
ἰσχυρός: strong, esp. of personal strength Nu 13. 3: Jos 14. 11; of
things (wind) Ex 10. 19, sound; Ib 19. 16; of armies Jos 17. 13;
of weapons Jos 27. 1; קוֹרֵחַ Ez 26. 17; severe hunger IR 18. 2;
סָחֵף, 'hard, difficult', homologue of χαλεπός: severe, difficult, irksome,
hard, dangerous, cruel, harsh Ex 1. 14, 18. 26, 32. 9 IS 20. 10, 25. 3
IIS 2. 17 Jes 27. 1 Cant 8. 6.
- ἀζανοί· κύκνοι: swans; اَوْز 'goose', اَوْز عراقی 'swan', homologue of
νήττα, νήσσα, νάσσα: نَحْه.
- ἀζειρεί· ξηραίνει: parch, dry up, homologue of יָבַשׁ Ez 21. 3.
- ἀζένα· πώγων: beard; הָיָה Lev 11. 13 Dt 14. 12; 'bearded vulture',
homologue of πωγωνίας: bearded.
- ἀζητός· σεβαστός: venerable, revered, august; טוֹב, 'good, kind, pious',
homologue of χρηστός: of persons, good, esp. in war, valiant, true
Ps 149. 5-9; generally, good, honest, worthy; of good citizens, useful,
deserving Ps 16. 10, 32. 6, 43. 1, 86. 2, 116. 15, 149. 1; of the gods,
propitious, merciful, bestowing health or wealth Jer 3. 12 Ps 145. 17.
- ἀιδώτατον· τειχίονα. There is τειχίον: wall of a building; חָוָה Ez 13. 10
and חָוָה are homologues of both τειχίον and ἀιδώτατον.
- αἰμάτη = λεκάνη: dish, pot, pan הַבַּיִת Gn 21. 14, אֶרְבֶּנָּה Esr 6. 2,

homologues of ἀγγεῖον, -ήιον: *vessel* for holding liquid or dry substances; of metal, *jars* or *vases*; *box* for petitions.

αἶξ: *goat*; in pl. *waves*. It seems to me that the Greek sailors used to hear their Phoenician and Israelite colleagues speak of 'goats' as עִזִּי Gn 32. 15, a homologue of αἶξ; and of 'choppy seas' as עִזִּי עִזִּי Jes 43. 16 Neh 9. 11. Hence the confusion of one with the other; otherwise, there is no apparent relation between them. The homologue of ἰσχυρός is ἰσχυρός, *strong, violent*.

αἰολίδας· ποικίλους (*many-coloured, spotted, pied, dappled*; of birds and cattle), ταχεῖς (*of motion, swift, fleet*; of persons and animals). Only through Hebrew is it possible to justify the conjunction of these two words and their combined semantic relationship to the third. Thus: first, לָאֵלֹהִים Dt 14. 5, אֵלֹהִים Gn 49. 21, and אֵלֹהִים Jer 14. 5 are homologues of αἰόλος, η, ον: *quick-moving, nimble*; generally, *changeful of hue, sheeny; speckled, striped* (W); Αἰόλος, ό, the lord of the winds, properly, *the Rapid or the Changeable* אֵלֹהִים Ps 29. 9; then, עִזִּי Ex 25. 5 Nu 4. 6 Ez 16. 10 is the homologue of ταχεῖς. So that the coverings of the Tabernacle and ladies' shoes were made of mottled, speckled, and striped skins of gazelle, giraffe, and zebra (Eccl 1. 10).

ἄκρα· ἐνδυμά τι πολυτελές, *a certain very costly garment*: עִזִּי Zach 11. 13, homologue of κριτός: *choice, excellent*.

ἀκροβυστία, ἡ, *foreskin*. I respectfully agree with the Greek scholars who think that this word is different from its quasi-synonym, ἀκροποσθία; and that it is derived 'from ἀκρος and a Semitic root, cf. Bab. *būtu* "puddenda", Heb. *bōshet* "shame" . . .' But this is only partly right. The completely correct and full explanation follows. עִזִּי (Jer 48. 39) is the homologue of αἰδέομαι: the initial ע stands for the spiritus lenis, and ע replaces δ. עִזִּי (Ez 7. 18) and עִזִּי (Jer 7. 19 Zeph 3. 19) are homologues of αἰδώς, עִזִּי in Zephaniah bearing the other meaning of αἰδώς, i.e. *reverence, awe, respect*. Bab. *būtu* is the direct homologue of αἰδοῖον; but its equivalent in Hebrew is the indirect homologue by the suffix-prefix process, עִזִּי (Dt 25. 11), characteristically in the plural. But ἀκροβυστία indicates that the direct homologue most probably existed in Hebrew as well as in Chaldean (cf. עִזִּי IS 20. 30). However, one thing is beyond the bounds of probability and as certain as anything can be, and that is that ἀκροβυστία is not a mongrel word, half Greek and half 'Semitic', but pure Greek partly camouflaged.

ἀπασιτόν· τὸ δεσμωτήριον (*prison*), Hsch. (fort. ἀπλίκιτον (*camp-prison*)). Hesychius was right: it is not ἀπλίκιτον, but ἀπασιτόν, the homologue

of حَبْس. Similarly, ἵψον (ἵπτομαι)· τὸ δεσμοτήριον. ἵψον—whether it has or has not anything to do with ἵπτομαι—is another homologue of حَبْس, itself the possible homologue of ἀπόκλεισις: *a shutting up*.

ἀποδόν βραδύ (*slow*). ἀποδόν is the homologue of بَطِيء ('*slow*') which, in turn, is the homologue of βραδύς.

ἀραδ(ήσ)ει· θορυβήσῃ, ταραξεί:—הרד IS 14. 15. θορυβέω: *make a noise, uproar, or disturbance, esp. of crowds, assemblies, etc.; trans. confuse by noise or tumult; θορυβάζομαι: Pass., to be troubled* اِنْتَرْب; ταρασσώ, -ττω; also θράσσω: *stir, trouble* הרד IIR 4. 13 פיר Jes 24. 19 הַתְפִּידִיר Ib.; *agitate, disturb, throw into confusion* פירר Ps 74. 13 Job 16. 12; *cause confusion, throw into disorder* פרע Ex 32. 25 Jud 5. 2 Prv 1. 25; cf. ἀραδος, *inf.*

ἀραδος, ὁ, disturbance הַרְדָּה IIR 4. 13, the homologue of ταραχή: *disorder, panic* הרדה IS 14. 15 IIR 4. 13; *physiological disturbance or upheaval* תְּלַחְלָה Jes 21. 3; *political confusion, tumult, and in pl. tumults, troubles* תְּלַחְלָה Ez 30. 4 פְּרִיעָה Jud 5. 15 פְּרִיעָה Ib 5. 2 פְּרִיעָה Dt 32. 42. (Prob. onomatop., like ἀραβος.) My contention, however, is that this is not an onomatopoeic word, that ἀραδος and ἀράδει are kindred words, and that they are Greek transliterations of cognate Hebrew words of Greek origin. (ἐρις, ἔδος: הרדה, *inf.*

ἄμα (B), ἡ, (ἀραρίσκαω) *union, love*, Delphic word; غَرَم ('*love*'), the homologue of ἔρω: *love for, desire for*. Cf. ἐρωμένιον, τό, *a little love, darling*.

ἀρμάν· πόλεμος (*war, battle, fight*): حَرْب ('*war, battle, fight*'), the homologue of πόλεμος or of ἐρις, or of both; ἐρις: *strife, quarrel, contention* רִיב Gn 13. 7; mostly, *battle-strife* הרדה Jer 30. 5 קָרַב Zach 14. 3; generally, *quarrel, strife*; less freq. in pl. רִבָּה Dt 17. 8; πόλεμος, πτό-: *war* בְּלַחְבָּה Gn 14. 2 Ex 17. 16 Nu 10. 9 Dt 2. 9 Jud 18. 11; *battle, fight* בְּלַחְבָּה Gn 14. 8 Job 39. 25 IICh 18. 29 בְּעִל Gn 30. 8 קָרַב Ps 144. 1 Job 38. 23 Eccl 9. 18. In general, homologies—like רִיב and קָרַב, הרדה and הלחלה—differ either dialectally, because they originate in different tribes; or developmentally, evolving through a process of semantic differentiation.

ἀραβών, ὁ: *earnest-money, caution-money*, deposited by the purchaser and forfeited if the purchase is not completed; generally, *pledge, earnest* עֲרִבּוֹן Gn 38. 17 IS 17. 18 Prv 17. 18 عَرَبُونَ the homologue of ῥύσιον: *surety, pledge; property or person seized as a pledge or compensation* עֲרִבּוֹן, عربون, הערבה IIR 14. 14 رهين رهينه.

ἄρτος· βόλος: *net* תֹּרֶךְ Ez 12. 13 Ps 9. 16, the homologue of ἄρκυς: *net, hunter's net*.

ἄρφα· ἄρραβών (i.e. *arrha*), תַּרְבִּיט; *v.s.* ἄρραβών, *v.p.*

ἄρχα· ἄρραβών: *v.s.* ἄρραβών. It is submitted that possibly ἄρχα is a variant of ἄρφα, *sup.*, and a homologue of ῥύσιον: because the spiritus asper sometimes turns into a vowel, e.g. ῥωδιός ἐρωδιός; the ρ in ἄρφα—like the β in ἄρραβών—interchanges with ι, while ϕ interchanges with χ—like π with κ—of which they are the respective aspirates.

ἀσάζειν· λυπεῖσθαι: *grieve, vex*; حَزَن, the homologue of πενθέω: *be wail, lament, mourn*.

ἄσιδον· ἐρωδιόν. ἐρωδιός: *heron*; תִּדְּוֹ Lev 11. 19 Jer 8. 7 Ps 101. 17. But תִּדְּוֹ/μέγας στρουθός, *ostrich* Job 39. 13. The contexts leave no doubt that תִּדְּוֹ was used for the stork and or heron, as well as for the ostrich.

ἀσιχήρ· δοτικός: *inclined to give, giving freely*; جَدِي ('generous'), the homologue of ἀφθονός: *ungrudging, bounteous*.

ἀσμόσει· ἀγνοεῖ, ἀνάπνει. ἀγνοεῖ: *go wrong, make a false step; to be ignorant of what is right, act amiss*; אָסָא Lev 4. 13, 27, the homologue of ἀγνοέω or of ἀθετέω: *deal treacherously with, break faith with* תַּבֵּ Ex 21. 8 Jud 9. 23 Jer 3. 20 Mal 2. 11. 14 אָסָא Ex 32. 33 Lev 5. 5 אָסָא IIR 1. 1 Hos 8. 1; *Pass., to be struck off the register* אָסָא Prov 18. 19; ἀναπνέει: *breathe forth* אָסָא Jer 42. 14.

ἀσπακῶς· φιλοφρόνως: *kindly*, to be kindly minded; εὐλοφρούεσθαι, to be of a kindly, cheerful temper; بِكَمَدٍ, بِكَمَدٍ ('with gaiety, with cheerfulness').

ἀταθήνιον· ἑλυτρον (τό, *covering*: *bow-case, sheath* of a spear) תָּד; ICh 21. 27/θήκη: (τίθημι) *sword sheath*; cf. ζώνη: *belt, girdle*. prop. the lower girdle worn by women just above the hips תָּדָה Jer 3. 24; of men on the march, *belt*; תָּד Dt 23. 14; *man's belt* (more freq. ζωστήρ) תָּד IS 18. 4 תָּד IIR 3. 21; the belt of barbarians in which they wore the dagger IIS 20. 8.

αὐγεῖν· ἀλγεῖν: *feel bodily pain, suffer, be ill*; أَوْجَع; *feel pain of mind, grieve* أَوْجَع تَفَجَّع; both homologues of ἀλγέω: *Pass., τὸν ἀλγούμενον ὀδόντα* תָּדָה Prov 25. 19.

ἀψίον· μέγα, πολύ: μέγας (*big*) كَبِير ('big'); πολύς, πολύ (*many, much*) كَثِير ('many, much'). The spiritus lenis changes into ك, and the σ in ψ drops; while the remaining π changes in one case into ب, and in the other into ث. All according to rule.

GRAECO-ARABIC HOMOLOGY

The fact that Arabic and Hebrew are sister languages has often misled biblical exegetes, owing to the vast vocabulary gap, real divergences, and deceptive similarities which exist between them. Only reference to Greek can fill or rather bridge that gap, resolve those divergences, and explain those similarities. The following three Propositions adequately deal with the problem in its various aspects.

XLIII. The Propositions governing Graeco-Hebraic homology apply to Arabic as well as to Aramaic—due account being taken of the differences in the alphabets and vocalizations.

These differences are: (א, ת) (ת, ת), (ד, ד), (ז, ז), and כ which is pronounced like ז. Clearly these six additional Arabic letters are variants of letters common to both alphabets. Moreover, ه, فتحة, is the equivalent of פתח and קמץ; ح, ح, of קמץ and צורק; ك, ك, of קמץ; and و, و, of the enclitic ו. Arabic has no equivalent of ו, ו, or the independent ו; nor does it include in its alphabet a letter symbolizing the sound of ו or ו.

[illegible]

XLIV. Greek words frequently homologize with Arabic words which differ from their Hebrew fellow homologues phonetically, morphologically, and/or semantically.

This is due to the following reasons:

1. The Arabic homologue may contain a letter which does not figure in the Hebrew alphabet, e.g. καράω, ضحك, πῶλος/ עלם, غلام, δοῦλος.

2. The Hebrew homologue may contain a point of vocalization which does not exist in Arabic, e.g. *ónos*/גַּמָּל/جَمَار, *μήτηρ*/אִמָּה/أُم.

3. An Arabic word may omit one letter or more of its Greek homologue, which its fellow Hebrew homologue does not, or vice versa, e.g. *ἀγαπάω*/חָבַב/حَبَّ, *πυρόω*/שָׁעַל/شَعَلَ, *λάρυγξ*/לָחָץ/حَلَقَ.

4. Such Greek letters as are not omitted by an Arabic and its fellow Hebrew homologue may be replaced differently in the two homologues, e.g. *ῥαγάς*/פָּרַח/فَرَج, *ῥα*/سَاعِد/سَاعِد.

5. The Arabic or the Hebrew homologue may have a prosthetic letter, whereas the other has not, e.g. *δραχμή*/דָּרַחַם/أَسْطُول, *στόλος*/سُتُول/سُتُول.

6. The Arabic or the Hebrew homologue may have a terminal letter, while the other has not, e.g. *λάρυγξ*/لָחָץ/حَلَقَ, *ῥαγάς*/פָּרַח/فَرَج.

7. An Arabic and its fellow Hebrew homologue may differ as regards prosthetic letters, if any, e.g. *δέος*, *δέρις*, *δορά* דָּוָר/חֲסִיר.

8. An Arabic and its fellow Hebrew homologue may differ as to the terminal letter, if any, e.g. *ὀπίσσω* طَبِخ/פָּחַח, *πὺλ* פָּחַח/أَيْن.

9. An Arabic word may homologize with a Greek word as regards one of the latter's several meanings, while its fellow Hebrew homologue—whether homophonous or otherwise—homologizes with the Greek word as regards another of its meanings, e.g. *ξηραίνω*: parch, dry up דָּבַב; drain dry حَرَف; *ἀποστελλω*: divorce דָּבַב; שָׁח; *δῶρον*: gift, present, gift of honour דָּבַב; *votive offering or gift to a god* דָּבַב, דָּבַב; *hand's breadth, palm, as a measure of length* דָּבַב.

10. An Arabic or its fellow Hebrew homologue may belong to the prefix-suffix phenomenon, whereas the other does not, e.g. *βωμός*/מִנְבֵּר/مَنْبَر (from *מִנְבֵּר*, an obsolete homologue of *βάω*, with a *MOV* נ; but there is *מִנְבֵּר*, the homologue of *ἀναβαίνω*, go up, mount).

11. An Arabic or its fellow Hebrew homologue may have a $\text{MIV } \text{נ/ן}$, while the other has not, e.g. $\beta\omega\mu\acute{o}s/\text{מִנִּיר/מִנֵּר}$, $\phi\acute{\epsilon}ρ\omega/\text{נָשָׂא/نور}$, $\chi\alpha\rho\acute{\alpha}\sigma\sigma\omega/\text{נָשָׂא/نور}$, $\chi\alpha\rho\acute{\alpha}\sigma\sigma\omega/\text{נָשָׂא/نور}$.

12. An Arabic noun and its fellow Hebrew homologue may belong to opposite genders, e.g. $\beta\omega\mu\acute{o}s/\text{מִנִּיר/מִנֵּר}$, $\chi\rho\acute{\epsilon}o\varsigma/\text{זָכָר/מֶלֶךְ}$, $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\iota\alpha/\text{מַלְכוּת}$, $\chi\rho\acute{\epsilon}o\varsigma/\text{זָכָר/מֶלֶךְ}$, $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\iota\alpha/\text{מַלְכוּת}$, $\chi\rho\acute{\epsilon}o\varsigma/\text{זָכָר/מֶלֶךְ}$.

13. An Arabic verb and its fellow Hebrew homologue may belong to different scales, e.g. $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\iota\omega/\text{שָׁלַט}$, $\lambda\acute{\iota}\zeta\omega/\text{שָׁלַט}$.

XLV. Subject to Propositions XLIII and XLIV, an Arabic word and its Hebrew homologue share a common Greek homologue.

אֵם	מִתְחַמֵּם	אֵם	מִתְחַמֵּם	מִתְחַמֵּם	μεριζόμενος
בֵּית	בֵּית	בֵּית	בֵּית	בֵּית	οὐσάδ
בֵּית	בֵּית	בֵּית	בֵּית	בֵּית	παίδιον
בֵּית	בֵּית	בֵּית	בֵּית	בֵּית	δοῦλος, πῶλος
בֵּית	בֵּית	בֵּית	בֵּית	בֵּית	πετάνηται
בֵּית	בֵּית	בֵּית	בֵּית	בֵּית	εἶνα
בֵּית	בֵּית	בֵּית	בֵּית	בֵּית	..
בֵּית	בֵּית	בֵּית	בֵּית	בֵּית	χρῶς
בֵּית	בֵּית	בֵּית	בֵּית	בֵּית	χρῶς
בֵּית	בֵּית	בֵּית	בֵּית	בֵּית	δικαστής
בֵּית	בֵּית	בֵּית	בֵּית	בֵּית	ὁράω
בֵּית	בֵּית	בֵּית	בֵּית	בֵּית	ἐπεί
בֵּית	בֵּית	בֵּית	בֵּית	בֵּית	βασιλεύω
בֵּית	בֵּית	בֵּית	בֵּית	בֵּית	τρίτος
בֵּית	בֵּית	בֵּית	בֵּית	בֵּית	ξείνος
בֵּית	בֵּית	בֵּית	בֵּית	בֵּית	σῦλον, βοεὶ τῦλον

VIII. VERBAL ADJECTIVES

XLVI. Verbal adjectives end in -tos, and their homologues are regularly formed on the scale of בְּיוֹנִי כְעוֹל, or its equivalent.

ἀβάτος: בתולה Gn 24. 16 Tht 5. 11 بَـتُولٌ untrodden; metaph., pure, chaste; cf. πῶλος [πῶλος] ט. עֶלֶב; παρθένος: maiden, virgin

ἀβροτος: אָבִיר Gn 49. 24 = ἀμβροτος

ἀγαπητός: אֶהוּב Dt 21. 15 Hos 3. 1 Neh 13. 26 דוֹד Cant 1. 14 דוֹד IS 25. 22 דוֹד IS 25. 23 יָדִיד Jer 5. 1 Ps 84. 2 وَدود داود حبيب of things, desirable; of persons, beloved

ἀγῆτος: אִיּוֹב Hab 1. 7 Cant 6. 4, 10 عَجِيب (אַמִּירָא) admirable, wonderful; cf. θαυμαστός

ἀγιστός: קֹדֶשׁ Ex 19. 6, 29. 31 קֹדֶשׁ Dan 4. 5 قُدُسٌ hallowed

ἀγνωστος, -ωτος: אֲנִי Dan 4. 6 אֲנִי Jer 17. 9 ἀγνώστου unfamiliar, unintelligible; cf. ἀτήκεστος

αἰδέστος: הַדּוֹר Jer 63. 1 נִשָּׂא IIR 5. 1 נִשָּׂא Jer 3. 3 נִשָּׂא Gn 23. 6 revered, venerable; cf. ὀδός

αἰρετός, -νητός: حَمْدٌ حميد praise-worthy; cf. ἐπαίετος

αἰνaktός: הַמּוֹדוֹת Dan 9. 23, 10. 11 הַמּוֹדִים Jer 44. 9 expressed in riddles, riddling; cf. ἐπιθυμητός

αἰρετός: בָּחִיר IIS 21. 6 בָּרִיר Neh 5. 18 ICh 7. 40 eligible, chosen

αἰτητός: שָׁאוֹל Gn 36. 37 IS 9. 2 asked for; see ἵπποι ἡττημένοι borrowed horses, s.v. αἰτέω IIR 6. 5; cf. εὐκτός

αἰωρητός: תְּלוּא Dt 28. 66 Hos 11. 7 תְּלוּ IIS 18. 10 hanging

ἀμβροτος: אָבִיר Ps 78. 25 poet. Adj. immortal, divine; cf. ἀγός

ἀναγκαστός: נַחֲץ IS 21. 9 forced, constrained

ἀντήκεστος, ἀνάκ-: אֲנִי Jer 17. 11 Jer 15. 18 intarable, desperate, fatal

ἀρετός: אָרוּר Gn 27. 29 prayed against, accursed

ἀρδευτός: רָטַב Job 8. 16 watered

ἀρεστός: רָצוּי Dt 33. 24 acceptable, pleasing

ἀριθμητός: הָרֹץ Job 14. 5 that can be numbered, easily numbered, few in number

ἀριστος: עָרִיץ Prv 11. 16 פָּרִיץ Jer 35. 9 of persons, best, in birth and rank, nobles: hence, like ἀριστεύς, a chief; of animals, best, finest

- ἀρπακτός: בוז Jes 42. 22 נזול Dt 28. 31 שדוד Jud 5. 27 *gotten by rapine, stolen*
- ἀσθενής: רזה Ez 34. 20 *weak, sickly*
- ἀφρακτός: פרוץ Esth 9. 19 פרוץ IS 6. 18 פרוץ Ez 38. 11 (cf. ῥηκτός: פרצה Prv 25. 28) *unfenced, unfortified, unguarded*; ז. ὄρακτός
- γεμιστός: עמוס Jes 46. 1, 3 *laden, full*
- γλυπτός: אליל Lev 26. 1 Job 13. 4 גלול IIR 17. 12, 21. 21 *carved, carved image*; cf. εἰδωλον
- γνωστός, -ωτός (A): ידוע Dt 1. 13 Jes 53. 3 *known*; of persons, *well-known*
- γνωστός (B): מידע Ruth 2. 1 *kinsman, kinswoman*
- γραπτός: היה חתום Jer 17. 1 כתוב Ex 31. 18 Dt 28. 6: Jer 17. 1 *marked as with letters, written*; cf. χαρακτόν: *engraved*
- δετός: אסיר Gn 40. 3 IIS 3. 34 IIR 7. 10 Jer 40. 1 אסיר Jud 16. 2: אסיר Eccl 4. 14 וְעָצַר IS 21. 8 עָצַר IS 21. 6 Jer 33. 1, 36. 5 Neh 6. 10 צורה IS 25. 29 IIS 20. 3 צורר Gn 42. 35 קשרה Gn 44. 30 *that may be bound*; cf. ἑδετος, σειραῖος
- δηλωτός: ידע Jer 32. 11 *able to be shown*
- δικτυωτός: יקש Jer 5. 26 Ps 91. 3 Prv 6. 5 יקש Hos 9. 8 *made in net-fashion*
- δωδοτός, δωδ-: יהודב IIR 10. 15 ידע Jer 35. 6 יהודב IS 14. 6 ידע IS 13. 2 נדביה ICh 3. 18 יהודב Jer 41. 15 יהודב Jer 41. 9 *given by Zeus, heaven-sent*
- δοτός: נתן Nu 3. 9, 8. 16 Dt 28. 31, 32 Esth 3. 11 Est 2. 17 ICh 6. 33 ICh 1. 12 נתן Est 8. 20 *granted*; cf. ἑδωτος
- εισάτος: חדר Cant 1. 10 *that can be threaded or seen*
- ἑδετος: קשרה Gn 44. 30 *fastened*; cf. δετός
- ἑδωτος: נתן Dt 28. 31, 32 *given up, delivered*
- ἐλεκτός: חלקו Nu 32. 27 Jes 15. 4 *picked out, select*; cf. λεκτός
- ἐλκτός: דרובה Jer 5. 28, 21. 15 שלובה Nu 22. 23 חלקו Dt 25. 10 *that can be drawn, tensile*
- ἐδωτος: עדי Ez 16. 11 *garment, dress*
- ἐστατός: נסח Ez 1. 22, 20. 33 נסחה Jer 3. 16 *stretched*; cf. στατός
- ἐξαιρετός: בחרה Jer 24. 2 בחרה Mich 7. 1 בחרים Ex 23. 16 *picked out, chosen, choice*; cf. αἰρετός: בחר IIS 21. 6
- ἐπαινετός: حمد محمود مدوح *praiseworthy, laudable*
- ἐπιθυμητός: חמד Job 20. 20 חמדו Dan 10. 3 חמד محمود *desired, to be desired*
- ἐραστός, ἐρατ-: عروس *beloved, lovely*
- εὐκτός: נזיר wished for, desired Gn 49. 26; vowed, dedicated Jud 13. 5, 7; cf. ἐγκατής, -τευτής

εὐλογητός: ברוך Gn 27. 29 IIS 2. 5 Ruth 3. 10 *blessed*

ἐφθός, ἄπ-: אופו Dan 10. 5 אופיר ICh 29. 4 כו Cant 5. 11 *boiled; refined gold*

ζεστός: וידן Ps 124. 5 נוד Gn 25. 29 *seethed, boiled; hot water; ὕδατα ζ.. of hot springs*

ζευκτός: חבוש Jud 19. 10 סוה Cant 7. 3 *yoked, harnessed; joined*

ζητός, ζατ- = ζητητός: ציד Lev 17. 13 צידה Gn 27. 3 *sought for*

ζυμωτός: חמיץ Jes 30. 24 חמץ Ex 12. 15 *fermented, leavened*

θαυμαστός: אים Hab 1. 7 איבה Cant 6. 4 *wonderful, marvellous*

θεριστός, -ριτός: קציר Jes 18. 4 Joel 4. 13 *harvest, harvest-time*

θετός: דסה Esth 2. 7 סבן Jos 7. 21 Job 18. 10 Neh 13. 4 *placed, taken as one's child, adopted; θετή adopted daughter*

θηκτός: חדוד Job 41. 22 שחקס Jer 9. 7 שן Prv 25. 18 *sharpened, whetted*

θραυστός: שבור Lev 22. 22 Ps 147. 3 *broken, crushed*

ίστός: כישור Prv 31. 19 נד Ex 15. 8 נס Nu 21. 8 נצב Jud 3. 22 נצב
Gn 19. 26 עמוד Ex 13. 22 Jud 20. 40 IR 7. 15 *anything set upright; generally, rod, pole; generally, loom*

καλυπτός: חתום Jer 32. 14 Job 14. 17 כהס Dt 32. 34 לבוש IS 17. 5 לוש IS 21. 10 סתום Ez 28. 3 Dan 12. 9 שזים Nu 24. 3 *covered*

καυστός, -τόν, καυτός: יתה Gn 8. 21 Ex 29. 18 *burnt-offering for the dead; whole burnt-offering*

κλειστός: נעול Jud 3. 24 Cant 4. 12 סגר Ez 44. 1 *closed*

κλειτός: קרוא Ez 23. 23 קרא Nu 1. 16 *renowned, famous*

κλητός: קרוא IS 9. 13 Esth 5. 12 *invited*

κοπτός: חסבות Prv 7. 16 כתה Jes 30. 14 *chopped small, or pounded*

κτιστός: מִיֶּסֶד Cant 5. 15 *built*

κυκλωτός: עגול IR 7. 23, 31 ICh 4. 2 עיל Nu 31. 50 *rounded*

κυφός: חסר IIS 15. 30 *bent forward, stooping*

λεκτός: לקחים Prv 24. 11 חלוק Nu 32. 27 *gathered, chosen, picked out; cf. ἐκλεκτός*

λεπτός: דל Ps 9. 10, 10. 18 דק Gn 41. 3, 6 Ex 16. 14 Lev 13. 30 (λέπτοθριξ) IR 19. 12 Jes 29. 5 רפה Nu 13. 18 *thin, fine, delicate; generally, small, weak; rarely of the voice, fine, delicate; cf. δυστυχής*

μεριστός: נמר Jer 13. 23 *divided [striped]*

μικτός: מהול Jes 1. 22 מִסְךְ Ps 75. 9 *mixed, blended*

μισθωτός: שכיר Ex 22. 14 Jes 7. 20 שכור Neh 6. 13 *hired; hireling, hired servant*

νηφαντός: = -άλιος عيوف غنيف *sober*

ξεστός: הקקים Ez 23. 14 *planed; carved; polished*

ξυστός: גזית ICh 22. 2 (1) קצובות Cant 4. 2 קצץ Jer 9. 25 שט ICh

29. 2 שֵׁשׁ Cant 5. 15 *whittled with a knife or plane, scraped; trimmed, cropped with scissors*
- ὀρητός: סבוח Dt 28. 31 חבית ICh 9. 31 *roasted*
- ὄρατός: רָאוּהָ Esth 2. 9 *to be seen, visible*
- ὄρεατός: עָרוּךְ Jos 2. 6 Ez 23. 41 שָׁלָה Gn 49. 21 *stretched out; longed for, desired; τὸ ὄ. the object of appetency*
- ὄρυατός: עָרוּךְ Job 30. 6 *dug, formed by digging, opp. a natural channel*
- ὄχετός: יֵד Gn 32. 33 Jes 48. 4 Job 40. 17 *conduit, duct; cf. ῥακίς*
- ἑτατός: חֲקוּעָה Jes 22. 25 *stuck in, fixed*
- παιτός, -ν: נָכוֹן Gn 41. 33 قَظُون فَطِين *prudent, discreet*
- ποικιλος: בּוֹץ ICh 15. 27 ICh 2. 13 סָלֹא Gn 30. 32, 35 *broidered, variegated*
- ποτός, -όν: שָׁקוּ Hos 2. 7 שָׁחַי Eccl 10. 17 שָׁחַיָּה Esth 1. 8 בִּינָן Esth 1. 5, 7. 7, 8 *that which one drinks, drink, esp. of wine*
- προσῆτος: אֲרִיךְ; -אֵן, τὰ π.: אֲרִיךְ Est 4. 14 *befitting, proper, meet, seemly*
- πταίος: פָּק Nah 2. 11 *liable to fail* (פָּקַע/פָּקַע/פָּקַע: stumble Jes 28. 7 Jer 10. 4; πταίσμα/פּוֹקָה: failure IS 25. 31)
- πυρετός: חֲרָרָה Dt 28. 22 حَرَارَةٌ *burning heat, fiery heat; fever*
- σαχτός: עָרוּפָה Dt 21. 6 *cut up, cleft*
- σάτος: חֲרָרָה Lev 22. 22 פָּרִיזִים Lev 13. 45 בִּרְעָה ICh 32. 5 קָרִיעַ IIS 1. 2, 15. 32 רָצוּץ Jes 42. 3 *that can be broken or rent, penetrable*
- σῆτος: בְּרִית Gn 9. 9 *covenant*
- σειστός: נָעַר Neh 5. 13 *shaken*
- σκαπτός: חָצוּב Dt 6. 11 *dug, that may be dug*
- σκελετός: צָלִי Jes 44. 16 קָלָר Lev 2. 14 קָלִי Ruth 2. 14 קָלִי IS 17. 17 *dried up (spurious); ὄρυατός: roasted*
- σκαπστος: חֲבֹרָה Job 40. 13 כֶּסֶר Ps 32. 1 סָפֵן IR 7. 3 Jer 22. 14 Hag 1. 4 צָפֵן Ez 7. 22 Hos 13. 12 שָׁפֵן Dt 33. 19 *covered; cf. καλυπτός*
- σπατός: פּוֹרָה Jer 50. 17 וּרְעָה Jer 2. 2 *sown, cultivated, scattered*
- σπατός: נָדָה Lev 12. 2 *oozing out in drops, trickling, distilling*
- σπαστός: נָטַח IS 30. 16 *spread*
- στυγτός: שָׂנֵא IIS 5. 8 שָׂנֵא Gn 29. 31 Dt 21. 15 *hated, abominated*
- συναμωτός: קָבוּץ Neh 5. 16 *brought together*
- σισφός: אֶסְפָּסוּף Nu 11. 4 *sweepings, refuse; metaph., mixed crowd, mob, rabble*
- σχιστός: שְׁסוּעָה Dt 14. 7 *cloven, divided; split*
- σωστός: נָצוּר Ez 6. 12 נָצוּרָה Jer 1. 8 *safe*
- ταρατός: פָּרַע Ex 32. 25 Lev 13. 45 *disturbed; that may be disturbed*
- τατός, ἐντατός: נָטַח Ez 1. 22 Ps 102. 12 נָטַחָה Jer 21. 15 *that can be stretched; stretched*

- τηκτός: נָסָךְ Jes 48. 5 נָסָךְ Dan 11. 8 סָהוּס IR 10. 16 *melted, molten*
 τριχωτός: שְׁעִיר Gn 37. 31 Lev 16. 10 שְׁעִיר Ib 4. 28 Gn 27. 11
 שְׁעִיר Lev 21. 18 *furnished with hair, hairy; τὰ τ. animals furnished*
with hair; cf. Σάτυρος
 τρυπητός: חָרָם Lev 21. 18 *pierced*
 φακωτός: נֶקְדוּת Cant 1. 11 *lentil-shaped*
 φητός: נֹבֵב, נֹבֵב Jes 57. 19 *spoken or that may be spoken*
 φλογιστός: לָחָמִי Dt 32. 24 יָקִיד Jes 10. 16 יָקִיד Jes 30. 14 *burnt up,*
inflammable
 φορυτός: עֹר Dan 2. 35 נֶעֱרָה Jes 1. 31 *whatever the wind carries along*
chips, shavings
 όρακτός: בְּצֹרֶה Ez 21. 25 בְּצֹרֶה Nu 13. 28 *fenced, protected*
 όρυκτός: עָנָה Gn 18. 6 Ex 12. 39 Nu 11. 8 *roasted: צָלָה, צָלָה, צָלָה*
 όυρτός: צָרַב Ex 12. 38 Neh 13. 3 *mixed*
 όυσητός: נִפְחָה Jer 1. 13 נִפְחָה Jer 22. 28 *blown, blown out*
 όυτειτός: נִטָּע Eccl 3. 2 סָדִיל Jer 17. 8 *planted*
 χρηστός, -όν: חָסֵד Gn 24. 12 חָסֵדִים Gn 32. 11 חָסִיד Ps 145. 17, 145.
 5-6 חֲרוּצִים Prov 10. 4, 13. 4 pl. τὰ χ., as Subst., *benefits, kindnesses*
of persons, good, esp. in war, valiant, true; generally, good, honest,
worthy
 χωριστός: נִדְּרָה Lev 21. 7 *separable, existing separately*

COMMENTS

Although it is not usually difficult to distinguish the genuine likeness from the spurious semblance while prospecting for homologues, if our rules and tests are rigorously applied, the very existence in Hebrew of a homologue to a cognate verbal adjective acts as a reassuring adjuvant in this delicate aspect of our philological exploration. It would corroborate an unusual verbal homology. For instance: ἔλαω means, *inter alia*, to draw a bow; and in that meaning, the homologue of ἔλαω is דָּרַךְ (קֶשֶׁתוֹ) Thr 2. 4. ἔλαω also means to draw a sword; and in this meaning the homologue is שָׁלַף (הַרְבּוֹ) Jud. 8. 20 IS 17. 51. Now ἔλατός means *tensile*, and in that meaning, the homologue of ἔλατός is דָּרוּךְ Jes 5. 28: וְכָל־קֶשֶׁתָּיו דָּרְכוֹת, 'and all his bows are tensile'. ἔλατός also means *that can be drawn*, and in this meaning the homologue of ἔλατός is שָׁלוּף Nu 22. 23: וַחֲרָבוֹ שְׁלוּפָה, 'and his sword was drawn'. But ἔλαω has a further meaning: to draw, with a collateral notion of force or exertion; and in this meaning

it has two homologues: חָלַץ Dt 25. 9, as well as שָׁלַח Jud 3. 22 Ruth 4. 7. In this meaning the homology of $\epsilon\lambda\kappa\omega$: חָלַץ is corroborated by that of $\epsilon\lambda\kappa\tau\acute{o}s$: חָלֹץ Dt 25. 10, especially in view of the contexts Dt 25. 5-10 and Ruth 4. 1-13.

Incidentally, there are two additional corroborative details which reinforce that of the homology of this verbal adjective, namely: the compound verb and its special meaning. For חָלַץ has for homologue $\epsilon\xi\epsilon\lambda\kappa\omega$, and bears both its meanings: *draw, drag out* (Lev 14. 40, 43) and *rescue from* (Ps 6. 5 Psn 11. 8, 9), the latter being a specialized use of the former—'*draw, drag out of danger*'. (Cf. אֲרָקָה $\alpha\rho\acute{\eta}\kappa\epsilon\sigma\tau\acute{o}s$, אֲרָקָה $\alpha\rho\sigma\acute{\alpha}\zeta\omega$ IIS 12. 15.)

A unique example—across which I came almost by accident—is הָרַג , a verbal adjective bearing two totally different meanings: *slain* and *arms*—the latter hitherto unknown—although derived from a verb with a single meaning, *slay*. This unparalleled phenomenon has placed two verses in Isaiah beyond the comprehension of biblical scholars, because the explanation lies exclusively in the homologue of הָרַג , $\epsilon\nu\alpha\rho\acute{\iota}\zeta\omega$: *strip a slain foe of his arms* ($\epsilon\nu\alpha\rho\acute{\alpha}$); hence *slay in fight* הָרַג Gn 4. 8 Ex 2. 14; generally, *slay* הָרַג Lev 20. 15, 16. Then the homologue of הָרַג is $\epsilon\nu\alpha\rho\acute{\alpha}$, $\tau\acute{\alpha}$: ($\epsilon\nu\alpha\rho\acute{\iota}\zeta\omega$) only pl., *arms and trappings of a slain foe* הָרֹגִים Jes 10. 4, 14, 19. There remains, however, another snag of a similar type, the phrase תַּחַת אֲסִיר which occurs in the former verse. אֲסִיר there is the homologue of $\sigma\epsilon\iota\rho\acute{\alpha}$: *cord, rope* אֲסִיר Jud 15. 14; *trace* אֲסִיר Jes 10. 4. To complete the matter and corroborate the above, $\sigma\epsilon\iota\rho\acute{\alpha}$ has two derivatives, namely: $\sigma\epsilon\iota\rho\alpha\acute{\iota}\omicron}s$: *joined by a cord or band* אֲסִיר Jud 15. 21 IIS 3. 34 IIR 7. 10 Jer 40. 1 Ps 146. 7 Neh 4. 12 אֲסִיר Gn 39. 22 Jud 16. 21 סִוּר Eccl 4. 14; and $\sigma\epsilon\iota\rho\acute{\alpha}\omega$: *bind or draw with a rope* אֲסִיר Gn 46. 29, 49. 11 Jud 15. 13, 16. 5 IS 6. 7 IR 18. 4 IIR 25. 7 Jer 40. 1, 46. 4 Ez 3. 25. Now both texts are perfectly plain: לְבַשׁ הָרֹגִים means 'dressed in armour', and תַּחַת אֲסִיר means 'they will fall in battle in harness under their armour'. Indeed, Hebrew is very Greek.

It is instructive to compare some Hebrew homologues among themselves, and with fellow Arabic homologues. For instance: $\alpha\gamma\alpha\theta\eta\tau\acute{o}s$ /אהוב/حبيب, $\omega\delta\omega\delta$ /ידיד/داؤد/דוד; $\alpha\iota\delta\epsilon\sigma\tau\acute{o}s$ /ושוא/مستودع, $\alpha\iota\delta\epsilon\sigma\tau\acute{o}s$ /בחייר/مستودع, $\alpha\gamma\iota\sigma\tau\acute{o}s$ /קדוש/مقدس; $\alpha\iota\pi\epsilon\tau\acute{o}s$ /בחייר/مستودع, $\epsilon\xi\alpha\iota\pi\epsilon\tau\acute{o}s$ /בכורה/مستودع, $\alpha\gamma\iota\sigma\tau\acute{o}s$ /קדוש/مقدس.

קדיש/קדיש. Note the scale פעול and פעיל in Hebrew and Arabic respectively as regards אהוב and حبيب, while the converse obtains as regards דוד and داود; the initial α in ἀγαπητός changing into י in ידיד, and into و in ودود; the homologues of αἰδεστός are: one on the scale פעול, and the other on the scale פעיל; so are the two Arabic homologues of ἀγιστός; but their fellow Hebrew homologue is on the scale פעול, whereas the Aramaic is on the scale פעיל; the homologues of αἰρετός and ἐξαίρετός show that א was sometimes pronounced like ב, as it is to this day by the Ashkenazim; while אהוב and حبيب show that γ exchanges with both ה and ח, as in γάμος, חלב, חלב.

The difference in gender between בתולה and بتول is merely formal, for both nouns are in the feminine. This purely formal difference is convincingly explained by the fact that they are both homologues of ἀβατος, an adjective of common gender. It is significant that because ἀβατος is of the same structure as a verbal adjective, its homologues both in Arabic and Hebrew are on the scale פעול. ἀφθορος, πῶλος and παρθένος also claim homology with בתולה, and are of common gender.

Consider the two pairs of homologies—ἀβρατος אברהם and ἀβρατος אברהם, γνωτός אידע and γνωτός אידע—and mark how closely faithful to Greek Hebrew can be.

The homology γνωτός/אידע is perfectly valid, although the direct homologue of אידע is not γιγνώσκω but εἶδα. This is an irregular verb which belongs to the mixed class of verbs some of the tense stems of which differ from others. Thus, the aorist and perfect for the verb εἶδα (B) are usually supplied by γιγνώσκω. The same phenomenon manifests itself in the homology ὁράμα אורא (Nu 11. 11), on account of the two verbs associated with ὁράω, namely: οἶσεν (fut. inf.) and ἐνεγκειν. It is interesting that Hebrew proves the connection between γιγνώσκω and εἶδα, in that the former verb—unlike the latter, but like אידע—preserves the meaning of carnal knowledge.

There is not always an extant verb or kindred word of the homologue of a verbal adjective, e.g. ἀγαπητός/אידע. Sometimes the verb of one homologue exists, but not of another, e.g. אהב is the verb from which אהוב is derived; but there is no extant verb in Hebrew from which ידיד was derived, whereas its equivalent

ودود is derived from ود/ἀγαπάω. Nor is גרנ, the homologue of ἀναγκαστός, related either phonetically or morphologically to גרנ, the only homologue of ἀναγκάζω. גרנ drops the syllable γκα by way of syncope, splits ζ into its components, and drops δ; whereas non-extant גרנ dropped the initial vowel by way of aphaeresis, and γ by way of syncope, converted κ into נ, and ζ into צ. Hence the vast difference in the pronunciation of (non-biblical) גרנ and גרנ.

For one reason or another I had repeatedly been tempted to accept as genuine the homologies αἰρέω/גרנ and αἰδέομαι/גרנ, but had as often resisted the temptation, until I discovered that in an appreciable number of words β replaces the spiritus, e.g. βαγός = Laconic ἀγός, βάδομαι stands for ἡδομαι, βαδύς (i.e. φαδύς) is Elean for ἡδύς; βαλκιωτής (βαλ-), Cretan for ἡλικιωτής; βάριον, cf. ἀρήν; βάριχα, cf. ἀριχα; βήλημα (i.e. φήλα), ἡλημα; βρίζα, Aeolian for ρίζα; βρόδον, i.e. φρο-, Aeolian for ρόδον ورد גרנ Nu 17. 23; ἥλιος, Cretan ἀβέλιος בעל Jud 2. 13 גרנ Jes 46. 1; εἴκοσι, Laconic βείκατι; ῥᾶ, cf. Aeolian βρᾶ; ῥαδινός, Aeolian βράδινος; ῥαδίως, Aeolian βραϊδίως; ῥάκος, Aeolian βράκος; ῥατάναν, cf. βρατάναν; ῥήτρα, Elean φράτρα גרנ Gn 6. 18; ῥοδοδάκτυλος, Aeolian βροδοδάκτυλος; ῥυτίς, Aeolian βρυτίς; ῥώχειν = βρύχειν, βρύχω, βρύκω גרנ Ps 35. 15 Job 16. 9, ἐπιβρύκω حرق; cf. τρίζω.

In fact, αἰρέω/גרנ (Gn 6. 2, *choose*) is strongly corroborated by καθαιρέω/גרנ (IICh 34. 6, *destroy*). The *Keti* in the latter verse is גרנ בתיהם, and the *Qeri* גרנ בתיהם. In the context, however, the *Qeri* does not make sense, whereas the *Keti* should have been vocalized גרנ בתיהם—meaning ‘destroyed their temples’. גרנ בתיהם is Ashkenazi for גרנ בתיהם.

At the beginning I also had my doubts about the homology αἰρώ/גרנ Gn 40. 19, but they were dispelled when I discovered that the spiritus was sometimes replaced by ה in Graeco-Hebraic homology—thus: ὅλος, Ion. οὖλος (A)/גרנ Jes 13. 3; οὖλος (B)/גרנ Cant 5. 11; ἀλουργός/גרנ Jes 1. 18/גרנ Nu 4. 8/גרנ Nu 4. 6; εὐλή/גרנ Jes 14. 11/גרנ Jon 4. 7; εἰς/גרנ Ptn 17. 10; ἐπ-αινέω/גרנ Jud 5. 11; ἀπτω/גרנ Dt 21. 19, 22. 28; ἐννέα/גרנ Dt 3. 11. Indeed, in one case at least, i.e. ὀμφαλός/גרנ Jud 9. 37 Ez 38. 12, the spiritus is replaced by ט; and in another, ἔλκω/גרנ Ps 7. 13, by ד. It is relevant to

observe that the *دبكة*, the traditional dance witnessed by tourists at Baalbek, is obviously homologous to τὰ Βάκχια Βάκχεια or ἡ Βάκχη.

The related homologics, αἰνετός/حمد and αἰνετός/המדות/המודים, characterize the intricacies of Greek, the thoroughness required in the search for genuine homologues, and the powerful—if not altogether indispensable—assistance lent by Arabic in ascertaining them. That is why these homologies are worth considering in detail.

First, αἰνετός and αἰνετός respectively derive from αἰνέω and αἰνίσσομαι; the latter verb derives from αἶνος, a cognate of the former. Now αἰνέω is identical with αἰνίζομαι, which accounts for the *ῑ* and the *ῑ* in the homologues of αἰνέω and its derivatives.

Secondly, these homologues are: αἰνέω, Aeolian αἰνέμι = αἰνίζομαι—poetical and Ionic verb, very rare in good Attic prose. ἐπαινέω being used instead—properly, *tell, speak of* *לְהַלֵּל* Ez 17. 2. usu. *praise* *לְהַלֵּל* Jes 3. 10 *לְהַלֵּל* Nu 21. 17 Ps 147. 7 *לְהַלֵּל* Jes 27. 2 *حمد*; *approve* *לְהַלֵּל* Ps 68. 17; esp. in religious sense, *glorify God* *לְהַלֵּל* Jes 1. 29 *حمد*; *advise, recommend* *לְהַלֵּל* Jes 19. 12. 23. 8 *وعظ نصيح*; *commend* *حمد*, *to be content with, acquiesce in* *לְהַלֵּל* Gn 24. 5 *לְהַלֵּל* Ib 34. 15; *thank* *حمد*; *to promise* *לְהַלֵּל* Ex. 21. 8. 9. *تعهد* Am 3. 3 *وعد تعهد*, or *تعهد*.

Thirdly, compounds: ἐπαινέω, Aeolian αἰνέμι = αἰνέω (for which it is regularly used in Attic), αἰνίζομαι, *applaud* *לְהַלֵּל* Ex 32. 18 *לְהַלֵּל* Jes 27. 2 Ps 88. 1 *تنى اثنى على*; *commend* *לְהַלֵּל* Ps 56. 5; *applaud, approve* *לְהַלֵּל* Ecc! 8. 15; *assent* *לְהַלֵּל* Ex 10. 27; *praise* *לְהַלֵּל* Ps 106. 1 *לְהַלֵּל* Ps 117. 1 *לְהַלֵּל* Prv 27. 1, 31. 30 *לְהַלֵּל* Prv 27. 2 *لְהַלֵּל* Jud 5. 11 *تنى اثنى على*; *undertake to* *لְהַלֵּל* Jud 5. 11 *تعهد*; *ἐπαῖνος, ἔπαινος, applause (W)* *לְהַלֵּל* Ex 32. 18; *αἰνέω, promise* *لְהַלֵּל* Ex 32. 18 *تعهد*; esp. *promise in marriage, betroth* *لְהַלֵּל* Ex 32. 18 *تعهد*.

Fourthly, other derivatives: αἰνετήριος, *laudatory* *لְהַלֵּל* *تنى* *سبحى* *αἶνος* = αἶνος. αἶνος, poetical and Ionic word, = αἶνος, a tale, story *לְהַלֵּל* Ps 49. 5, 78. 2, αἰνεῖν αἶνον *to tell a tale* Aeschylus, Agamemnon 1483, *לְהַלֵּל* Ez 17. 2, esp. *story with moral, fable* *לְהַלֵּל* Ez 17. 2 *حمد* *تنى* *لְהַלֵּל* Jud 14. 12, *praise* *لְהַלֵּל* Ez 17. 2 *حمد*, *riddle* *لְהַלֵּל* Jud 14. 12, *praise* *لְהַלֵּל* Ez 17. 2 *حمد*.

resolution *تسميم*. *ἐπαίνεσις*, praise *פאן* Ex 32. 18 *تسبيح*; *ἐπαινέτης*, praiser *حامد*; *ἐπαινετός*, praiseworthy, laudable *محمود* *مذوح*; *ἐπαινός*, panegyric *مديح*. It is interesting to note that the equivalent of *αἰνεῖν αἶνον* to tell a tale (Aeschylus: *Agamemnon* 1483) occurs no less than four times in two different books: Jud 14. 12, 13, 16 Ez 17. 2.

Fifthly, the homologues of *αἰνίσσομαι* and its derivatives: *αἰνίσσομαι*, speak darkly or in riddles, *פנ* Jud 14. 12; *αἶνγμα*, -μός, dark saying, riddle *פנ* Ib. *أحجية*.

Sixthly, a word or two about the above group of homologies.

The primary homologues of *פנ* are *μήδομαι*, *μητιάω*, -*ίομαι*, -*ίζομαι*—because they not only conform phonetically and semantically, but also yield derivatives which are homologous with *פנ* (*μητίετα*, -*της*, *פנ* (*μηδος* (A), *μητις*), *פנ* (*μηδος*, *μητιμα*, *μητις*). But since *αἰνέω/αἰνίζομαι* do not provide such derivatives, they could only be accepted as secondary and additional homologues of *פנ*, *وعظ*, and *نصح*: and even then, not without reservation.

The primary homologues of *פנ* are *εἶπω* (B) and its associates, *ἐρῶ*, *εἶπον* and *ὀημί*, because—here, again—not only do they conform both phonetically and semantically, but also yield derivatives which are homologous with *פנ* (*ὀήμη*, *ἔπος*, *ῥῆμα*, *أمر*, *פנ*, *פנ*, *פנ* (*ῥῆσις*, *ὀήμη*, *ἔπος*), *פנ* (*ῥῆμα*, *ὀήμη*). And although *αἰνέω* provides no such derivatives, I nevertheless uphold the validity of its claim to homology as a secondary homologue with *פנ*, or as a homonym, in view of the context.

However, the invocation of the Greek morphological rule, whereby *μ* is added in the middle of a word to facilitate pronunciation, is not to be resorted to lightly or arbitrarily in order to conjure up homologies at random. On the contrary, it—perhaps more than other philological rules—ought to be treated with great caution and judicial discretion, because by juggling with any of them one could plausibly contrive spurious or unrealistic homologies of a grotesque nature. Here, however, over and above the fact that the families of *εἶπω* and *פנ* completely resemble each other in every one of their kindred members, what clinches the argument in favour of inserting the *נ* is the semantic factor operating in Arabic as well as in Hebrew in a strangely

convincing way. For although in none of its various meanings—which Greek verbs are disconcertingly wont to have—does εἶρω specifically convey or even vaguely suggest the notion of ‘replying’, one of the meanings of ῥῆσις is ‘answer’, and this happens to coincide precisely with אָמַר in verses which occur in two quite different books of the Bible, that is: Jud 5. 29 and Prv 22. 21. This is corroborated by another extraordinary coincidence, since one of the meanings of εἶρω is ‘order’, the Arabic homologue of which is أَمَر; while one of the meanings of ῥῆμα is—almost unaccountably—‘matter’, which happens to be homologous with מַעֲרָם (cf. ἔπος דָּבַר Ex 18. 22). Finally, since אָמַר is the homologue of ἔπω (the associate of εἶρω), its connexion with εἶρω and its derivatives is similar to that of אָמַר with ὀρέω and its derivatives; so that the א dialectally replaces the π.

As to the rest of the above homologies, I have never entertained any doubt.

The homology αἰτέω, אִתָּע is confirmed by the fact that the Boeotian variant of αἰτήσω is θήσω.

The צ in אִרְצָה/ἀρεστός is preserved from the original homology ἀρέσκω/הִרְצָה, where it replaces the digraph סא. Now ἀριστός is not a verbal adjective, but since it is in the form of one, its Hebrew homologue is on the scale פְּעוּל. Other examples are θέριτος which has precisely the same homologue as θεριτός and θεριστός/θέριστος.

ἀρετός/הִרְיָה is confirmed by ἀρκεσις אֲרִיכָה II Ch 24. 13 (*help, aid*) and ἀρκέω/הִרְיָה Jes 40. 18 Ps 40. 6, 89. 7 (*to be a match for*) (?).

ὄρακτός resembles פְּרִזָּה, פְּרִזָּה, and פְּרִזָּה more closely than does ὄφρακτος; but semantically all the texts point to the latter as being the right homologue. Both words derive from φράσσω, the homologue of which is הִרְצָה, not through metathesis, but by the dropping of ρ and the adding of a terminal ה, as in הִרְצָה/ὄρσός. Cf. ἄβατος, בְּהוּלָה, *sub.*, where the α privativum drops.

In γλυπτός/אֲלִיל, the γ exchanges with א, as in אֲלִיל/γῆ Jes 20. 6 and γυνή (-ναικός)/אִשָּׁה Gn 2. 22 اِنْسِي; although in these two homologies it can reasonably be argued that the γ is dropped. But there can be hardly any doubt about the exchange in μέγας/מָאָם.

γραπτός derives from γράφω, the homologue of כָּתַב. Admittedly, the metamorphosis which the Hebrew verb has under-

gone is so complete as to render it utterly unrecognizable as a variant of its putative Greek original: the γ and the ϕ have been respectively altered to \beth and \aleph , and the ρ has dropped out. Indeed, the Greek word has been so transformed by these changes that it has lost its literal identity in the resulting substitute. Nevertheless, there is abundant evidence that this homologue is merely wayward and not at all spurious.

First, all three consonantal changes are perfectly regular: γ and κ , and ϕ and θ (or π and τ) interchange dialectally, whereas the ϵ in the infinitive $\epsilon\iota\nu$ or the thematic ω interchanges with \beth and ρ drops out in Graeco-Hebraic homologies.

Secondly, the Doric and Argive versions of $\gamma\rho\acute{\alpha}\mu\mu\alpha$ ($\gamma\rho\acute{\alpha}\phi\mu\alpha$) are severally $\gamma\rho\acute{\alpha}\theta\mu\alpha$ and $\gamma\rho\acute{\alpha}\sigma\sigma\mu\alpha$. Here one should remember that θ , σ and τ are dialectally interchangeable, and that in later Attic $\sigma\sigma$ passed into $\pi\pi$.

Thirdly, $\beth\aleph\aleph$ bears various meanings of $\gamma\rho\acute{\alpha}\phi\omega$, including one or two highly specialized, which is rather significant: *scratch, graze* Ex 39. 30; *draw maps* Jos 18. 4, 6, 8, 9; (*mark, brand* Lev 19. 28); *write* Jes 8. 1 Jer 36. 6 كتب خط ; *inscribe* Ex 39. 30 Dt 10. 2 Prv 3. 3; *register, enrol* Ez 13. 9; *prescribe, ordain* Esth 3. 9; *indict; bring an accusation against* Job 31. 35.

Fourthly, all the derivatives of $\beth\aleph\aleph$ find counterparts among those of $\gamma\rho\acute{\alpha}\phi\omega$, with which they tally quite comfortably, in sense as well as in structure, namely: $\gamma\rho\acute{\alpha}\phi\acute{\eta}/\beth\aleph\aleph$, *that which is written, writing* Esr 1. 22, 4. 7; *letter* IICh 2. 10; *document* Esr 2. 62; *book* Ez 13. 9 كتاب ; $\gamma\rho\acute{\alpha}\phi\acute{\eta}/\beth\aleph\aleph$, *that which is drawn or painted, drawing, picture, writing* Lev 19. 28; $\gamma\rho\acute{\alpha}\mu\mu\alpha$, $-\acute{\alpha}\theta\mu\alpha$, $-\acute{\alpha}\sigma\sigma\mu\alpha/\beth\aleph\aleph$, *written character, letter* Ex 39. 30; *letter* IICh 21. 12; *inscription* Ex 32. 16 Dt 10. 4; *notes in music* מכתם Ps 150. 1. A highly specialized meaning of $\gamma\rho\acute{\alpha}\phi\acute{\eta}$ is *bill of indictment* in a public prosecution, the homologue of which is ספר Job 31. 35.

סור confirms that the \aleph in אסור and אסיר is prosthetic, but I am not quite sure about the status of the \aleph in קסירה . If קסר is the homologue of the simple verb $\delta\acute{\epsilon}\omega$, then the \aleph would be prosthetic; on the other hand, should קסר be held to be—like עקר —a direct homologue of the compound verb $\acute{\epsilon}\kappa\delta\acute{\epsilon}\omega$, embodying the prefix $\acute{\epsilon}\kappa$ -, then the \aleph would be replacing κ . Yet that choice would not quite dispose of the problem; there is a real dilemma here. For strictly speaking, since קסורה is on the scale

פעול, it would usually be the homologue of *δετός*, the verbal adjective of *δέω*; whereas grammatically, the homologue of *ἐκδετος* should regularly (though not necessarily) have been מקשרה or מקשרת. The only way out of the impasse is to accept the ק also as a prosthetic, especially as this would tie up with *δέσις*/קשר IIR 11. 14, on one hand, and *κατάδεσις*/קשר Jes 3. 20, on the other. A similar question is posed by קלון in connection with *λεκτός* and *ἐκλεκτός*; and by עדה and עדה *vis-à-vis* *δύω* and *ἐνδύω*. Besides, although I know only one other instance of a prosthetic ק—קבל *πρός*—there are several instances of other gutturals being prosthetic, e.g. *βλέπω*, קבר Jes 47. 13 (cf. *ἐπι-*; *λάξις*/קלקל Gn 33. 19, קלקל IIR 9. 10; *λάχος* קלקל Dt 18. 8, קלקל IICl 35. 5; *περάω*/עבר Gn 15. 17 Jos 4. 22, *πυρόω*/עבר Jer 23. 9, *ἐκπυρόω*/העביר IIR 16. 3, *πυρός* עביר Jos 5. 11.

Incidentally, comparison with Greek proves conclusively that the exceptional structure סור is the genuine original word—and not a freak, as has hitherto been thought. There are several such instances, e.g. *γαληνός*, טאן Am 6. 1, *Ζεῦς* Job 21. 23; *Ζεὺς* (*Σδεὺς*)/שדי Gn 17. 1, *Ζήν* שדין Job 19. 29. Each one of them is a tribute to the absolute fidelity of our scribes who, generation after generation, faithfully transcribed the text of our sacred scriptures as they found it. They have thus transmitted to us relics which establish beyond a peradventure that in the distant past our forefathers spoke undiluted and unimpaired Greek.

Mark that whereas *Δόδοτος* embodies the verbal adjective and means 'given of Zeus', יהונתן and נתניהו embody the noun and mean 'gift of Zeus', יה being homologous to the genitive *Διός*—with the not unusual elimination of the initial *δ*—as כבד Ex 29. 13 is homologous to *ἐπατος*, the genitive of *ἐπαρ*. Mark also that נתניהו is short for נתניהו, because יה Jes 12. 2 Ps 68. 19 and ביה Jes 26. 4 Ps 68. 5 are the homologues of *Διός* or *Πατρί*.

The homology *ἐλλογετός*, ברך has a somewhat complicated background which deserves to be thoroughly explored, in order to clear up ambiguities and dissipate unnecessary doubts, while pointing out persistent difficulties.

The initial obstacle to be surmounted is phonetic, namely, the exchange of the prefix *εὐ* with ב. This can be done by taking into consideration five facts: (1) that in proper nouns this prefix exchanges with אב and אבי; (2) that in ברך Gn 41. 43—

assuming the word to be related to בָּרַךְ—this prefix actually exchanges with בָּרַח; (3) that in several homologies this prefix exchanges with כָּ, a letter associated with ב in Graeco-Hebraic homologies, e.g. εὐφύης/יָפִי Gn 39. 6, εὐφωτος/יָפִי Nu 13. 6, εὐδω/יָד Cant 5. 2; (4) that in modern Greek, εὐ is pronounced 'ef'; (5) that Arabic yields the following immediately relevant and closely resembling homologies: εὐλογέω/بَارَكَ, εὐλογία/بَلَاغَة, εὐλογός/بَلِغ. Cf. Euskadiko/Basque.

Then there lies concealed somewhere a semantic snag, i.e. the word בִּרְכָה in Jes 36. 16, which commentators and lexicographers have glossed over by inventing for it the meaning of 'treaty', or explaining it away by a circumlocution. As always, I preferred to face the difficulty, instead of evading it with a worse than useless dodge; and, as usual, I discovered a suitable homologue, εὐεργεία, -είη, -εσία, -εσίη, *well-doing, good deed, kindness* (cf. Jos 15. 19). But it behoves me to be modest, because I have an unfair advantage over them, in that I am able to invoke Greek as my authority. However, the trouble is that scholars—one authority excepted, namely, Professor Cyrus H. Gordon—refuse to take me seriously, treating my painstaking philological invocation as if it were a mere incantation, an attempt at summoning the genie!

Accordingly, the following is the result of my research: The simple verb בָּרַךְ is homologous to εὐλογέω; but its infinitive, בָּרֹךְ Jos 24. 10, its Passive, בִּבְרָךְ Gn 12. 3, and its פֻּעַל, are the only parts of it extant. Its פֻּעַל, בָּרַךְ has at least two homologues: (1) κατευλογέω (strengthened for εὐλογέω)—*speak well of, praise* Nu 23. 11, 20; *bless, praise* a god ICh 29. 10; of God or men, *bless* Gn 24. 1 IIS 13. 25 IR 8. 66 ICh 31. 8; also, apparently by an Hebraic euphemism, *curse* IR 21. 10, 13 Job 1. 5, 2. 9; (2) κατευεργετέω (strengthened for εὐεργετέω)—*show kindness to* Jos 14. 13. The פֻּעַל is homologous to κατευλογέω in the Passive Voice—*bless, praise* a god Job 1. 21; of God and men, *bless, praise* Jud 5. 24. Its פֻּעַל is homologous to εὐλογέω in the Middle Voice—*bless* Gn 22. 18 Jes 55. 16; *bless, praise* Dt 29. 18. Finally, its verbal noun בִּרְכָה is homologous (1) to εὐλογία—*praise, eulogy* Neh 9. 5; *blessing called down or bestowed* Gn 27. 12, 35–6; and (2) to εὐεργεία, -εσία—*a good deed, kindness* Jes 36. 16 (v. p. 229).

Now I am not happy about the euphemistic use of εὐλογέω to

mean 'curse' in the Septuagint, especially as there is another verb which has a good claim to homology with אָרַךְ in IR 21. 13, that is, κατηλογέω which means 'make of small account'. But this verb is supposed to be instead of καταλογέω, a form which we are told does not occur. Is it possible that it is an ancient form of κατευλογέω, used several times by Herodotus? I am not sufficiently informed to be able to judge. Nevertheless, it is right to point out that on at least one other occasion the Septuagint gave what they believed to be a literal translation of the Hebrew text, when they rendered אָרַךְ אֶת־לְשׁוֹן by γλῶσσαν μίαν χρυσήν Jos 7. 21. In fact, לְשׁוֹן there has nothing to do with 'tongue', but is the homologue of πλίνθος, *ingot*. In this homology, the letters dropped are π and ν; whereas in πλίνθος/לְבַבְךָ, לבב, the letters dropped are π and θ. In מַלְכֶּךָ, one of the five homologues of πλινθεῖον, ν and θ drop out; while in the others—מַלְכֶּךָ, מַלְכֶּךָ, מַלְכֶּךָ—only ν drops out. Cf. אֶת־הַשֵּׁב Esr 10. 14, 18 Neh 13. 23; καθίζω συνοικέω.

As to אָרַךְ, it may be the אָרַךְ imperative of either אָרַךְ אֶת־/εὐλογέω, with א instead of ה—as in אֶת־אֱלֹהֵיךָ Jes 63. 3, אֶת־אֱלֹהֵיךָ IIS 3. 18, אֶת־אֱלֹהֵיךָ Ps 76. 6, אֶת־אֱלֹהֵיךָ ICh 20. 35—or of אָרַךְ אֶת־/προσκυνέω ICh 6. 13, as in Arabic, اركع. Accordingly, as Joseph drove by in the State ceremonial procession, the populace lined up along the way was bid by his forerunners or outriders to acclaim or kneel down, as a token of respect.

ἐφθός/אופו is another interesting homology. אופר, אופר, and אפיר are apparently indiscriminate spellings. Thus we find that אופר/אופיר is a personal name: Gn 10. 29 ICh 1. 23; אופר/אפיר is a geographical name: IR 9. 28, 10. 11, 22. 49 ICh 29. 4 ICh 8. 18, 9. 10; and אופיר is an adjective: Jes 13. 12 Ps 45. 10 Job 22. 24, 28. 16. The homologue of this adjective is ἄπυρος in at least one context, Job 22. 24; elsewhere it may be ἐφθός. Another homologue of ἐφθός is אפיו Dan 10. 5, while ἀπεφθός is the homologue of אפיו Jer 10. 9 and מופו IR 10. 18. Lastly, one of the many remarkable finds in my most exciting research is that each of the following three relevant Greek phrases had an identical twin in Hebrew: ἀπεφθός χρυσός, *refined gold* כֶּתֶם אופיר Jer 10. 9; ἄπυρος χρυσός, *unsmelted gold* כֶּתֶם אופיר Jer 10. 9; and ἐφθός χρυσός, *refined gold* כֶּתֶם פֶּז Cant 5. 11

אופו Dan 10. 5. A phrase identical with זהב מאופו is זהב מופו IR 10. 18, though מאופו might mean 'from *Ephesos*'.

According to the commentators and lexicographers, אופו in its different spellings is invariably a proper noun, and so is אופו; whereas פו is a noun and מופו a participle of the verb פו, on the scale הפעל, meaning 'be refined'.

The homology ζευκτός/חבש/סוגה shows (1) that when a Greek verb—e.g. ζεύγνυμι—bears several meanings, its Hebrew homologues tend to differ with the variation in meaning, (2) that Arabic is of great corroborative value, and (3) that an homology carries conviction when the various meanings of the two homologues concerned coincide. Thus, consider the following meanings of ζεύγνυμι: of riding horses, *harness, saddle, and bridle* חבש IR 13. 13; *bind fast* חבש Ez 24. 17 Jon 2. 6 [חבש Cant 7. 3]; *join together* in setting a fractured jaw חבש Ez 34. 4; *join in wedlock* חבש; *join issue at law* חבש Job 34. 17; ἐπιζεύγνυμι, *bind fast* חבש Ps 147. 3; *join to* חבש Ez 30. 21. Mark, on one hand, the close resemblance between סוגה and زوج; and on the other hand, the appreciable difference between harnessing a mount, setting a fracture, and going to law—in all of which meanings ζεύγνυμι tallies exactly with חבש. (Cf. σκεπάζω/חבש חבש Ez 16. 10, 24. 17 Job 28. 11, 40. 13; and c. p. 208.)

θετός/חבש, etc., is a most interesting homology.

First, according to the Septuagint, חבש means θρεπτή, 'adopted foundling', the initial ח being the definitive article. Apparently, in the days of the LXX, they knew the word חבש as meaning 'adopted'. But חבש has since been interpreted as an alias of Esther, akin to חבש—interpreted as 'aromatic bush', 'myrtle'—where the ח is an integral letter of the word. In one case, therefore, the homologue would be θετός (θετή, 'adopted daughter'); while in the other, it would be ἡδύς, Doric ἑδύς, 'pleasant' smelling or 'pleasant' looking. Since Esther was an adopted as well as a comely maiden, the probability is that she was surnamed חבש on both accounts.

Secondly, חבש is a homologue of θετός by the insertion of ח in the middle of the verb to facilitate pronunciation; cf. ἱστός/חבש. Otherwise, the relevant homologue of τίθημι would have been חבש, instead of חבש Prov 19. 24, the ח being a terminal ח. This is corroborated by the Epic infinitive τιθέμεναι and the

homology $\theta\acute{\epsilon}\mu\alpha/\text{תָּמַם}$ Gn 43. 23 Jes 45. 3 תָּמַם Dan 11. 43, the two Hebrew synonyms reflecting the Greek dialectal exchange of θ with χ . Pronunciation was facilitated in other homologues of $\tau\acute{\iota}\theta\eta\mu\iota$ by a prosthetic \aleph , by resorting to the MV \aleph , or by transliterating the verb in full. However, the difficulty in pronunciation is still experienced in שָׁו , where only the Hebrew terminal ו is added to the root $\theta\epsilon$; for in the formation of the הִתְשַׁעַל (שָׁו), both the τ and θ were used: Dan 2. 5 Esr 4. 21, 5. 8. (Cf. $\tau\acute{\iota}\theta\eta\mu\iota/\text{הִתְשַׁעַל}$ ICh 21. 10; שָׁו IIS 24. 12.)

$\delta\omicron\tau\acute{o}\varsigma/\text{תָּנַח}$ is a doubly peculiar homology—in that morphologically, the Hebrew homologue corresponds to $\theta\epsilon\tau\acute{o}\varsigma$ as well as $\delta\omicron\tau\acute{o}\varsigma$; while semantically, it is highly specialized to describe one of two grades in the Hebrew hierarchy—the Levites and the *Nethinim* properly so called—subordinate to the priests. For the priesthood in Israel was monopolized by Aaron and his descendants. He and his sons were ceremonially anointed and consecrated to minister to God, and accordingly constituted a strict caste somewhat segregated from the rest of the people (Ex 29. 1–37, 30. 30, 40. 12–15 ICh 23. 13). The priests were assisted in a limited way by their fellow tribesmen, the Levites, who formed a secondary and looser caste. The Levites were formally dedicated— נָתַח , ‘granted’—by the rest of the people to God, instead of the first-born Israelites; because he had consecrated unto himself all the first-born in Israel, both man and beast, when he excepted them from destruction in the plague inflicted on Egypt (Ex 12. 12, 13, 29 Nu 3. 6–13, 8. 6–19). Supplementary auxiliaries to the priests were dedicated— נָתַח or נָתַח , ‘granted’—by king David (Esr 8. 17, 20). The descendants of these votaries set themselves up into a separate category, referred to by the Septuagint as *Nethinim*, *Nathanim*, *Nathinim*, or *oi Nethinai*; but only once was their name translated (*oi dedomenoi* ICh 9. 2). However, נָתַח in Dt 28. 31, and נָתַח in the next verse, mean simply ‘granted, given, given away’, and are obviously so rendered by the Septuagint.

$\acute{\epsilon}\gamma\kappa\rho\alpha\tau\eta\varsigma/\text{נָזַר}$: Any person, man or woman, might make the vow of a Nazarene, a ‘self-disciplined’ man, whereby he bound himself for a certain period to grow his forelock, to refrain from shaving his head, to keep away from the dead, and to abstain from any product of the vine. He would thus become tempora-

rily 'devoted to the Lord'. At the end of that period—apart from unleavened bread, cakes, and libations—he would bring four sacrifices: a burnt offering, another offering for purification and a payment offering—presumably representing the payment of a ransom or conscience-debt felt by the Nazarene to be due to the Deity. In addition, he would shave his forelock and place the luxuriant crop on the fire beneath the payment offering (Nu 6. 2-21). The whole undertaking, more particularly the sacrifice of his own hair, was a personal votive gift given of himself, probably as a symbol of self-sacrifice. Similarly, the Greeks used to begin their sacrificial rites by cutting off a wisp of hair from the victim's forehead and casting it into the fire (*Odyssey* 3. 446). And Euripides significantly refers to the sacrificer's own hair: δάκρυα τ' ἔδωκα καὶ κόμης ἀπηρξάμην (*Electra* 91). Again: κόμης ἀπαρχὰς καὶ χροὺς φέρουσ' ἐμὰς (*Orestes* 96).

The homologies involved in this rite are: $\Pi\Lambda\gamma$ καταξυράω, *shave close*; $\Pi\Xi\eta$ θύμα, *victim, sacrifice*; $\Sigma\eta$ ἀσταφίς, *δσ-, σ-, δτ:* grapes, raisins; $\aleph\aleph\aleph$ καθαρίζω, *cleanse, purify*; $\aleph\aleph\aleph$ καθάρσιον sc. *ἱερόν*, *purificatory offering*; $\Pi\Lambda\eta$ κόλλις, *roll or loaf of coarse bread*; $\gamma\gamma\eta$ ῥάξ, ῥαγός, *grape, generally, berry*; $\Sigma\beta\eta$ δρύϊος, *of things, dry, parched*; $\aleph\aleph\aleph$ καθαρίζω, *cleanse, purify*; $\Pi\Lambda$ ἥλος, *smooth, metaph. soft*; $\Pi\aleph\eta$ ἀνάθεμα, -θημα, *anything dedicated*; $\Pi\Delta\eta$ μῆλα, *barley-cake, distinguished from ἄρτος [wheaten bread]*; $\gamma\gamma\eta$ δίδωμι, *offer to the gods*; $\gamma\gamma\eta$ δῶρον, *votive gift or offering to a god*; $\Pi\eta$ ἄνθος; $\Pi\eta$ παρέχω, *present, offer*; and or *ἐγκρατεύομαι, exercise self-control* Nu 6. 12; and/or *εὐχομαι, vow or promise to do*; $\Pi\eta$ ἀπέχω, *keep oneself from, refrain oneself*; *κατ-: restrain himself from* Ib 6. 3; $\gamma\gamma\eta$ ἐγκρατής, *master of oneself, self-controlled, self-disciplined*; and or *εὐκτός, vowed, dedicated*; $\aleph\aleph\eta$ σπονδή, *drink-offering*; $\Pi\gamma\eta$ ἐκπύρωσις, *calcination*; $\aleph\aleph\eta$ ἀπειλέω, *promise* Lev 27. 2 Nu 6. 2; $\Sigma\gamma\eta$ προκόμιον, *forelock of a horse, frontal tuft*; $\Sigma\gamma\eta$ ἀγίζω, *hallow, make sacred, sanctify (W)*; $\Sigma\gamma\eta$ ἅγιος, *devoted to the gods; in good sense, sacred, holy*; $\aleph\aleph\eta$ καθιερεύω, *sacrifice, offer*; $\aleph\aleph\eta$ ἱερεῖον, Ionic *ἱερῆιον, victim, animal for sacrifice, ἱερέουσ' ἱερῆιον* Od. 14. 94; $\Sigma\aleph\eta$ πρόσθιος, *front*; $\gamma\gamma\eta$ φρυκτός, *roasted, fried*; $\gamma\gamma\eta$ ἔθειρα, *hair, poetic noun*; $\aleph\aleph\eta$ θύημα, θυήλημα, in pl., *sacrificial offering*; θυλήμα, *that which is offered, mostly in pl., θυλήματα, cakes, incense, etc.*; $\aleph\aleph\eta$ τέλος, *payment; pl. services or offerings due to*

the gods; פשע/ἀθέτημα, *breach of faith, transgression*; גפן/οἶνη, old name for *the vine*; ὑήν, ὑόν, any climbing plant with tendrils, esp. *grape-vine* (IIR 4. 39); מנ/ζύμωσις, *fermentation*; יונה/οἰνάς, *a wild pigeon, of the colour οἰνωπός, the rock-dove, Columba livia*; יין/οἶνος, *wine*; ענב/οἰνόπη, a kind of *grape-vine*; שכר/μέθυ, *wine*; סיקעא, *fermented liquor, strong drink*; משרה/στάλαγμα, *that which drops, a drop*; תער/τὸ ξυρόν, *razor*; תר/τρυγών, *turtle-dove*.

Thus both the rite and its nomenclature are Hellenic, though the institution of the Nazirate seems to be purely Hebraic. It will have been noticed that נזיר has three homologues to cope with, and נזיר two: one, εὐκτός, a verbal adjective, homologizing with נזיר like μισθωτός with שכר; the other, ἐγκρατής, a noun, homologizing with נזיר like μισθωτός, a Subst., with שכר.

IX. PROPER NOUNS

XLVII. Some Hebrew proper nouns resemble Greek proper nouns, others have Greek verbs, adjectives and common nouns as homologues; while some Greek proper nouns have Hebrew common nouns as homologues.

חִידוֹנְעֻס	Ἰδωνεύς	حیدھ	Ἰδης	חִידוֹ	Ὀμηρος
אֵיֶה	"	חִיד	ἀγαπητός	חִיד	"
חִידוֹ	"	חִיד	"	חִידוֹ	ἀστήρ (ὁ τὰς
חִידוֹ	εὐήλιος	חִידוֹ	ἡ καλλιφω-	חִידוֹ	Ἡρόδοίτας), the
חִידוֹ	εὐρημα	חִידוֹ	vos	חִידוֹ	planet Venus
חִידוֹ	εὐρεμα	חִידוֹ	Διὸς ἀνὴρ	חִידוֹ	Ἀπόλλων
חִידוֹ	εὐήλιος	חִידוֹ	Ἰδης	חִידוֹ	όοις, -νίκινος
חִידוֹ	φαντός	חִידוֹ	Ἰδου	חִידוֹ	Σκύθης
חִידוֹ	Ἰδωνίς	חִידוֹ	οἰκῆτωρ	חִידוֹ	"
חִידוֹ	Ἡραί, Ἐρινύες	חִידוֹ	Ὀμηρος	חִידוֹ	"
חִידוֹ	Ἥρας	חִידוֹ	Διὸς, Παιάν	חִידוֹ	Σκυθῶν
חִידוֹ	θεός	חִידוֹ	Διόπαν, Διός	חִידוֹ	"
חִידוֹ	"	חִידוֹ	Διογενῆς	חִידוֹ	ὑπερούτης
חִידוֹ	"	חִידוֹ	"	חִידוֹ	"
חִידוֹ	"	חִידוֹ	εὐφώνος	חִידוֹ	Πτολεμαῖος
חִידוֹ	Ἡέλιος	חִידוֹ	Ἡέλιος θεοῦ	חִידוֹ	"
חִידוֹ	ὑπερίων	חִידוֹ	Ὀρθώσιος, ἴσος	חִידוֹ	κύρα
חִידוֹ	Ἡμμων	חִידוֹ	Σκύθης	חִידוֹ	κυρία
חִידוֹ	Ἡθήνη	חִידוֹ	Σκυθῶν	חִידוֹ	Ἡδης
חִידוֹ	ἀστήρ	חִידוֹ	μορία	חִידוֹ	"
חִידוֹ	ὁ τὰς Ἡρόδοίτας,	חִידוֹ	"	חִידוֹ	ἐόμβος θεοῦ
חִידוֹ	the planet Venus;	חִידוֹ	πάμμεγας	חִידוֹ	"
חִידוֹ	cf. Jer 7. 18)	חִידוֹ	Νέλιος	חִידוֹ	"
חִידוֹ	" δρῦς, ξύλον,	חִידוֹ	"	חִידוֹ	"
חִידוֹ	ἀσκηρά	חִידוֹ	Νίλ	חִידוֹ	"
חִידוֹ	Διὸς, Παιάν	חִידוֹ	Ἥρας	חִידוֹ	σκύμνος
חִידוֹ	πολυόμματος	חִידוֹ	Ἰδης	חִידוֹ	"
חִידוֹ	όύλας	חִידוֹ	"	חִידוֹ	"
חִידוֹ	ἥλιος, ἥελιος,	חִידוֹ	Ἡθήνη (Θαρσώ,	חִידוֹ	"
חִידוֹ	ἀβέλιος, πόσις, βέλα	חִידוֹ	οὐς) Ὠση	חִידוֹ	Ζήν
חִידוֹ	πόσις	חִידוֹ	Ἰδης	חִידוֹ	"

זְדִי Zeús, Σδεύς	שָׁכָם σηκός, σήκωμα	תָּמוֹת θάνατος
שָׁחַר ρόος	זֶלָה, זֶלָה Δῆλος	הַמַּיִם Σεμναί
כַּחֲזוֹר „	זֶם Zeús	תָּרוֹס Θαρσώ, οὐς
שָׁחַר „	הַלְכִי Πτολεμαῖος	

Of necessity, an element of conjecture enters into the search for and ascertainment of homologues of proper nouns: ethnic, personal, and geographical. But I have tried to eliminate it as far as possible by the aid of two determining factors, namely: the context and comparison with other biblical homologues. Judiciously exploited, these two factors play such a decisive role that most of the results obtained through their application in this special research attain a degree of certainty almost equal to that achieved in the ascertainment of other homologues, where more factors and more reliable factors are available. This calculated risk has been amply justified, since there emerges a meaningful multi-lateral pattern of unexpected lucidity, wherein feature religious and social as well as philological details of far-reaching interest. They reveal, *inter alia*, hitherto hidden customs and historical facts which shed a flood of light on the Hellenic nature of Hebrew annals and way of life.

A preliminary exploration indicates that in this sector of our investigation appearances are even more deceptive than elsewhere, because—to the difficulties arising from the camouflage created by literal exchanges—there is added the handicap of homophony. Thus, the components תָּן and תָּי of תָּתָן cannot have their respective ordinary meanings, any more than זָן and זָל in אֲבִיטָל. And what about אֲבִיטָל and אֲתִיטָל? Equally intriguing is a different set of compounds, i.e. אִישׁ-בֶּשֶׁת and אֶת-בֶּשֶׁת, אֲשֶׁר-בֶּשֶׁת and אֶת-בֶּשֶׁת. Similarly, the compounds beginning with אֵל or ending with אֵל—such as אֵל-צֶדֶק and אֵל-צֶדֶק, אֲרִיאֵל and אֲרִיאֵל, אֲשֶׁר-אֵל and אֲשֶׁר-אֵל, אֲשֶׁר-אֵל and אֲשֶׁר-אֵל in Jes 29. 1 and אֲרִיאֵל in Esr 8. 16.

I first classified these nouns into groups: (1) those beginning with אֲבִי and אֲבִי, (2) with אֲתִי and אֲתִי, (3) with אִישׁ, אִישׁ, אִישׁ, אִישׁ, אִישׁ; and (4) those which include in their composition אֵל and אֵל. This convinced me that אֲבִי and אֲבִי had no more to do with 'father' than אֲתִי and

אֶבֶן have with 'brother'; that, in fact, אֶבֶן and אֶחָ, אֶבֶן and אֶחָ were interchangeable; that the vocalization of אֶבֶן was immaterial; and that neither אֶל nor יָה necessarily referred to the deity. The fact that אֶבֶן is the same as אֶבֶן־עֶלְבֹן, and אֶבֶן as אֶבֶן, was both challenging and helpful.

Now some of the words which follow אֶבֶן and אֶבֶן, such as נֶעַם and שְׁלוֹם, are common nouns the respective homologues of which were known to me. I had also discovered the homologue of יִתְרוֹ. It suddenly struck me that אֶבֶן in אֶבֶן־יִתְרוֹ resembled εὖ as pronounced in modern Greek; and, on immediate trial, found them to be identical: אֶבֶן־נֶעַם/εὐνοος, אֶבֶן־יִתְרוֹ/εὐίτατος, אֶבֶן־שְׁלוֹם/εὐγάλενος. This provided the key to nearly all the names beginning with אֶבֶן and אֶבֶן; and it was not long before I realized that these prefixes were also equivalent to ἀγα-, and that ἀγα- was also equivalent to אֶחָ and אֶחָ. Much later I accidentally noticed that εὐδομος was Boeotian for ἐβδομος (*seventh*), and that ἀβληρα was a variant of εὐληρα (*τά: reins*).

What paved the way to the resolution of the difficulty presented by the third group (for although it contained several words, there was, as I discovered later, only one difficulty; cf. Gn 41. 25) was the interpretation of another series of kindred enigmas, not less baffling because some of them had been passed over by the exegetes who took them to be simple words of obvious meanings. They are: מַרְיָבָעַל, יִרְבֶּעַת, בִּשְׁת, מַרְיָבָעַל, מַרְיָבָעַל, מַרְיָבָעַל.

For my part, I could see no reason why, of all the idols, Baal should have been singled out for *shame*. And even if Baal was actually identified with 'shame', I found it utterly unacceptable that Gideon and the sons of both King Saul and Prince Jonathan should have been referred to by ignominious aliases. Nor did the plausible explanation for surnaming Gideon יִרְבֶּעַל commend itself to me, seeing that מַרְיָבָעַל and מַרְיָבָעַל were alternatives to מַרְיָבָעַל. Lastly, Simonis's opinion, quoted by Gesenius, that מַרְיָבָעַל is a contraction from מַרְיָבָעַל בִּשְׁת, 'exterminating the idol', did not impress me, any more than the *Lexicon*'s interpretation of מַרְיָבָעַל: 'Baal is (our, my, his) *advocate* (?) ... but G. B. Gray thinks מַרְיָבָעַל orig. form = *hero of Baal*'. In the circumstances, I felt that not only בִּשְׁת, but also the prefixes to it and to מַרְיָבָעַל, demanded fresh investigation.

This led me to the discovery that the homologue of לעב , the Phoenician sun-god, was $\alpha\beta\acute{\epsilon}\lambda\iota\omicron\varsigma$, Cretan for $\tilde{\eta}\lambda\iota\omicron\varsigma$; that its homonym, meaning 'husband', had $\pi\acute{o}\varsigma\iota\varsigma$ for homologue; and that $\pi\acute{o}\varsigma\iota\varsigma$ was also one of the homologues of לעב . For at the time of Gideon and Saul, the connection between לעב and $\tilde{\eta}\lambda\iota\omicron\varsigma$ had long been forgotten, and people thought of לעב merely as a spouse (cf. Hos 2. 18, 19). But at that time, the connection of לעב (husband) with $\pi\acute{o}\varsigma\iota\varsigma$ had also been completely forgotten: hence, the alternative appellation, of Baal being לעב (the other homologue of $\pi\acute{o}\varsigma\iota\varsigma$). Incidentally, the other homologues of לעב are the synonyms, $\alpha\lambda\beta\acute{\omega}\varsigma$, $\alpha\lambda\beta\acute{\upsilon}\tau\eta$.

The key to the riddle of the various prefixes to לעב , לעב , לעב , and לעב is to be found in $\text{לעב} \text{לעב} \text{לעב}$ —where the homologue of לעב is $\tilde{\eta}\lambda\epsilon\omicron\varsigma$ rather than $\alpha\lambda\beta\acute{\omega}\varsigma$ —and the hyphenated $\text{לעב} \text{לעב}$ being in contiguity with $\text{לעב} \text{לעב}$ (Ez 30. 17). For it is $\tilde{\eta}\lambda\epsilon\omicron\varsigma$ and its synonyms, $\epsilon\tilde{\iota}\rho\eta\nu$ and $\mu\epsilon\tilde{\iota}\rho\alpha\varsigma$, which are the homologues of the other prefixes—except לעב , לעב , and לעב , the homologues of $\alpha\mu\acute{o}\iota$. Strangely enough, it was when I formed the view that the prefix לעב was the homologue of $\alpha\mu\acute{o}\iota$ —so that $\text{לעב} \text{לעב} \text{לעב}$ meant 'a follower of Baal'—that I appreciated the fundamental function of $\text{לעב} \text{לעב} \text{לעב}$ in my investigation, and realized that I stood on the threshold of a massive discovery.

Yet one more series of comparisons with other biblical homologues, to establish the fivefold meaning of לעב . An obvious homologue is $\theta\epsilon\acute{o}\varsigma$, where the θ drops out through apheresis, as in $\tilde{\eta}\rho\alpha\pi\epsilon\lambda\alpha \text{לעב} \text{לעב}$; while the terminal ς turns dialectally into ω which, in turn, also dialectally alters to α . Another equally valid homologue is $\tilde{\eta}\lambda\iota\omicron\varsigma$, e.g. $\text{לעב} \text{לעב} \text{לעב}$ $\tilde{\eta}\lambda\iota\omicron\varsigma$ $\tilde{\eta}\lambda\epsilon\omicron\varsigma$, where the gutturals— לעב and the *spiritus asper*—interchange, the π drops out (as in $\epsilon\tilde{\rho}\pi\epsilon\tau\acute{o}\iota$ $\text{לעב} \text{לעב}$ and $\epsilon\tilde{\pi}\epsilon\tilde{\rho}$ לעב) and ω changes to α . A third is $\epsilon\tilde{\iota}\rho\eta\nu$; a fourth $\mu\epsilon\tilde{\iota}\rho\alpha\varsigma$. Finally, $\pi\acute{o}\varsigma\iota\varsigma$: because sometimes לעב is short for לעב , and once alternates with לעב . Incidentally, לעב has two other homologues: $\pi\acute{o}\lambda\iota\varsigma$, e.g. $\text{לעב} \text{לעב} \text{לעב}$; and $\pi\acute{o}\lambda\iota\mu\eta\varsigma$, e.g. $\text{לעב} \text{לעב} \text{לעב}$.

Several proper nouns have more than one possible homologue, because of the close similarity between all the structures concerned without their prefixes, e.g. $\text{לעב} \text{לעב} \text{לעב}$ is likely to homologize: with $\epsilon\tilde{\upsilon}\delta\omega\pi\omicron\varsigma$, on the basis of the homology $\delta\acute{o}\varsigma\iota\varsigma \text{לעב} \text{לעב}$; with $\epsilon\tilde{\upsilon}\theta\acute{\omega}\rho\eta\varsigma$, on the basis of the homology $\acute{\epsilon}\acute{\omega}\rho\alpha\varsigma \text{לעב} \text{לעב}$; with

εὐπους, on the basis of the homology πούς/אָפּוּר. Another example is אורִיאֵל.

On the other hand, there are different nouns which have the same possible homologue or homologues—e.g. אֲבִי־עֵלְבֹן and אֲבִי־עֵלְבֹן—because they refer to the same person. This pair of nouns confirms the accuracy of the inference that אֵל is the homologue of ἥλιος, drawn from the homology אֵל עֵלְיֹן 'Hēlios 'Υπερίων. At the same time אֵל עֵלְיֹן illustrates the interchange of א and א. A different example is: אֵל־דָּעָה, אֵל־דָּעָה, and אֵל־דָּעָה homologizing with πολυειδήμων, ἡλιοειδής or 'Ηλιάδης. First, אֵל־דָּעָה and אֵל־דָּעָה refer to the same person: the dilemma here being, whether אֵל־דָּעָה is the homologue of πολύς or—like אֵל־דָּעָה—that of ἥλιος, ἡλιός. Then, אֵל־דָּעָה and אֵל־דָּעָה are very similar; so that it is not unreasonable to assume that they have the same homologue. After due consideration, however, I judged the claims of 'Ηλιάδης to be of secondary rank.

אֵל־דָּעָה in Dt 32. 4, 18, 37 is the homologue of θεός; but אֵל־דָּעָה is synonymous with אֵל־דָּעָה, both being homologous with εἶργεν ἡθεός Διός. However, אֵל־דָּעָה belongs to a series of proper nouns compounded of two nouns which change with each other not cases but only places—e.g. אֵל־דָּעָה and אֵל־דָּעָה, אֵל־דָּעָה or אֵל־דָּעָה and אֵל־דָּעָה, אֵל־דָּעָה and אֵל־דָּעָה, אֵל־דָּעָה and אֵל־דָּעָה—which repay special scrutiny.

These names illustrate the pattern or principle of the prefix-suffix phenomenon; and the key to the series is the last pair, because it illustrates that phenomenon to perfection. Thus, אֵל־דָּעָה and אֵל־דָּעָה are synonyms, both meaning εἶργεν Πλούτωνος. This is confirmed by another pair, אֵל־דָּעָה (HS 11. 3) and אֵל־דָּעָה (Ich 3. 5), which refers to the same person—Bathsheba's father. Now apart from this proper noun, אֵל has several homologues, e.g. δῆμος and γάμος (Gn 19. 38); so that אֵל־דָּעָה might mean πολύδῆμος or πολύγαμος. But neither homologue is suitable: *populous* is an adjective which applies to a place, while *often married* refers to what a mature adult has been or become, and not to a newly born babe. On the other hand, 'my god is people' does not make sense; still less does 'my god is unlawful wedlock'. But the true homologue of אֵל in this

compound is γαμέτης, the synonym of πόσις—בִּשֵׁת—the alternative name of Baal. Accordingly, אֱלִיעֶם seems to mean *Baal's present*. As a matter of fact, judging by יוֹאֵל (Διὸς εἰρηγῆ), it actually means 'Baal's young man/gift'; and so does עֲמִיאל. Similarly, אֱלִיצוֹר and צוֹרִיאֵל mean one and the same thing.

Here the Septuagint comes to our assistance in a big way. To begin with, who in his senses would have equated יָשֵׁב בְּשֵׁבֶת in IIS 23. 8, with יִשְׁבְּעֵם in ICh 11. 11? Yet this strangest of equations is testified to by the Scriptures, without any explanation for it from the *Lexicon*. Fortunately, the Septuagint reads otherwise: יָשֵׁב בְּשֵׁבֶת is substituted by 'Ιεσβοσθέ in the Greek version, and by 'Ιεσβαδά in the Lucian; while יִשְׁבְּעֵם is 'Ιεσεβαδά in the former. Mark, incidentally, the consonant vowel metathesis in 'Ιεσβοσθέ 'Ιεσβοσέθ, 'Ιεσεβαδά — βαδά — βαδά.

Gesenius states: 'יָשֵׁב בְּשֵׁבֶת' ('dwelling tranquilly' ['sitting on the seat']) . . . in the parallel passages יִשְׁבְּעֵם; and 'Yashov'am, like יִרְבְּעֵם ('to whom the people turn') . . . On the other hand, the *Lexicon* simply records the different versions, except that it omits to note the significant substitution of ὁ Ἰεσβαδάς for תַּחֲכַמִּי, which it states ought to read תַּחֲכַמִּי, and of 'Ιεσεβαδά for יִשְׁבְּעֵם. However, my theory reconciles all these versions by proving that the differences between them are purely philological: 'Ιεσβοσέθ 'Ιεσεβαδά אִשְׁבְּעֵם אִשְׁבְּעֵם בְּשֵׁת.

Thus: אִשְׁבְּעֵם בְּשֵׁת is literally ἡίδεος πόσις אִשְׁבְּעֵם, 'Ιεσβοσθέ)—יָשֵׁב homologizing with the genitive of ἡίδεος, ἡίδεου, the υ turning into ב—and יִשְׁבְּעֵם ἡίδεος γαμέτου. Moreover, πόσις stands for בָּעַל, as does עֵם for γαμέτης. Again, the syllable δά in 'Ιεσεβαδά has undergone consonant vowel metathesis from εδ, while δ has replaced λ dialectally from ελ; so that in the result the word actually reads 'Ιεσεβαδά. As for תַּחֲכַמִּי, as usual, the word is accurately recorded; and, as is almost invariably the case, the purported correction by the *Lexicon* is presumptuous. Now תַּחֲכַמִּי in IIS 23. 8 changes—hitherto unaccountably—to בֶּן־תַּחֲכַמִּי in ICh 11. 11. As a matter of fact, this is simply because תַּחֲכַמִּי exemplifies the prefix-suffix phenomenon, its homologue being Ἀγαμονίδης (the prefix תֶּ exchanging with the suffix -δης) or—as the Septuagint has it in ICh 11. 11—υἱὸς

There can, therefore, be no doubt that—as a method of philological research—the technique adopted throughout this work is in itself absolutely correct; although, of course, it cannot be guaranteed that its application has always been successful. Mistakes will humanly occur here and there, but they would not affect the validity of my theory or the extent of its success.

Lastly, εἰςβίβας = εἰςβασίς, of far extended might, mighty. Therefore, the homology εἰςβίβας יְבִיבִי is corroborated by the context (Gn 49. 3), a rare phenomenon for a proper noun. But a unique phenomenon occurs in Prv 30. 1, where two proper-noun homologies corroborate each other, viz. ἀγύρτης Ἰῶν and ἰκέτης Ἰηק'. No doubt, they are pseudonyms assumed by the חַמְדָּה ('hamdā') concerned and his father. According to the *Lexicon*, Ἰῶν is 'perh. hireling, Ar. أجير', Aram. יְבִיבִי... others gatherer, fr. י. יבן'. It so happens that ἀγύρτης means properly collector, esp. begging priest ('akir'), and derives from ἀγείρω, the homologue of יָבִין.

שָׁמַיָּהּ, בֵּי, בֵּי, בֵּי, חֲמִי, הָעֵלְיוֹן.

ពិចារណា: $\frac{1}{2} \pi$;

Zeús: יָ, יָ, יָה, יָהוּ, יָהוּ, יָה;

ἑφῆβος, ἑπᾶβος: -אֶבֶן, -עֶבֶן, -עָבֶן, -עֲבֹן, -עִבּוֹן;

הַקֵּץ, צָרַפַּת, צִידוֹן, צֹר, פָּדָה, פֹּשֶׁט, פָּדָן אֲרָם, עֵזָה, סָפְרָד, נַחַל מִצְרַיִם, הַרְשֵׁשׁ, שָׂרָן, סֵלָה, סִיחֹר, שֹׁנִיר, קָאן.

Four cities have not as yet been definitely identified and located, namely: מַעֲכָה, מֶשָׁא, סָפְרָד, and הַרְשֵׁשׁ. Therefore they present a challenge to my theory, which I readily pick up.

The word מֶשָׁא is a homologue of *μαρσα*, and is therefore Hellenic. It occurs once only, in Gn 10. 30, where it is said that the descendants of שֵׁם settled all over the land stretching from מֶשָׁא to the Scythian mountains. שֵׁם has a distinctly Aram. ring, so that the area indicated most probably lies between the Red and Arabian Seas. This was known as עֲרַבְיָה (Dt 1. 1. 2. 6) the homologue of *ἐρημία*, a solitude, desert, wilderness—and its inhabitants were called עֲרָבִים (IR 10. 15) or עֲרַבִּים (Is 17. 4. 5). The single desert-dweller was called עֲרַבִּי, עֲרַבִּי or עֲרַבִּי—words homologizing with *ἐρημικός* and *ἐρημιώτης*.

Now there must have been several *marṣas* in that part of the world—such as the one presided over by Jethro—and the fact that the one referred to here was singled out as a landmark goes to show that it was a famous one, most probably مَكَّة. For the antiquity and sanctity of this city go very far back, and it has occupied a central position from time immemorial. Indeed, since its worship was Apollonic, it must have been founded during the occupation and overlordship of the Greeks in that region. Thus the كَعْبَة, the sacred stone in مَكَّة, is cubic in shape and, therefore, كَعْبَة is a homologue of *κύβος*. Dice are also called in Arabic كَعْب. Moreover, the pilgrims go round that rock seven times in ritual procession, and seven is the Apollonic figure *par excellence*. It is also significant that the heights overlooking Mecca are called جَبَلَاتُ مَكَّة *gabalat makka* = *ἱερόματα* (right pl. *ἱερόματα* *hieromata*) i.e. his temple.

As to the pronunciation of مَكَّة, ك is pronounced ك by the peasants in Israel. I recall an occasion when the خُفَّار of Lifta—a village near Jerusalem on the highway to Jaffa—reproved his young son for having eaten two generous portions of cake meant by my grandmother for both of them, exclaiming:

! كَكْ كَكْ (كَكْ) تَوْتِيلَه شِيَه

Thus one word in the Bible, rightly interpreted, brings out

into the light a whole epoch which has for so long lain in oblivion. Another such word is ספרד, which also occurs once, that is, in the penultimate verse of the moncapitular book of Obadiah. Here it is:

וְגֵלָה הַמִּלִּיטָה לְבְנֵי יִשְׂרָאֵל אֲשֶׁר־כְּנָעִים עַד־צָרְפֶּת וְגֵלָה יְרוּשָׁלַם אֲשֶׁר
בְּסִפְרָה, יָרְשׁוּ אֶת קָרִי הַיָּבֵשׁ:

It appears that there were two Hebrew commercial colonies in Greece; one in צרפת, composed mainly of Israelitish expatriates: the other in ספרד, composed mainly of Judeans. In my opinion, ספרד is Σπάρτη and צרפת Θεράπυη. It will be recalled that the name צרפת was borne by a Phoenician city (IR 17. 9, 10) which is now known as سرفند. This word resembles Θεράπυης, the genitive of Θεράπυη, even as closely as does צרפת: in one the σ changes dialectally into δ, and in the other into ת. It is significant that the Continental צרפת was described as צרפת לַצִּידוֹן, to distinguish it from another צרפת, presumably the one in Greece—just as שִׁילָה was described in Jos 21. 2 and 22. 9 as מִשְׁלָה בָּאֶרֶץ־כְּנָעַן and בְּשִׁלָּה בָּאֶרֶץ כְּנָעַן, presumably to distinguish it from another shrine of the same name elsewhere, that on the island of Delos.

Obviously, כְּנָעִים means *merchants*, as in Prov 31. 24; and the respective homologues of גֵּלָה and חָל are ἑλασς and ὄχλος. There is no record or tradition that these multitudes of exiles ever returned to the land of their fathers. They certainly did not inherit any part of it. What has happened to them? In fact, both גֵּלָה and חָל bear an uncanny resemblance to ἑλως and ἑλωτης. Were the *Helots*, then, Hebrews? Let us examine the evidence, for there is strong circumstantial evidence from Hebrew history, which has never been considered because nobody has ever asked this question before.

To begin with, the Greek annals are scanty and obscure, so much so that even the identity of the Helots has not been definitely determined. Fortunately, the approximate date of the Helot civil war is known and placed *circa* 650 B.C., a generation or so after another war had raged at some distance away, which may well have caused it. I refer to the Assyrian conquest of the kingdom of Israel and the captivity of its inhabitants, a large number of whom must have been bought by Phoenician camp-followers who found a ready market for them in Greece.

'What are you to me, O Tyre and Sidon and all the regions of Philistia? . . . for you have taken my silver and my gold and carried off my desirable objects into your halls. You have sold the people of Judah and Jerusalem to the Greeks, in order to remove them far beyond their own frontiers.' Joel 4. 4-6

Indeed, *Δῆος*, the name of a slave, may well be 'David', and I am informed by Professor Cyrus H. Gordon, of New York and Brandeis Universities, that he has it on the authority of Ze'ev Ben-Shlomo in Israel, that serfs in Linear B tablets often have Semitic names. No doubt, many were redeemed by their prosperous brethren who had settled in Greece; but, generally speaking, the sight of thousands of their compatriots crowding the slave markets, the kingdom of Israel completely destroyed and that of Judea considerably weakened, must have humiliated the Hebrews in Greece, who were now condemned to permanent isolation in a strange land. Their helplessness could not but sorely tempt their native neighbours who had witnessed the yearly celebration of the Exodus. Did they resist the temptation of imitating the Egyptians, or did they yield to it? And in the bloody strife that followed, were the Hebrews once more subjugated? I am afraid this actually happened, and what used to be merely a commercial rivalry became a chronic friction between Hebrews, Greeks, and Phoenicians. This bitter enmity continued for centuries all along the Mediterranean shores, now and again flaring up in bloody feuds, under one pretext or another.

The irony of it is that the Israelites had suffered in Egypt because they were Greeks, and here is the philological evidence—again, one word. When Joseph was raised from the status of prisoner to that of prince and regent, Pharaoh gave him the title of *בַּעַל פָּנֵי מִצְרַיִם*, *δαδντοόγος*—*bay-eating*: hence, *inspired*. It was a Greek Pharaoh who ruled Egypt through native officials; not a Continental Asiatic Greek, but a Greek from one of the imperial Isles of Crete or Cyprus. Then the Egyptians revolted and expelled the Greeks, with disastrous consequences to the Hebrews: 'There arose a new king in Egypt who knew not Joseph.'

מַעֲכָה is the homologue of *μάντις* (IIS 3. 3 ICh 11. 43, 27. 16) as well as *μαντεῖον* (IIS 20. 14-15). (Note the similarity between these homologies and *מַעֲכָה מַנְטִיס. Νῆμα μαντεῖον*.) The king of *מַעֲכָה* is mentioned in connexion with the war between Ammon and Israel (IIS 10. 1-19 ICh 19. 1-19), when

the neighbours of the Ammonites came to their assistance. They were three Aramite peoples: אַרַם נְהָרִים, אַרַם צוּבָא, and אַרַם מַעֲכָה. Now since מַעֲכָה is synonymous with מַעֲכָה, and מַעֲכָה happens to be the principal *μαντεῖον* in the region, the context seems to indicate that the king of מַעֲכָה was the ruler of that shrine. But one has to be careful not to jump to conclusions, as one risks doing when dealing with proper nouns.

Lastly, תַּרְשִׁישׁ. This word first occurs in the fourth verse of the tenth chapter of Genesis, a chapter which gives a geo-ethnic survey of the ancient οἰκουμένη (יְקוֹם). There תַּרְשִׁישׁ stands in a purely Greek setting, together with four other names of undoubted Hellenic stamp, i.e.: יוֹן / *Iων*, אֱלִישָׁה / *Ελλάς*, כְּתִי / *Κρητικοί*, and אַרְבָּדִים / *Αρδαίοι*. It turns up again in the Book of Esther, as the name of one of the king's advisers. Once at least, in IR 22. 49, 'perhaps also in Jes 2. 16) תַּרְשִׁישׁ seems to describe a type of ship equipped with a bank or banks of oarsmen. It is then the homologue of *ταρσός*. In Ez 10. 9 and Cant 5. 14—among other texts—it is the homologue of *Θρακίας* (sc. *λίθος*), the synonym of *Θρήισσα λίθας*, Thracian stone said to take fire in water. Otherwise, תַּרְשִׁישׁ refers to a thriving port in the Mediterranean, whose commerce ruled the waves—for which Jonah's ill-fated ship was bound—and to *another one lying east of Suez*.

It is quite astounding that the authorities not merely doubt the latter's existence but positively deny it. This is what Gesenius states s.v. תַּרְשִׁישׁ:

'Compare my Comment. on Isaiah 23: 1, אֲנִיֹּת תַּרְשִׁישׁ *ships of Tarshish*, partly properly so called, the Tyrian ships sent to Tartessus [in Spain], or returning thence, Isa 23: 14; 60: 9; partly used as a general term for large ships of burden, although going into other countries, Isa 2: 16; Ps 48: 8; and so, 1 Ki 10: 22 (compare 9: 28); 22: 49; used of the ships going to Ophir; although the author of the Chronicles seems either not to know, or acknowledge the usage of language; see 2 Ch 9: 21; 20: 36, 37; compare my *Gesch. d. Heb. Spr.* p. 42.'

Here Gesenius does not impugn the accuracy of the copyists, but questions the knowledge and challenges the integrity of the very author of the Chronicles. He might be forgiven the arrogance of thinking that he knew better than that author, but one

can hardly pass over his reckless charge of dishonesty. What possible motive could impel the author to suppress harmless information?!

On the score of knowledge, I beg to disagree with Gesenius that $\Psi\psi\tau\eta$ was *Tarḥēsōs*. Among the examples adduced in support of Proposition 29 is $\Theta\alpha\rho\acute{\omega}$ —the genitive of which is $\Theta\alpha\rho\sigma\acute{\omega}\varsigma$; alternatively $\Theta\rho\alpha\sigma\acute{\omega}$, the genitive of which is $\Theta\rho\alpha\sigma\acute{\omega}\varsigma$, contracted to $\Theta\rho\alpha\sigma\sigma\acute{\omega}\varsigma$ —as the homologue of $\tau\eta\psi$, $\Theta\alpha\rho\acute{\omega}$ and $\Theta\rho\alpha\sigma\acute{\omega}$ being names of Athena. There were two cities of that name: Athens, in the Mediterranean, and عدن .

As to the eastern $\tau\eta\psi$, on careful examination of the relevant texts, it becomes crystal clear that the destination of the Elath fleet was distant Ophir, and that $\tau\eta\psi$ was its port of call on its way there and back. The valuable cargo was put aboard at Ophir, and nothing is said to have come from $\tau\eta\psi$. Witness the records: IR 9. 28, 10. 11, 22. 49 IICh 8. 18, 9. 10. In the circumstances, the most likely port would be Aden, and عدن is a replica of Αθήνη . If my theory is correct that the very ancient Greeks spread their dominion from the Black Sea to the Indian Ocean, it would not be surprising to find that their furthestmost outpost was named after their goddess or metropolis. After all, the Philistine colonists called their two cities on the shores of Canaan אֶתְדֹד (Ατθίς , Ατθίδος , *Attic*, i.e. the Attic City, Athens) and עֹתוּ (ᾶστν , *town*, i.e. Athens).

X. INITIAL ל

XLVIII. The initial ל of many verbs beginning with that letter is a built-in prefix homologous with ἐν and ἰ.

THIS ל indicates that the Hebrew verb is a deponent homologous with a Greek verb in the Middle or Passive Voice, or in -μι. The compounds and derivatives of such verbs keep the ל.

In the following the initial ל is a prefix:

לָא	ἀράομαι, ἐπ-, κατ-
לָב	πρόοημι
לָב	όαυλος
לָב	αὐγάζω
לָב	δίδωμι
לָב	ήγέομαι
לָב	όδύρομαι
לָב	έγκράτεια
לָב	τρέπω, ἀναχωρέω
לָב	έγκρατεύομαι
לָב	παρ-έχω
לָב	„
„	ἀπ-έχω, κατ-
לָב	έγκρατευτής, -ατής
לָב	εὐκτός
לָב	θέρος
לָב	κληρόω
לָב	τείνω
לָב	άρόω, φα-
„	όάρος
לָב	έγχειρίζω
„	γνωρίζω
לָב	τελέω, ἐπι-, ἀπο-
לָב	μεριστός
לָב	σπένδω
לָב	ώρύομαι
לָב	βάλλω, πίπτω

In the following the ל is part of the radical:

לָא	μοιχεύω
לָב	νήπιος
לָב	νοσάζω
לָב	ἀναεύω
לָב	ανθος (A)
לָב	„ (B)
לָב	μετανοέω
לָב	νείφω
לָב	νύμω
לָב	ανθίζω
לָב	εὐνοέω, -νομέομαι
לָב	εὐνουν
„	νόος, νοῦς
לָב	ἀνεμώνη
לָב	„
לָב	ἀνθραξ
לָב	νεφέλιζω
לָב	ανθίζω
לָב	νίζω
לָב	φενακίζω
לָב	νάρδος
לָב	ἀντιάζω
לָב	νέφος
לָב	δανείζω
לָב	νίτρον
לָב	μάντις (pr. n.)

Initial 1 is a prefix:

נפס	ἀναψύχομαι
נצב	ἵστημι
נקר	ὀρύσσω
נשא	πείθω
נשק	αἰθομαι
נשק	„
נתן	ἀνάθημα
נתן	„
נתן	δίδωμι

1 is part of the radical:

מחנה	μαντεῖον (pr. n.)
נאח	νειός
נאח	μυκάομαι
נבל	μαραίνω
נבל	νεφέλη
נב	νότος
נח	νύγω
קנח	μυκάομαι
נח	νωτίζω

The words beginning with 1, in the order in which they appear in the Mandelkern Concordance under the letter 1, and those incidentally referred to therein—such words being marked with an asterisk—showing etymological disarray:

נא νῦν, νυν, נו Gn 12. 11, 13
now; in Ep. mostly as a
particle of emphasis

נא-לך οὐ נו Gn 13. 8 in
commands

Gn 18. 3, 33. 10 or entreaties
נאח ὠναξ Gn 50. 17 poet.
contr. for ὦ ἀναξ (lord,
master, as a title of rank)

ὠνα Dan 9. 4 poet. contr. for
ὦ ἀνα (voc. of ἀναξ, king,
always as address to gods)

נאח Jon 4. 2

נא ὠμός Ex 12. 9 خام نى prop.
of flesh, raw, uncooked

נאיד κηδύς Jud 4. 19 any of the
cavities in the body

נאח νεός, νεός, νέα Joel 2. 22
fallow land

נאח εὐθετέω, -τίζω Jes 52. 7
to be suitable, to be timely

נאח εὐθετος Prv 26. 1 suitable

נאח εὐφύης Cant 1. 5 shapely,
suitably formed, graceful (יפה)

נח Jer 6. 2

נאח* ἀβω. ἐπινοέω Jes 26. 9 Ps
132. 13 Job 23. 13 intend,
purpose: c. p. 240

ἀγαπάω, -άω Dt 12. 20 Jes
26. 9 Job 23. 13 Prv 21. 10
desire

נאח* Dt 5. 21 Ps 45. 12 desire,
love

נאח* ἀγάπημα Dt 12. 15, 20
Jer 2. 24 generally, delight

נאח* Ps 140. 9

נאח* ἀγάπησις Gn 3. 6 Nu
11. 4 Jes 26. 8 Job 33. 20
affection

נאח* εὐθετέω Jer 10. 7 נאח:

נאח φημί Jer 23. 31 speak; yes
נאח; cf. ναι μὴν

נאח φήμη Gn 22. 16 Jer 23.
31 prophetic saying, message

נאח* στενάω, -αχίζω, -άχω, -νω
Jes 24. 7 Thr 1. 4 sigh deeply;
generally, sigh, groan

- קנא* *στοναχή* Ps 31. 11 *groan, sigh, wail*
 קנא* *παύλα (παύω)* Jes 21. 2 *rest, peace*
 קנא *μοιχάζω, -αίνω, -άω, -χεύω*
 Ex 20. 14 Prv 6. 32 *commit adultery (μῖ; v. μυκάω)*
 קנא Jer 3. 8, 29. 23
 קנא *μοιχός* Job 24. 15 *adulterer, rascal*
 קנא *μοιχός, -χή, -χίς* Lev 20. 10 *fem. of μοιχός*
 קנא *μοιχεία* Jer 13. 27 *adultery*
 קנא Hos 2. 4
 קנא *ἀτίζω, -ίω (-ιμάζω)* Prv 1. 30 *not to heed*
 קנא IIS 12. 14 Ps 10. 13 *not to honour, slight*
 קנא (קנא) Jes 52. 5
 קנא *ἀτιμία* Jes 37. 3 Ez 35. 12 *dishonour, disgrace, indignities*
 קנא *μυκάομαι* Ez 30. 24 *prop. of oxen, low, bellow; of Heracles in agony*
 קנא *μυκή* Ex 2. 24 *lowing, bellowing, of oxen; rumbling*
 קנא *ἐπαράομαι, κατ-* Thr 2. 7 *imprecate curses upon, curse, execrate*
 קנא *προφήτεύω, -τάζω, ότημίζω*
 IS 10. 11 Jer 2. 8, 27. 15 Ez 12. 27 *to be a προφήτης (prop. one who speaks for a god and interprets his will to man; Διός π. interpreter, expounder of the will of Zeus; interpreter, expounder of the utterances of the μάντις; possessor of oracular powers; generally, interpreter, declarer) or interpreter of the gods; with oracular powers; prophesy*
 קנא *φημίζω* Jer 23. 13 Zach 13. 3-4 *prophesy*
 קנא Nu 11. 27 IS 10. 5 IICH 18. 17
 קנא *προφήτης* Ex 7. 1 Dt 13. 2, 34. 10 Zach 13. 2 קנא
 קנא *προφήτης* Ex 15. 20 *fem. of προφήτης*
 קנא *προφήτεία, όήμη* IICH 15. 8 *gift of interpreting the will of the gods, gift of prophesy; concrete, prophesy or oracular response; utterance prompted by the gods, prophetic saying*
 קנא *κενός, -κενός* Jer 52. 21 Job 11. 12 *empty*
 קנא *באזזז, -בזז, בזז* Jes 56. 10 *bark*
 קנא *όψομαι (όράω)* Jes 5. 30 *look towards*
 קנא *έποπτάω, -όόομαι, έπωπτάω, -άζω, έφοράω* Nu 23. 21 Ps 34. 6 *observe; look upon, behold*
 קנא *πίστωμα* Jes 20. 5, 6 Zach 9. 5 *assurance, warrant, pledge*
 קנא *βάθρον* Job 38. 16 *pl., foundations*
 קנא *μαραίνω* Jes 1. 30 *waste, wither*
 קנא *αμβλύνω* Ex 18. 18 *blunt, dull, take the edge off*
 קנא *απόλλυμι* Jes 24. 4 *perish, die, cease to exist*
 קנא *παλαιόω* Lev 5. 2 Dt 21. 23 Jos 8. 29 IR 13. 24 Jes 26. 19 Jer 9. 21 *mostly in Pass., decay through lapse of time*

- לִבְרָ* πλήμη, -μυρα, -μυρίς, -ήσμη Gn 6. 17 *flood-tide; flood, deluge*
- לִבְרָ נηπιάζω, -αχεύω, -άχω, -ιεύομαι Prv 30. 32 *to be childish; φείδομαι: spare persons and things in using them, use sparingly; φανλίζω: hold cheap*
- לִבְרָ νήπιος Dt 32. 6 *childish, silly; without foresight, blind; φαῦλος: mean, common, low in rank; inefficient, opp. σοφός IIS 3. 33; in good sense, simple, unaffected IS 25. 3*
- לִבְרָ נηπιέη Dt 22. 21 *folly; φαυλότης: badness*
- לִבְרָ ἐκβάλλω Nah 3. 6 *expose*
προσπαλαίω Mich 7. 6 *wrestle or struggle with*
- לִבְרָ φειδός (φείδομαι) IS 25. 3, 25 Jes 32. 5 *sparing, thrifty; hence Comedy pr. n. Φειδύλος IS 25. 3*
φειδωλός as Subst., *niggard, miser* Jes 32. 5; *merciful* IS 25. 3
- לִבְרָ φειδώ, -δωλή, -λία IS 25. 25 *thrift*
- לִבְרָ φύσις Hos 2. 12 *the characteristic of sex, = pudenda, esp. the female organ*
- לִבְרָ νάβλα, ναῦλον, -λα IS 10. 5 Ps 33. 2 *a musical instrument of ten or of twelve strings*
νεφέλη (νέφος), νέφος Job 38. 37 *cloud, mass of clouds*
- δֹפֶלֶן IS 1. 24, 10. 3 Jes 30. 14 Jer 48. 12 Thr 4. 2 *tool, implement*
- φείδων IS 1. 24 *oil can with a narrow neck that lets only a little run out; as pr. n. Φείδων, King of Argos (conf. IS 25. 3)*
- עֲבָרָ נηπιάζω Prv 18. 4 *gush forth*
- עֲבָרָ נηρίδιον Jes 35. 7, 49. 10 Eccl 12. 6 *Dim. of נהר (running water; fountain, source)*
- עֲבָרָ καταπύω Eccl 10. 1 *putrefy, become putrefied*
- בָּרָא, בְּרָא, בְּרָא Ps 59. 8, 78. 2, 119. 171, 145. 7 Prv 15. 2 *speak, utter*
- נֶבֶלֶן* βουβών Ex 9. 9 *in pl., glands; swollen gland = Lat. bubo, owl* بوبه
- נֶבֶלֶן νότος, του Gn 20. 1 Ex 27. 9 *south*
- נֶבֶלֶן νοτόνδε Gn 13. 14 Jos 15. 1 *southward*
- נֶבֶלֶן διηγέομαι Gn 3. 11, 4. 24, 25 *set out in detail, describe*
- נֶבֶלֶן Ruth 2. 11
- נֶבֶלֶן διήγημα Zach 9. 12 *tale*
- נֶבֶלֶן ἰθὺς (Α), εὐθύς Gn 31. 32 *face to face, opposite; cf. ἐντι*
- נֶבֶלֶן Dan 7. 10
- נֶבֶלֶן κατιθίς Gn 2. 18 *opposite*
- נֶבֶלֶן ἡγεμών, ἡγητήρ, -ής, -τωρ ἡγ! IIR 20. 5 IICH 31. 12 *leader, guide*
- נֶבֶלֶן ἰθὺς (Α), εὐθύς Prv 8. 6 *straight; in moral sense, straightforward, just*
- נֶבֶלֶן αὐγάζω, ἐν Jes 9. 1 *illumine; shine*
- נֶבֶלֶן Jes 13. 10

- נח *αὐγή, αὐγασμα, ἐν-* Jes 50. 10 Dan 6. 20 *light of the sun, dawn, any bright light; brightness; illumination*
 נח *Jes 59. 9*
 נח *νύγω, νυκχάζω, νύσσω, νύττω* Ex 21. 28 *نخس نطح touch with a sharp point, prick, stab, pierce*
 נח *δια-* Ez 34. 21 *strengthened for νύττω; cf. κατα-*
 נח *Dan 11. 40 Pass.*
 נח *κατανικάω* Ps 44. 6 *strengthened. form of νικάω (conquer, vanquish)*
 נח* *ζάγκλον, -λη* Jer 50. 16 *reaping-hook, sickle, Sicilian for δρέπανον (IS 13. 21)*
 נח *ἀείδω, contr. ᾄδω (ἀείδω)* Ps 68. 26 *sing; hoot; of other sounds, twang, of the bow-strings*
 נח *ἐπ-* IS 16. 16 Jes 38. 20 Ps 33. 3 *sing to or in accompaniment*
 נח *ᾠδή, contr. for ἀοιδή* Jes 38. 20 Ps 4. 1, 77. 7 Job 30. 9 *song, lay; joyful song نشيد*
 נח *ᾠσμα (ᾄδω)* Thr 3. 63 *song (μελωδία Job 30. 9)*
 נח *θιγγάνω* Gn 26. 11 Jes 5. 7 Prv 6. 29 *touch, have intercourse with*
 נח *ἐπι-* Jes 25. 12 *touch, reach as far as*
 נח *ἵκνέομαι* Esr 3. 1 *come, arrive*
 נח *ἀφ-* Ez 7. 12 Ps 88. 4 Cant 2. 12 Esth 2. 15 *arrive, reach*
 נח *νοσάζω, -σέω* Job 6. 7 *to be ill, ail*
 נח *νοσθρός* Jes 53. 4 Ps 73. 14 *diseased, unhealthy*
 נח *νοσάζω, -αίζω* Gn 12. 17 IICh 26. 20 *causal, produce sickness; make sick*
 נח *Ps 73. 5*
 נח *νύγμα, νύχμα, νόσσημα, νόσημα* Ex 11. 1 *lesion, grievous affliction, sickness*
 נח *κατανικάω* Jes 8. 15 נח *νύγω* Ex 21. 35 נח *νικάω* IS 4. 3 IIS 10. 15 נח *IR 8. 33*
 נח *νοσάζω* Jes 19. 22 נח *νόσημα* Nu 17. 11 נח *IS 6. 4*
 נח *πταίω* Ps 91. 12 *stumble, trip; cf. προσκόπτω*
 נח *Jer 13. 16*
 נח *πταίμα, -ίσμα* Jes 8. 14 *stumble, trip*
 נח *νίκημα* IIS 18. 7 *victory*
 נח *ρέω* IIS 14. 14 Thr 3. 49 *flow, run, stream, gush; the fountain runs with water*
 נח *ἐκρέω* Mich 1. 6 *shed, let fall*
 נח *ἀπορρέω* Mich 1. 4 *Pass., flow or run off*
 נח *διαπρίζω* Jer 18. 21 = *πρίω, -ίζω, -ιόω: saw*
 נח* *οἰκέω* Gn 12. 10 Jud 5. 17 Ez 47. 22 *dwell, live, inhabit*
 נח *IR 17. 20*
 נח* *οἰκητήρ, -ής, οἰκητήριος* Job 19. 15 *domestic, dweller, inhabitant جاريه*
 נח* *πάροικος* Ex 3. 22 *جار neighbour, sojourner in another's house*

- יג* οἰκητήρ, -ής Gn 23. 4 Ps 119. 19 *dweller, denizen*
 יגרות* οἶκημα, -ησις Jer 41. 17 *dwelling-place, shrine, dwelling*
 יגרות* οἶκημα, -ητήριον Gn 17. 8, 36. 7 *dwelling-place, settlement or residence in a foreign city*
 יג* ἐγείρω Jes 33. 14 Ps 140. 3 *rouse, stir up*
 κυρέω Ps 5. 5 جرى *befall*
 יג* μέτοικος Gn 15. 13 IIS 1. 13 *settler from abroad, alien resident in a foreign city, denizen*
 יגרות* δειμα Thr 2. 22 *object of fear, a terror, esp. in pl.*
 יגרות* οἶκημα Hag 2. 19 *store-room*
 יגרות* οἰκημάτων Joel 1. 17 *Dim. of οἶκημα*
 יגרות* יגרות
 יג* ἀγείρω Ps 59. 4 *gather, assemble (אג)*
 יגרות* ἐγείρω Jer 30. 23 Hos 7. 14 *Pass., rouse or stir oneself, be excited by passion*
 יג* δειδω Dt 1. 17 *fear, to be alarmed, anxious about, dread*
 יגרות* δειμα Jer 6. 25 יגרות
 יגרות* Prv 10. 24
 יג* θηρίον Gn 49. 9 Nah 2. 12 *in form Dim. of θήρ (beast of prey, esp. a lion)*
 יג* Jer 51. 38 Nah 2. 13
 יגרות* ἀγείρω Lev 11. 7 *collect, gather* יג
 יגרות* ἄγρυμα Lev 11. 3, 7 *anything collected*
 יגרות* διαπρίω IR 7. 9 *saw through, saw asunder, Pass.*
 יגרות* πρίων IIS 12. 31 ICh 20. 3 *saw*
 יגרות* ἀγρέω, -εύω Hab 1. 15 *Prv 21. 7 capture; take by hunting or fishing; catch*
 יגרות* αἰκίζω, -ζομαι, ἐν- Ex 5. 6 Dt 15. 2 IIR 23. 35 Jes 3. 12, 9. 3, 14. 2 *maltreat, torture; scourge*
 יגרות* Jes 3. 5
 יגרות* αἰκίστρια (as if from a mas. αἰκιστής) *she who tortures* Job 3. 18
 יגרות* ἐγγίζω Gn 27. 21 Ex 19. 15 *approach; IIR 4. 27 c. inf., to be on the point of doing*
 יגרות* Gn 33. 7
 יגרות* Ex 21. 6 Lev 2. 8 *bring near, bring up to*
 יגרות* IIS 3. 34
 יגרות* ἱστός Ex 15. 8 *beam of loom, loom* יג
 יגרות* ἀπαθέω IIR 17. 21 *thrust away, drive away*
 יגרות* δίδωμι Ex 6. 23, 25. 2, 35. 21, 29 *grant permission, give freely*
 יגרות* ἐπιδίδωμι Jud 5. 2, 9 Est 2. 68, 7. 15 ICh 29. 6 *give freely, give oneself up, devote oneself, esp. contribute as a 'benevolence' for the purpose of supplying state necessities, opp. εισδέπει (which was compulsory)*
 יגרות* δοτήρ, -τικός Jes 32. 5, 8 *giver, dispenser; inclined to give, giving freely*
 יגרות* δοτικός Ps 51. 14 *inclined to give, giving freely*
 יגרות* δόσις Jes 32. 8 *gift*
 יגרות* δόσις, δῶρον Lev 7. 16

- Ez 46. 12 Ps 68. 10 *gift; present, gift of honour, votive gift or offering to a god*
 תתת* תתתת* τὸ ἐπιδιδόν Ez 7. 16 *the giving or contributing, gift, contribution*
 תתת* Διόδοτος, -όδοτος ICh 3. 18 *given by Zeus, heaven-sent*
 תתת* Ex 6. 23 short for תתתת or תתתת
 תתת ἀλητεύω, ἀλάομαι Jes 21. 15 *wander, roam; τινάσσω*
 תתת ἀλήτης, ἀλάτας Jes 21. 14 *wanderer, vagabond*
 תתתת ἀλη (pl.), -ησις, -ητεία Job 7. 4 *wandering or roaming without home or hope of rest*
 תתת σείω Jes 10. 14 *shake, move to and fro* תתת
 תתת ἀπο- Job 18. 18 *shake off, throw off*
 תתת Job 20. 8
 תתתת תתתת* ἐπι- Ps 64. 9 *shake at or against; σείω, Med.*
 תתתת σεισμός Ps 44. 15 *shaking*
 תתתת ? Ps 68. 13
 תתת חַשׁ נָחַשׁ נָחַשׁ Lev 15. 25 *shed drop by drop, drip; leak*
 תתתת* δαμάτω Jes 66. 5 *push from oneself, push away, reject*
 תתת תתתת* חַשׁ חַשׁ Lev 15. 24 *that which drips*
 תתת תתתת* חַשׁ חַשׁ Ez 18. 6 *oozing out in drops, trickling*
 תתתת* αἰδῶ, -ὡς (αἰδέομαι) Lev 20. 21
 תתת 1. 8 (תתת) Esr 9. 11
 תתת 29. 5 *shame, scandal, that which causes shame*
 תתת* δόσις, ἔδνον Ez 16. 33 *gift, bride-price; cf. δῶρον*
 תתת* μέτρομα Neh 5. 4 *measure, allowance*
 תתת* μέτρον Lev 19. 35 *that by which anything is measured, measure*
 תתת Job 38. 5 *measure or limit*
 תתת σείω Dt 20. 19, 22. 1 Ez 34. 4 תתת
 תתת* ὠθέω, ὠθίζω Jes 27. 13 Jer 40. 12 *banish*
 תתתת* ἐν- IIS 15. 14 *thrust upon*
 תתתת* ἐξ- Jes 13. 14 *displace, expel, eject, banish, drive out*
 תתתת* ἀπάτη Thr 2. 14 *trick, fraud, deceit, deception (W); in pl. uses תתת, תתת*
 תתתת* ἐξωθέω Jer 27. 10, 51. 34; ὠθίζω Prv 7. 21 *hostile*
 תתתת* ἀγνίζω Jes 4. 4 Ez 40. 38
 תתתת* 4. 6 *wash off, cleanse away, cleanse, purify*
 תתתת* ἐξωθήσῃς Dt 30. 4 Jes 11. 12, 16. 4 *expulsion*
 תתתת* ὠθέω Dt 4. 19 Jer 23. 12 Ps 35. 5, 118. 13 *push, of human or other force*
 תתתת* καταθέω Ps 36. 13 *push down, Pass.*
 תתתת* ὠθισμός Ps 56. 14 *thrusting, pushing*
 תתתתת* Prv 26. 28 *dispute, altercation*
 תתתת* δόσις, ἔδνον Ez 16. 33 תתתת
 תתתתת* ὀθήκη ICh 21. 27 *sheath (of a sword)*

- נדף *ὠθέω* Jes 41. 2 Ps 1. 4
 דפה, of the wind
 נדף *ἐξ-* Ps 68. 3 נדיח
 נדר *δίδωμι* Dt 23. 24 *give, offer*
 נדר *δοτήρ* Lev 27. 8 נדיב
 נדר *δῶρον* Gn 28. 20 Lev 7. 16
 Nu 15. 8 IIS 15. 7, 8 נדבה
 נה *ὅτιοῦν* (*ὅστις, ὅσοῦν*), *οὐδ' ὅ.*
 Ez 7. 11 *not the least mite,*
 nothing whatever
 נה *ἡγέομαι* IIR 9. 20 Cant 8. 2
 Thr 3. 2 *guide, drive, lead,*
 conduct
 נה *ἐφ-* Gn 31. 26 *lead to a*
 place
 ננה *ἡγεμόνευμα* IIR 9. 20
 leading
 נה *ἐπηχέω* Nah 2. 8 *resound,*
 re-echo, accompany one in
 shouting
 נה *ἡχέω, ἀχ-* Mich 2. 4 *sound*
 נה *ἡγέομαι* IS 7. 2 נה
 נה *ἡχή* Jer 9. 17, 18 *cry of sor-*
 row
 נה, נה Ez 27. 32
 נה Mich 2. 4
 ה* Ez 2. 10
 נה *ἐφ' ἡγέομαι* Ex 15. 13 נה
 נה *ἀν-* Gn 33. 14 *advance*
 נה *ἡγεμών* Jes 51. 18 *guide,*
 leader إمام زعيم قائد حادي
 נה *παρέχω* Gn 47. 17 IICl
 28. 15 *furnish, supply, provide*
 נה *κοῖλος, -ῖλωμα* Jes 7. 19
 of Places, *lying in a hollow*
 or *forming a hollow* נחל
 נה *נחל** Jos 19. 15, 21. 35
 נה *ἡχέω, ἀχ-* Prv 5. 11 נה
 נה *ἡχή, ἀχή* Prv 19. 12 *sound,*
 rarely of articulate sounds
 נה *נחל** Jes 5. 30
 ה* *κινέω* Dt 7. 23 *disturb,*
 stir up, agitate
 נה* *ἡχέω* IR 1. 45 נה
 ה* *ἐπ-* Mich 2. 12 נה
 נה *κίνημα* Dt 7. 23 IS 14.
 20 *uproar, excitement*
 נה* Jes 63. 15
 ה* *οἰμῶζω. ἀν-, ἀπ-, ἐξ-* Ps
 55. 3 *wail aloud, lament*
 נה *οἰμῶγμα* IS 5. 11
 lamentation, wail
 κίνημα οἰμῶγμα Ez 7. 7 *up-*
 roar; wail
 נה* *ὀμαδέω* IR 1. 41 Jes 22. 2
 make a noise or din
 נה* *κινέω* Jer 5. 22 Prv 7.
 11 נה
 נה* *ὀμαδος* Prv 1. 21 *noise;*
 throng; noise, din, esp. of the
 confused voices of a number
 of men
 נה* Ez 7. 11
 נה* Jes 14. 11
 נה *κινέω* Jer 4. 19 Cant 5. 4
 stir, to be moved
 οἰμῶζω Jer 48. 36 Ez 7. 16
 Ps 55. 18 נה
 נה *κινέω* Zach 9. 15 Prv
 20. 1 *set in motion, stir up*
 נה* *θανάτω* Prv 19. 18 נה
 to death
 נה* *δῆμος, δᾶ-* IIR 25. 11
 Jes 13. 4 *people*
 נה* Jer 52. 15
 נה *μυκάομαι* Job 6. 5
 נאק
 נה *ρέω* Jes 2. 2 נה
 נה *πόος, Νεῖλος* Gn 2. 10, 15.
 18 *stream, flow of water*

- נָהַר* Dan 7. 10 *wailing, lamentation*
 נִהְרָא* Esr 4. 16
 נִהְרָה* Esr 4. 17
 נִהְרָה ῥοή Ps 137. 1 *river, stream; freq. in Homer, always in pl.*
 נָהַר φάω Jes 60. 5 *shine*
 נִהְרָה φάος, φῶς Job 3. 4 *נור light, esp. daylight*
 נִהְרָא נְהוּרָא* Dan 2. 22
 נִהְרִיר* Dan 5. 11 *light, as a metaph., with reference to the illumination of the mind*
 נִהְרָה ὀρυγμα Jud 6. 2 *excavation, tunnel*
 הִנָּא ἀνανέω Nu 30. 6, 32. 7 *throw the head back, in token of denial, make signs of refusal*
 הִנָּא πρόφασις Job 33. 10 *pretext, pretence; cf. הִנָּא*
 נִבֵּי φημί Prv 10. 31 *speaking; command, order*
 הָוָה פָּסַח Ps 92. 15 *grow, war*
 נִבֵּי ἀναπειθῶ Zach 9. 17 *persuade, move to do a thing, seduce*
 נִבֵּי הָוָה φήμη Jes 57. 19 *any voice or words, speech, saying*
 נִבֵּי βροσκή, -ημα Mal 1. 12 *food*
 הִנָּבָה φύτευσις Dt 32. 13 Jud 9. 11 Jes 27. 6 Ez 36. 30 *growth, production, pl.*
 נִדָּל ἀλάομαι Jer 50. 3 *wander, roam, esp. to be outcast, banished נָדָד*
 נִדָּל ἀλήτης Gn 4. 12 *wanderer, vagabond*
 נִדָּל ὀδύρομαι Jer 16. 5 Job 2. 11 *wail, lament, mourn*
 נִדָּל ὄδυρμα, -μός Jes 17. 11
 נִדָּל Ps 56. 9
 נִדָּל Job 16. 5
 נִדָּה ὄδυρμα, ὠδή Thr 1. 17 *wailing; song, lay, ode*
 נִדָּד σείω IR 14. 15 *shake, move to and fro נָדָד*
 הִתְנוּדַד σείω Jes 24. 20
 הִנָּד ἐκ- IIR 21. 8 *drive out or forth*
 ἀνα-, δια- Jer 18. 16 *swing to and fro; shake violently*
 קָנַד σείσμαι Ps 44. 15 *shaking*
 נִדָּד* ἀνοδος (A) Gn 4. 16 *having no way or road, impassable*
 נָחָה παύω Ex 23. 12 *cease, have done, take one's rest*
 הִנָּח ἀνα-, ἀμ- Dt 12. 10 *relieve, give rest*
 הִנָּח Thr 5. 5
 קָנַח παυστήριον Ez 41. 9, 11 *outwork, fence*
 קָנַח ἀνάπαυμα, ἀμπα- Gn 8. 9 Ruth 3. 1 Thr 1. 3 *repose, rest, resting-place*
 מָנַח IR 8. 56 Ps 23. 2, 132. 8 Ruth 1. 9
 נָח IIR 6. 41
 נָח ἡσυχάζω IIR 2. 15 Job 3. 26 Esth 9. 18, 22 *find rest, rest from war*
 נָחָה ἡσυχία Jes 30. 15 Eccl 9. 17 *rest, quiet; silence, stillness*
 יִסְכָּח יִסְכָּח Jes 30. 30 *strength, might, power*
 הִנָּח ἐφηγέομαι Jes 63. 14 *וָהָה*
 הִנָּח Jud 16. 26
 הִנָּח κατατίθαι Gn 2. 15 Jes 14. 1 Ez 37. 14 *set one down in . . .* IR 8. 9 IIR 1. 14

- place, put IR 13. 30, 31
lay down, in a place (כַּח);
of the dead, bury
- הוֹנֵחַ Zach 5. 11
הִנְחָה ἀναψυχή, ἀνάπαυσις, ἀνοχή
Esth 2. 18 relief, respite; rest
from a thing, relief from
- הִנְחָה καυστός, -υτός Gn 8. 21
Ex 29. 18 whole burnt offering
- הִנְחָה Ex 29. 41
הִנְחָה* Est 6. 10
הִנְחָה ? Job 17. 16
הִנְחָה* ναύτης, -ותי Gn 5. 29 sea-
man, sailor
- הִנְחָה σείω Ps 99. 1 נָד
הִנְחָה ύπνόω, -άω Jes 5. 27 fall
asleep, sleep
- הִנְחָה ύπνος Prv 23. 21 sleep,
slumber
- הִנְחָה ύπνωδία Ps 132. 4 sleepi-
ness, drowsiness
- הִנְחָה τέκνον Job 18. 19 child
- הִנְחָה κωλύω, -άω IS 4. 17
Zach 14. 5 flee
- הִנְחָה ἀποκωλύω Dt 32. 30 turn
one's back and flee; trs. in
causal sense
- הִנְחָה φύγιμον מָנוֹחַ Jer 16. 19
Ps 142. 5 place of refuge,
asylum
- הִנְחָה φύγη Jes 52. 12 flight
- הִנְחָה ἀιδέω, -ίζω Dt 34. 7 bloom;
bloom, of the youthful beard;
Pass., with silvered hair
- הִנְחָה σείω Jes 10. 29 נָד
- הִנְחָה ἐπαύσω Jud 7. 21 assault,
assault, swoop; cf. ἀποκωλύω
- הִנְחָה σείω Jes 29. 9 נָד
- הִנְחָה δια- Jes 37. 22 הִנְחָה
הִנְחָה σείστρον IIS 6. 5 rattle
- הִנְחָה κινέω Am 4. 8 Pass., to be
put in motion, go הִנְחָה
הִנְחָה κατα- IIR 23. 18
strengthened for κινέω, move,
disperse
- הִנְחָה πεινάω Ps 59. 16 hunger
after; to be in want of, lack
- הִנְחָה πείνα Ps 88. 16 hunger,
famine
- הִנְחָה ρέω, -ίω Prv 7. 17 shower
- הִנְחָה κατα- Ps 68. 10 cover with
snow; metaph., sprinkle as
with snow
- הִנְחָה ἀναρτέω, -ορέω Jes 10. 32
raise up
- הִנְחָה Jos 8. 31
הִנְחָה Ex 29. 27
- הִנְחָה ἀναθρόν Ex 29. 27, 38. 24
Jes 19. 16 rising of a sign
offering 1. הִנְחָה
- הִנְחָה ἑταίριον Jes 30. 28
reject sympathy
- הִנְחָה πτόν Jes 30. 28 uninnocent
shores, fan
- הִנְחָה τόπος Ps 48. 3 place, region
- הִנְחָה Jos 12. 23
הִנְחָה Jos 17. 11
- הִנְחָה* Μέμbris Jer 44. 1
- הִנְחָה κωλύω Job 39. 13 cover
the back of
- הִנְחָה κωλύω Lev 1. 16 Ez 17. 3
that which covers the back, e.g.
wings
- הִנְחָה* θηλάω, -ήσαι Jes 60. 16 Job
3. 12 (θηλή, θάω) suck
- הִנְחָה* θηλάω, -ήσαι Gn
21. 7, 32. 16 Ex 2. 7, 9 IR 3.
21 Thr 4. 3 suckle (זָק)
- הִנְחָה* θηλάω Gn 24. 59, 35.
8 IIR 11. 2 (θάω with

- redupl.) nurse; θηλαμών: *wel-nurse*
- נוק* θηλαμίνος Dt 32. 25 Thr 4. 4 *a suckling* (—θ, λ/ν)
- נוק* Nu 11. 12 Ps 8. 3
- נוקת* θαλλός Ez 17. 22 *young shoot, young branch*
- נוקת* Ez 17. 4
- נור γένος IR 11. 36 *offspring*
- נור φανός: φανή نار IIS 22. 29 *torch*
- נר Ex 27. 20 IS 3. 3 Ps 18. 29
- נצורה φανέριον Ex 25. 31, 32 *Dim. of φανός* נר *Dim.*
- נצר φανός Lev 2. 4 Jes 31. 9 *oven, furnace*
- נצר* πῦρ Dan 3. 27 *fire*
- נצרא* Dan 3. 6, 27
- נצח ἀνέκαστος, ἀνηκός Jes 17. 11 Jer 15. 18 Ps 69. 21 *incurable, desperate, fatal*
- נצח* Jer 17. 9
- נצח* ἵσσω, -σίω IIS 12. 15 *to be ill*
- נח σπειρώ Lev 6. 20 *scatter like seed, strew, spread*
- נח δια-, κατα- Ex 29. 21 Jes 52. 15 *scatter or spread about, spread as in sowing, disperse* *نثر*
- נח* ζέμα Gn 25. 29 IIR 4. 38, 39, 40 *that which is boiled, decoction*
- נח υγραινω Jud 5. 5 *to be liquefied*
- נח καθ- Jes 63. 19 *liquefy*
- נח υγρόν, -ρά Ex 15. 8 *liquid*
- נח ρέω, ρέομαι Dt 32. 2 *shed, let fall*
- נח* κυνόςουρα, -ρίς IIR 23. 5 *dog's tail, a name for the constellation Ursa Minor*
- נח Job 38. 32
- נח ενώτιον Gn 24. 47, 35. 4 *ear-ring*
- נח ἀδίκιον Esth 7. 4 *a wrong, damage*
- נח* Dan 6. 3
- נח* διαδικέω Est 4. 13 *do wrong, injure*
- נח αναχωρέω Jes 1. 4 Ez 14. 5 *go back, retire, withdraw; retire from the world*
- נח Lev 22. 2 Ez 14. 7 Hos 9. 10 *v. p. 512*
- נח καθιερώ Nu 6. 2-3, 5 *dedicate, devote*
- נח θέρος Lev 25. 5 *summer-fruit, harvest, crop*
- נח ἔθειρα Nu 6. 19 Jer 7. 29 *hair of the head*
- נח ιερόν Nah 3. 17 *holy place, temple*
- נח ἐκκαθαίρω Lev 15. 31 *cleanse out*
- נח ἐγκρατής, ἀναχωρητής Nu 6. 2 *master of oneself, self-controlled, self-disciplined; one who has retired from the world, anchorite*
- נח ἄνθος Ex 29. 6 Zach 9. 16 *chaplet of flowers*
- נח ἡγέομαι Gn 24. 27 *נח*
- נח ἐφ- Gn 24. 48 *נח*
- נח κληρώ Zach 2. 16 *allot, assign*
- נח Lev 25. 46 Jes 14. 2
- נח κατα- Nu 32. 18 *receive as one's portion, esp. of a conquered country*
- נח Nu 33. 54 Ez 47. 13 *divide among themselves, portion out*

- נחל κληρουχέω, κληρώ Ez 47. 14 *obtain by allotment; have allotted one, obtain by lot*
 Ex 23. 30, 32. 13 Jos 17. 6
 Jud 11. 2 Jes 57. 13 Ps 119. 111 Prv 3. 35 *inherit*
 Nu 34. 17, 18 Jos 19. 49 *divide, allot land*
 Ex 34. 9 Jos 14. 1 *settle one as an allotment holder*
- נחל Jos 13. 32, 14. 1
 הנחיל ἐπι- Dt 1. 38, 12. 10, 32. 8 *assign by lot*
- נחל Jos 19. 51
 הנחל Job 7. 3 *Pass., have assigned one by lot*
- הנחיל κατα- Dt 21. 16 *portion out*
 הנחיל δια- IS 2. 8 Jer 3. 18, 12. 14 Zach 8. 12 Prv 8. 21 *allot*
- נחלה κληρος Nu 26. 53, 35. 2 Jos 13. 6, 7 Jud 18. 1 Ez 45. 1 *lot*
 Nu 26. 54, 35. 2-4, 9 Jos 19. 51, 21. 3, 24. 28 Jud 2. 9, 18. 1 *that which is assigned by lot, allotment of land*
 Nu 16. 14, 35. 7-8 Jud 21. 24 Mich 2. 2 *piece of land, farm, estate*
 Gn 31. 14 Nu 18. 21, 27. 7 Dt 12. 9 Jos 13. 14, 14. 14, 17. 6, 18. 7, 19. 49 Jer 3. 19, 12. 14 *legacy, inheritance, heritable estate*
- נחלת Ps 16. 6 *lot*
- נחל ρόος Gn 32. 24 Jos 15. 4 נהר φοῖνιξ Nu 24. 6 نخل *date-palm*
- נחל μεγαλίζομαι Ps 82. 8 *to be exalted* (μ/נ or —με, ÷נ)
- נחלה ἀνάκεια Jes 17. 11 *want of strength, feebleness*
- נחלה μέγας Jer 30. 12 *great, mighty*
 κοῖλος, -λωμα Jes 7. 19 נחל ροή Ps 124. 4 *river, stream*
 נחילה αὐλος Ps 5. 1 *pipe, flute, clarinet*
- נהם μετανοέω Jud 21. 15 IS 15. 35 *change one's mind or purpose, repent*
- נהם Gn 6. 6 Ex 32. 12 IS 15. 29
 הנהם Nu 23. 19
 ἐπι- Gn 27. 42 Ez 5. 13 *have in one's mind, intend, purpose*
- נהם παραμυθέομαι Gn 24. 67 Jer 31. 15 (14) *console, comfort* (μ/נ; v. μυκάομαι, קאנ)
- נהם Jes 66. 13
 הנהם Gn 37. 35
- נהם Gn 37. 35 Jes 40. 1, 66. 13 Ruth 2. 13 Thr 1. 9, 17, 21 *speak soothingly*
- נהם παραμυθητής IIS 10. 3 *consoler*
- נהם παραμύθημα Ps 119. 50 *consolation*
- נהם παραμυθητικός Zach 1. 13 *consolatory*
- נהם παραμυθία Jer 16. 7 Job 15. 11 *consolation (pl.)*
- נהם Hos 11. 8
- נהם Jes 57. 18
- נחץ ἀναγκαῖος IS 21. 9 *urgent*
- נהר* ἐρυθραίω Gn 4. 6, 30. 2 IIS 24. 1 Jon 4. 9 Neh 3. 33 *blush, colour up; to be inflamed*
- נהר* κατα- Job 19. 11 *blush deeply* (v. נהר/πυρώω)
- נהר* ἐρύθημα, -θημα Ex 11. 8 *redness or flush upon the skin, blush*

- קָרַן * Ex 32. 12
 ὀργή Ex 15. 7 Ps 88. 17 *anger, wrath*, pl. קָרָה ὀστέπαιος Nch 3. 20 *following, next; ἐφυστερέω: to be late*
 קָרַח * ἐρίζω Jes 41. 11 Cant 1. 6 *contend, challenge*
 קָרַח * προσ-, συν- Jer 12. 5 *strive with or against; contend together*
 קָרַח קָרַח ὁπώρας Ex 28. 32 *corslet, coat of mail*
 קָרַח ῥέγκας, -γας Job 39. 20 *snoring, stertorous breathing*
 קָרַח Jer 8. 16
 קָרַח ῥίς Job 41. 12 *nose or snout; pl., nostrils, but freq. like Lat. nares, nose (+n)*
 קָרַח קָרַח ῥαῖω Job 30. 30 *parch, dry up*
 קָרַח * Ez 15. 4, 5
 קָרַח * Ps 69. 4
 קָרַח * ῥαῖω Ez 24. 11 Ps 102. 4 *burn up*
 קָרַח * Jer 6. 29 *burn with fire*
 קָרַח * Ez 24. 10
 קָרַח ῥαῖω Dt 28. 22 *fever*
 קָרַח ῥαῖω (A) Jes 24. 6 *to be clean gone, perish, disappear*
 קָרַח * ῥαῖω, ῥαῖ- Prv 26. 21 *rouse, stir up; metaph., awaken, arouse*
 קָרַח * ῥαῖω, -πος Jer 17. 6 *dry land; pl., barren soils*
 קָרַח ῥαῖω Gn 30. 27 IIChr 33. 6 *strengthened for ῥαῖω: bewitch; fascinate, as a snake; play the wizard*
 קָרַח ῥαῖω, -εως Nu 23. 23 *witchcraft, jugglery; sorcery*
 קָרַח * γόης, γοητικός Ex 6. 23 *sorcerer, wizard; skilled in witchcraft, juggling*
 קָרַח * γοητεύτρια IIR 24. 8 *sorceress*
 קָרַח * γοητεύμα Nu 24. 1 *spell, charm*
 קָרַח ῥαῖω Gn 3. 1 *viper*
 קָרַח * ῥαῖω, ῥαῖω IIR 18. 4 *'ῥαῖω: p.n. of a monster; born of ῥαῖω*
 קָרַח καυχός, -χους Cretan for χαλκός Gn 4. 22 *یحس copper; z. p. 513*
 קָרַח Job 6. 12
 קָרַח * Jes 45. 2 Mich 4. 13 Job 41. 19
 קָרַח * Job 40. 18
 קָרַח * Dan 2. 32
 קָרַח * Dan 2. 35
 קָרַח * ῥαῖω ῥαῖω Ez 1. 7 *copper, with reference to its polished surface*
 קָרַח ῥαῖω Ps 38. 3 *fall down, fall*
 קָרַח * Ps 38. 3
 קָרַח * Dan 4. 10
 קָרַח ῥαῖω- Jer 21. 13 Job 21. 13 *fall into, generally with a notion of violence, rush or burst in*
 קָרַח * ῥαῖω- Dan 5. 20 *to be driven out, to be banished*
 קָרַח IIS 22. 35 Ps 65. 11
 קָרַח ῥαῖω Joel 4. 11 *נהג*
 קָרַח ῥαῖω, ῥαῖω Prv 17. 10 *one*
 קָרַח ῥαῖω, -τω, προσ- IIR 6. 9 *Pass., to be posted or stationed; to be drawn up; placed or posted at a place; ῥαῖω/ῥαῖω*

- תָּהָה* ἀποτίθημι Est 6. 1 *put away, stow away* (v. תָּהָה, s.)
 κατα- Est 5. 15, 6. 5 *deposit*
 תָּהָה πῆγνυμι Gn 33. 19 *stick or fix in, pitch a tent*
 τίθημι Ps 21. 12 ICh 21. 10 *set, put, place; order, ordain, of gods; cf. IIS 24. 12; p. 372*
 στρέφω Ex 23. 2 IS 8. 3 IIS 2. 19 *turn about or aside, turn*
 תָּהָה παραστρέφω Ex 23. 2 IS 8. 3 *turn aside, alter; metaph., turn aside, esp. for the worse, pervert*
 תָּהָה παραστροφή Ez 9. 9 *slippery trick, dodge; distortion*
 תָּהָה στόρνυμι, στρώνυμι Jer 14. 8 *spread the clothes over a bed, spread or make up a bed*
 תָּהָה στρωτός Ez 1. 22 Ps 102. 12 *spread, laid* (v. p. 105)
 תָּהָה στρώμα IS 19. 13 IIS 3. 31 Esth 7. 8 *anything spread or laid out for lying or sitting upon, mattress, bed; used on the funeral bier*
 תָּהָה στρώσις Jes 8. 8 *spreading*
 תָּהָה τανύω, τείνω Jos 8. 26 Jes 44. 13 Ps 104. 2 *stretch, spread, extend* (v. תָּהָה, p. 105)
 תָּהָה Nu 24. 6 Jer 6. 4
 תָּהָה ἐκ- Jer 6. 12 *stretch out*
 ἐπι- Prv 7. 21 *urge on, incite*
 κατα- Gn 24. 14 Jer 7. 24 *extend downwards*
 παρα- Ps 27. 9 *stretch on the rack, torture*
 προ- Est 7. 28 *stretch forth, hold out, offer*
 תָּהָה φυτεύω Job 26. 7 c. acc. of the thing planted, *plant trees. esp. fruit-trees*
 תָּהָה βάκτρον Gn 38. 18 Ex 4. 2, 7. 12 Nu 17. 21 IS 14. 27 Jes 10. 5 Jer 48. 17 *stick, cudgel*
 תָּהָה ἐνερθε, -θεν, -θα, ἐνρθε, -θεν Dt 28. 43 Prv 15. 24 *below*
 תָּהָה? Ex 26. 24 Dt 28. 13 Ez 1. 27
 תָּהָה יסτέω drip Jes 40. 15
 תָּהָה τίθημι IIS 24. 12 Thr 3. 28
 תָּהָה
 תָּהָה ἐκ- Jer 63. 9 *pick out for separate treatment*
 תָּהָה ναῦλον, -εσθλον Prv 27. 3 *freight, cargo*
 תָּהָה ναῦλος Zeph 1. 11 *passage money, fare or freight*
 תָּהָה יסיל* ὀρέω Dan 7. 4 *bear, convey*
 תָּהָה יסיל* ἀνα- IS 18. 11
 תָּהָה יסיל* ἀνα- Dan 4. 31 *lift, raise up; cf. תָּהָה*
 תָּהָה יסיל* μετα- Jer 16. 13 Jon 1. 4 *transfer, direct, shift*
 תָּהָה יסיל* Jer 22. 28; v. p. 638
 תָּהָה יסיל* κατατίθημι Prv 16. 33 *place, put, lay down; v. p. 372*
 תָּהָה πῆγνυμι Ps 94. 9 Dan 11. 45 תָּהָה
 תָּהָה στόρνυμι Jes 51. 16 תָּהָה
 תָּהָה יסיל* φυτεύω Gn 2. 8, 21. 33 Ex 15. 17 Ps 44. 3 תָּהָה
 תָּהָה יסיל* φυτόν Jes 5. 7 *plant, esp. garden plant or tree*
 תָּהָה יסיל* φυτάριον Ps 144. 12 Dim. of φυτόν תָּהָה
 תָּהָה יסיל* φύτευμα Jes 60. 21 *that which is planted, plant; φυτόν*

- φυτευτήριον, pl. Ez 17. 7, 31. 4
 Mich 1. 6 *nursery or plantation*
 נָחַץ* ICh 4. 23
 נָחַץ סָאָזַּו Jud 5. 4 Joel 4. 18
 Cant 5. 5 *shed drop by drop,*
drop; metaph.; cf. נָחַץ
 נָחַץ Am 9. 13
 נָחַץ סְטַאֲכָה (סָאָזַּו) Ex 30. 34
oil of myrrh
 נָחַץ סְטַאֲגֹוֹן (סָאָזַּו) Job 36.
 27 *drop, of water, wine,*
milk; dew-drops
 נָחַץ סְטַאֲכֶּרִיָּא Jud 8. 26 Jes
 3. 19 *vessel containing aro-*
matic oil
 נָחַץ תִּרְעֹו Cant 1. 6 *watch*
over, take care of, guard, rarely
of persons
 נָחַץ* Dan 7. 28
 נָחַץ תִּרְעִיָּה, -רֹס Cant 8. 11
keeper, observer; warden, guard
 נָחַץ דֵּסְמוֹוִתֶּרִיֹּן Jer 38. 6
prison
 נָחַץ תִּמְוֹרֶו Lev 19. 18 *to be*
an avenger, exact or seek to
exact vengeance for, avenge
 נָחַץ תִּמְוֹרֹס Nah 1. 2 *avenger*
 נָחַץ תְּהָרָמָא, -רֵוּמָא Thr 3. 12
prize
 נָחַץ Job 16. 12
 נָחַץ פְּרוֹדִידָוּמִי IS 17. 28 Jer
 12. 7 *deliver up; betray; for-*
sake, abandon
 נָחַץ Am 5. 2
 נָחַץ Jes 32. 14 *Pass.*
 נָחַץ סְטֹוֹרִוּוּמִי Nu 11. 31 *spread,*
strew נָחַץ
 נָחַץ IIS 5. 18
 נָחַץ סְטַרְוֹתֹס IS 30. 16 Jes 21.
 15 נָחַץ
 נָחַץ פְּרֹוֹדוֹס Jes 18. 5 *aban-*
doned
 נָחַץ אֲנֹוֹוֹו Esth 3. 7 in Orphic
 phraseology, *Spring*
 נָחַץ יֹוֹסֹוֹס (יֹוֹסִיוֹו) IIS 21. 19
beam of a loom, which stood
upright, instead of lying
horizontal as in our looms
 נָחַץ אֲנַאֲלַיִס, -כֵּהֵס, -יֹוֹס Jes 16.
 7 Prv 15. 13 *without strength,*
impotent, feeble; c. נָחַץ
 נָחַץ IIS 4. 4 Jes 66. 2
 נָחַץ כְּתֵּמָא (כְּתֹוֹמָא) Gn 37. 25
anything gotten, piece of pro-
perty, possession; freq. in pl.,
possessions
 נָחַץ IIR 20. 13
 נָחַץ תֵּכְנוֹוֹו (תֵּכְנוֹו) Job 18. 19
child
 נָחַץ פִּלְהֶסְסֵוּ Nu 22. 6 *strike, smite*
 נָחַץ פִּלְהֶסְסֵוּ IIS 11. 15 נָחַץ
 נָחַץ כְּטַא- Ex 9. 31 *strike down*
 נָחַץ עִפִּי- Jos 11. 10 Jer 18. 18
strike
 נָחַץ Ex 22. 1 Nu 25. 14, 15
 נָחַץ פִּלְהֶגְמָא, -גֵּהֵ Nu 11. 33 Dt
 28. 61 Jer 30. 17 Zach 13. 6
blow, stroke; metaph., blow,
stroke of calamity, esp. in war
 נָחַץ כְּטַאנִּיכָוּ Dt 3. 3 IIS 8. 9
strengthened. for נִיכָו: conquer,
prevail, vanquish
 נָחַץ Ez 33. 21 *Pass., to be van-*
quished
 נָחַץ נִיכֶמָא Jos 10. 10 *victory*
 נָחַץ פִּלְגֶמָא ICh 2. 9 *food,*
victuals
 נָחַץ פִּרְעָו Job 12. 5 נָחַץ
 נָחַץ* יֹוֹוֹו Ex 8. 22 Ps 57. 8,
 112. 7 *straight-forward, just*

- וְכֹחַ* ἰθύτης Ps 5. 10 Job 42. 7, 8 *straightness*
 כֹּנֵן* γεννάω Dt 32. 6 IIS 7. 24 Jes 45. 18 Ps 8. 4 Prv 3. 19 *mostly of the father, beget; produce from oneself, create; engender*
 כֵּן* Job 31. 15
 כֹּנֵן* Ez 28. 13
 כֹּנֵן* οἰκοδομέω Ex 15. 17 *build, build oneself a house*
 מִכֹּן* οἰκοδόμημα Ex 15. 17 *building, structure*
 כֹּחַ* εὐθύ, ἰθύ (Adv.) Gn 25. 21 Ex 26. 35 *straight; opposite; straight towards*
 כֹּחַ* Jes 57. 2
 כֹּחַ* εὐθύτης Am 3. 10 *straightness*
 כֹּחַ* εὐθύς, ἰθύς Prv 24. 26 *straight; in moral sense, straight-forward, just*
 כֹּחַ* Jes 26. 10
 כֹּחַ* εὐθύνω, ἰθύνω Gn 20. 16 Job 23. 7 *make straight, straighten*
 הַתְּכִיחַ* Mich 6. 2 *Pass., to be critically examined*
 תְּכִיחַ* Jes 1. 18
 הִתְּכִיחַ* ἀπ- Gn 24. 44 Lev 19. 17 IIS 7. 14 Jes 2. 4, 11. 4 Jer 2. 19 Mich 4. 3 Ps 94. 10 Prv 9. 7, 8 *guide aright, direct; make straight, restore; correct, chastise; govern, rule; steer (W)*
 הַתְּכִיחַ* Job 33. 19
 כֹּחֵי* εὐθυντήρ, -της Am 5. 10 *corrector, chastiser, judge, public examiner, one who levels or straightens*
 תְּכִיחַ* εὐθυνσεις, -υνα Jes 37. 3 Hos 5. 9 *straightening, setting straight, correction, chastisement, calling to account*
 תְּכִיחַ* Prv 1. 23, 15. 5, 29. 15
 כֹּל* κλεπτήρ, -ης Mal 1. 14 *thief, cheat, knave*
 כֹּל* ἐκκλέπτω Nu 25. 18 *speak falsely; disguise; δια-*
 הַתְּכִיחַ* σγ- Gn 37. 18 *deceive, elude*
 כֹּל* κλέπος, -έμμα Nu 25. 18 *stratagem in war, fraud*
 כֹּס* κτήμα Jos 22. 8 IIS 1. 11 *freq. in pl., possessions; of all kinds of property; wealth*
 כֹּס*
 כֹּס* Esr 6. 8
 כֹּס* ἐγχειρίσω IS 23. 7 *put into one's hands, entrust*
 ἀπογενώσκαω Dt 32. 27 Job 21. 29 *renounce, reject*
 χρώζω, χρώσσω Jer 19. 4 *stain, defile*
 כֹּס* γιγνώσκω Thr 4. 8 *distinguish, recognize; cf. γνωρίζω*
 הַכִּיר* ἐπι- Gn 42. 7 Dt 33. 9 *recognize*
 διασκοπέω Neh 6. 12 *examine or consider well; investigate (W); cf. תִּקֵּן, p. 204*
 הַתְּכִיחַ* ἐπικαλύπτω Gn 42. 7 IR 14. 5 *freq. in Med., disguise*
 כֹּס* γνώριμος IIR 12. 6 *well-known; Subst., acquaintance*
 הַכִּיר* γνώρισμα, ἀναγνώρισις Jes 3. 9 *that by which a thing is made known; γνώσις: (γιγνώσκω) inquiry, investigation;*

- σκέψις: inquiry, investigation;
 διά-: examination
- נָכַר ἐγχώριος, -ρος Gn 17. 12
 Dt 31. 16 in or of the country;
 Subst., dweller in the land
 נָכַר Gn 31. 15 Dt 17. 15 Esr
 10. 11
- נָכַר πάθος Ob 12 Job 31. 3
 incident, accident, unfortunate
 accident; in a bad sense, mis-
 fortune, calamity; cf. נָכַח, נָחַח,
 נָחַח πάθος Job 31. 29
- נָכַח* αἰσχόω, -χύνω Job 19. 3
 dishonour, tarnish נָכַח
- נָכַח ἀποτελέω Jes 33. 1 bring
 to an end, complete
- נָכַח* ὑβρίζω Gn 25. 34 Jes 49. 7
 Mal 1. 6 Neh 2. 19 treat
 despitefully, outrage, insult,
 maltreat
- נָכַח* Esth 1. 17
- נָכַח* ὑβρισμα, -μός Esth 1. 18
 wanton or insolent act, outrage
- נָכַח ἀρπαγμα, ἀρπακτός IS 15.
 9 booty, prey; gotten by rapine
- נָכַח* ὑμνη נָחַח Prv 6. 6
 winged male of the ant
- נָכַח* μασχαλίζω Gn 17. 23 Dt
 10. 16 put under the arm-pit;
 mutilate; v. p. 667
- נָכַח* Gn 17. 10; Pass.
- נָכַח* μασχαλίσματα Ex 4. 26
 extremities cut off from a corpse
- נָכַח* ἐξαπόλλυμι Ps 118. 10
 destroy utterly
- נָכַח* μαραίνω Job 14. 2 waste,
 wither; Pass., waste away
- נָכַח* Ps 58. 8
- נָכַח* κατα- Ps 90. 6 cause to
 wither; Pass., die away
- נָכַח* מְלִילָה πυρός Dt 23. 26 Jes
 30. 24 Job 6. 5, 24. 6 ابليله
 wheat, pl.; a grain of wheat
- נָכַח* προειπεῖν, -πον Gn 21. 7
 foretell; cf. προλαλέω
- נָכַח* ἔπος IIS 23. 2 Ps 139. 4
 Job 4. 2, 13. 17, 26. 4, 29.
 9, 22, 30. 9 word, utterance,
 speech, tale, song or lay; נָכַח
 μεθόριον Ps 19. 5 pl., borders,
 marches
- נָכַח* μεριστός (μείρομαι) נָכַח
 Jer 13. 23 divided
- נָכַח* ἀμφιβαίνω Dt 2. 3 Dt 32.
 10 Jos 6. 15 go about or
 around; surround, encompass;
 guard, protect; נָכַח* Gn 19. 4;
 נָכַח* Ps 26. 6; נָכַח* Jos 6. 11
- נָכַח* συμβεβηκός (-βαίνω) IR
 12. 15 chance event, contingency
- נָכַח* IICH 10. 15
- נָכַח* στρέω turn, convert, turn
 round or about, turn to or from
 an object, turn back, go about
 Nu 34. 4, 36. 7 Dt 2. 3 IS
 7. 16, 17. 30, 22. 22 IR 2. 15
 Jes 23. 16 Jer 6. 12 Ez 1. 9,
 42. 19 Ps 114. 3, 5 Prv 26. 14
 Eccl 1. 6 IICH 17. 9, 23. 2
- נָכַח* Jes 28. 27
- נָכַח* ἀνεστρέω IIS 14. 20
 turn upside down; invert
- נָכַח* ἐπι- Dt 32. 10 IIS 14. 20
 turn or convert from an error,
 correct; נָכַח Mal 2. 6
- נָכַח* μετα- IIR 16. 18, 23. 34
 Esr 6. 22 carry across, transfer,
 change, alter
- נָכַח* ἀπο-, δια- Cant 6. 5 IICH 35.
 22 turn away or aside, divert

- סבב (סוב) θέω (A), τρέπω Cant 2. 17 *run, betake oneself; turn*
 סבב* (סוב) ἵζω IS 16. 11 *sit, sit down; sit, recline at meals*
 סובב* ἵζω, καθ- Jer 31. 22 (21) *lie in ambush*
 סבב ἵσμα Cant 1. 12 *seat*
 סבבה στρέμμα Job 37. 12 *conspiracy, band of conspirators*
 סביב* ἀμφί Gn 23. 17 *about, around, all round, the neighbourhood of*
 סביבה* Ex 7. 24 Dt 21. 2 Ps 79. 3
 סביב* χαλάμαι IIS 1. 22 *give way, draw or shrink back, recoil, retire*
 סביב* Jes 59. 13 Jer 46. 5 Ps 78. 57, 80. 19
 סביב* ἀναχάζω Dt 19. 14 *make to recoil, force back*
 סביב* Jes 59. 14
 סביב* συγγίγνομαι Mich 6. 14 *have sexual intercourse with*
 סביב* ψιμύθιον Ez 22. 18 *white lead*
 סביב* Jes 1. 25 Prv 26. 23
 סביב* Jes 1. 22
 סביב* ζευκτός (ζεύγνυμι) Cant 7. 3 *joined*
 סביב* αἶθω Ps 4. 7 *light up, kindle*
 סביב* βασανίζω Gn 22. 1 *put to the test*
 סביב* βάσανος Ex 17. 7 Dt 4. 34 *test, trial of genuineness*
 סביב* βασανισμός Job 9. 23 *torture*
 סביב* σείω Prv 15. 25 *shake, Pass., metaph., shaken to its foundations*
 סביב* Dt 28. 63
 סביב* עק- ESR 6. 11 *Pass., shake out or off*
 סביב* πάντως IIR 11. 6 *in all ways, absolutely*
 סביב* τήκω, τάκω Jes 40. 19 *melt, melt down, of metals*
 סביב* ἐν- Prv 8. 23 *Pass., to be cast; τίκτω: engendered*
 סביב* τηκτός Jes 48. 5 *melted, molten*
 סביב* Dan 11. 8
 סביב* σπένδω Jes 29. 10 Hos 9. 4 *rarely without the religious sense, simply pour; make a drink-offering; cf. ספס*
 סביב* κατα- ICh 11. 18 *pour as a drink-offering*
 סביב* Ex 25. 29
 סביב* Dan 2. 46
 סביב* Nu 28. 7
 סביב* עק- Gn 35. 14 *pour upon or over, esp. a drink-offering*
 סביב* σπονδή Jes 57. 6 *drink-offering*
 סביב* ESR 7. 17
 סביב* Dt 32. 38
 סביב* ἡγεμών Jos 13. 21 Ps 83. 12
 סביב* נִדָּה סִבְיָה
 סביב* σπονδήσιμος Jes 30. 1 *of or for a drink-offering*
 סביב* τηκτόν Ex 32. 4 *capable of being softened, dissolved, melted*
 סביב* ἱστημι Ps 2. 6 *set up, appoint*
 סביב* ἱστόιον, -τός Jes 28. 20 *the web cut from the loom and finished, web of a certain size, piece; web, cloth, sheet*

- מִסְכַּח *ιστίον, ιστός* Jud 16. 13 *beam of a loom, which stood upright, instead of lying horizontal as in our looms*
 מִן *ιστός* Nu 21. 8 *rod, pole*
ιστίον Jes 33. 23 Ez 27. 7 *sail, web, cloth, sheet*
 מִסְכַּח *ανθέω, -θίζω* Jes 10. 18 *bloom, be brilliant, shine with colour* נִצַּח
 מִסְכַּח *επανθέω* Jes 59. 19 *show itself, appear plainly; to be bright*
 מִסְכַּח *επανθίζω* Zach 9. 16 Ps 60. 6 *deck as with flowers; metaph., deck as with flowers, decorate, adorn, Pass.*
 מִן *ἀσθος (A)* Ps 60. 6 *blossom, flower, chaplet of flowers*
 מִסְכַּח *ὁδεύω* Gn 11. 2, 37. 17 *go, travel*
 מִסְכַּח *ὁδευμα* Gn 13. 3 *journey*
 מִסְכַּח *σειώ* Jud 16. 14 Jes 33. 20 Zach 10. 2 נָד
 מִסְכַּח *יֵשׁ* Jes 38. 12
 מִסְכַּח *ἐσθγέομαι* Ps 78. 26, 52 מִסְכַּח
 מִסְכַּח *ἡγεμόνευμα* Nu 10. 2 Dt 10. 11 *leading*
 מִסְכַּח *διασειώ* Job 19. 10 מִסְכַּח
 מִסְכַּח *σεισμα* Job 41. 18 מִסְכַּח
 מִסְכַּח *διακομίζω* Eccl 10. 9 *carry over or across, simply convey*
εἰσ- IR 5. 31 Ps 80. 9 *carry in, bring in for oneself*
ἀπο- IIR 4. 4 *carry away, carry back*
 מִסְכַּח *εἰσκομιδή* IR 6. 7 *importation*
 מִסְכַּח *ἄγω* Ps 139. 8 *march, go*
 מִסְכַּח* *εἰσ-* Dan 3. 22 *lead in or into, introduce* יִצַּח
 מִסְכַּח* *ἐξ-* Dan 6. 24 *lead out, lead away, bring out from, bring out of prison, release*
 מִסְכַּח* Dan 6. 24
 מִסְכַּח* *ἐκπείθω* Dt 13. 7 *persuade completely, over-persuade*
 מִסְכַּח* IR 21. 25
 מִסְכַּח *κλείω* Jud 3. 23 *shut, close, bar*
 מִסְכַּח *κλειστός* Jud 3. 24 *closed*
 מִסְכַּח *κλειθρον, -ιστρον* Cant 5. 5 *bar for closing door*
 מִסְכַּח *ὑποδέω, -ένω* Ez 16. 10 *bind or fasten; esp. underbind the feet, i.e. shoe, because the ancient sandals or shoes were bound on with straps*
 מִסְכַּח *הנעיל* IIR 28. 15
 מִסְכַּח, מִסְכַּח *ὑπόδημα* Gn 14. 23 Dt 33. 25 *sole bound under the foot with straps, sandal; cf. κλείδωμα*
 מִסְכַּח *εὐνοέω* Gn 49. 15 IIR 1. 26 Cant 7. 7 *to be well inclined or favourable; Pass., to be kindly or affectionately treated*
 מִסְכַּח *εὐνοος* Cant 1. 16 *well-disposed, kindly, friendly*
 מִסְכַּח *εὐνοια* Ps 16. 11 *in pl. impulses of kindness, favours, benevolences, gift or present in token of goodwill*
 מִסְכַּח Ps 90. 17
 מִסְכַּח *εὐνοον (εὐνοος)* Ps 16. 6 Job 36. 11 = *εὐνοια* מִסְכַּח
 מִסְכַּח *ἀνεμώνη* Jes 17. 10 *poppy, anemone*

- מוֹעֵם ἔδεσμα Ps 141. 4 *meal, food; pl. eatables; cf. מטעם*
 נִצְצֹר ἀκανθικός Jes 7. 19, 55. 13 *spinous*
 נִרַּו ὠρύομαι Jer 51. 38 Ion. and poet. Verb, very rarely used in Att., *howl*, prop. of wolves and dogs; of lions, *roar*
 נִדָּה ἐρημόω Jes 33. 9 *strip bare, desolate, lay waste*
 הִנְחִיר ἐκσείω Job 38. 13 *shake out or off; drive out* הִנְחִיר
 נִדָּה Neh 5. 13 *shake out one's clothes*
 נִדָּה σειστός Neh 5. 13 *shaken*
 נִדָּה σείω Jes 33. 15 נִדָּה
 הִנְחִיר ἐπυγείρω Jes 52. 2 Pass., *to be roused from sleep, wake up; cf. ἐκσείω*
 נִדָּה ἐγείρω Jud 16. 20 *rouse or stir oneself, arouse oneself*
 נִדָּה ἐέρω Ps 109. 23 Pass., *to be borne or carried involuntarily, esp. to be borne along by waves or winds, to be swept away*
 נִדָּה κατα- Ex 14. 27 *bring down*
 נִדָּה φορυτός Jes 1. 31 *whatever the wind carries along; chips or shavings*
 נִדָּה νευρά, -ρον Jud 16. 9 *string or cord of sinew; sinew, cord made of sinew*
 נִדָּה ἔρρω (A) Zach 11. 16 *wander* נִדָּה
 נִדָּה νεανεύομαι Gn 37. 2 *act like a hot-headed youth, wilfully or wantonly, swagger*
 נִדָּה νεανίας (νέος), -após, νέος Gn 22. 5, 41. 12 Ex 2. 6 IS
 1. 24 *young man; poet, for νέος (young, youthful, of children, youths, and of men at least as old as 30—cf. Gn 41. 12, 46)*
 נִדָּה νέα, νεάνις, -apά Dt 22. 19 IR 1. 2 Ruth 4. 12 *girl, maiden, of a young married woman*
 נִדָּה Gn 34. 3 Dt 22. 15
 נִדָּה νέος, -ότης Job 36. 14 *youth*
 נִדָּה νεότης Gn 46. 34 Ps 127. 4 *youth, in pl.*
 נִדָּה נעורות Jer 32. 30
 נִדָּה πείνα Ps 88. 16 *hunger, famine*
 נִדָּה πνέω Jer 15. 9 *blow, breathe out*
 נִדָּה ἐκ- Job 31. 39 *make one give up the ghost*
 נִדָּה οὐσάω Jes 54. 16 *blow, puff (opp. ἀδύω: breathe with the mouth wide open נִדָּה Ps 119. 131), of bellows*
 נִדָּה πνέω, φύχω Gn 2. 7 *breathe, blow*
 נִדָּה οὐσητός Jer 1. 13 *blown, blown out*
 נִדָּה διαούσάω Job 20. 26 *blow or breathe through, Pass.*
 נִדָּה φύσημα Job 11. 20 *that which is blown up; metaph., conceit*
 נִדָּה φύσητήριον Jer 6. 29 *a furnace with bellows (opp. αὐτοματάρειον)*
 נִדָּה* φημί, -ίζω, εἰπεῖν Ps 27. 12 *say, speak, utter*
 נִדָּה* φημίζω Hab 2. 3 *prophecy*
 נִדָּה* ἐκπνείω, -έω Jer 4. 31

- breathe out; metaph., lose power, lose breath* נָשָׁא
 פִּי* φεύγω Cant 2. 17 *flee*
 פִּי* φημίζω Prv 6. 19 יִפֹּס
 καταπνέω Ez 21. 36 *blow or breathe upon or over*
 ἀπο- Job 31. 39 *make them give up the ghost; cf. ἐκ-*
 פִּי* φύσημα Ex 9. 8 *dust which is blown or produced by blowing*
 יָפֶה ἀνθραξ Ex 28. 18 Ez 27. 16 *precious stone of dark-red colour, including the carbuncle, ruby and garnet* يَتْرَد
 بَصُورَ جَمْرِهِ يَأْتِيَتْ جَمْرِي عَظِيمٍ
 عَتِيقٍ (أَحْمَرٍ) فَرَّخَ جَمْرَ مَقِيقٍ
 cf. פִּי* Prv 26. 21 נֶחֱם
 Jes 3. 24 قَرَحَ جَمْرَهُ
 נָפַל βάλλω Gn 25. 18 Dt 21. 1
 Jud 5. 27 IS 26. 20 IIR 6. 5
let fall; pour; to be lucky, successful; fall, lie down
 נָפַל Ez 28. 23 *hit with a missile, freq. opposed to striking with a weapon in the hand; fall, lie down*
 הִפִּיל ἐμ- IS 14. 42, 18. 25 Jes 34. 17 Jer 38. 26 Esth 3. 7
let one fall into someone's hands, hand in, submit; a petition, draw lots
 κατα- Dt 25. 2 Jud 2. 19 IS 3. 19 IIR 19. 7 Ps 106. 26, 27
throw down, strike down with a weapon, let fall, drop, abandon
 הִתְנַפֵּל ἐπι- Gn 43. 18 *fall upon, esp. in hostile sense, set upon*
 upon
 נָפַל βολέω Gn 33. 4 *fall about someone's neck*
 הִתְנַפֵּל ἀντι- Dt 9. 18 Esr 10. 1
meet as a suppliant, entreat, supplicate
 נָפַל νεφέλιζω Gn 4. 5, 6 *wrap in clouds, in Pass.*
 הִפִּיל Jes 26. 19 Job 29. 24
 נָפַל πίπτω Gn 17. 3, 25. 18
 Nu 6. 12 Jud 5. 27, 16. 30
 IS 25. 24 IIS 1. 19, 19. 19
 IIR 10. 10 Jer 25. 27, 38. 19
 Ps 16. 6 Job 1. 15, 12. 3, 13. 2
 Ruth 3. 18 Eccl 4. 10
Radical sense, fall down and (when intentional) cast oneself down; fall; fall violently upon, attack; throw oneself down; fall in battle; fall, be ruined; fall short, fail; escape; generally, fall, turn out, see how it would fall (Hdt 7. 163); to be lucky; v. p. 643
 נָפַל* Dan 2. 46
 נָפַל δια- Nu 5. 21, 22, 27 Job 31. 22 *fall away, slip away, fall asunder*
 מִפֶּל πτώμα Am 8. 6 *payment which falls due*
 מִפֶּל Jes 23. 13, 25. 2 *ruin*
 מִפֶּל Jes 17. 1
 מִפֶּל Jud 14. 8 *fallen body, corpse, carcass*
 נָפַל σφάλλω Jes 14. 12 Prv 11. 14
Pass., to be overthrown, fall, esp. of persons falling from high fortunes
 מִפֶּל πτώμα, σφάλμα Ez 27. 27
trip, stumble, false step, fall,

- failure, defeat; misfortune, calamity*
 לַבִּי ἀμβλύς Nu 24. 4, 16
metaph., dim, faint, of sight
 לַבִּי ἀμβλωθρίδιον Ps 58. 9
 مَلِيس abortive child
 לַבִּי Eccl 6. 3
 לַבִּי ὄπλον Job 41. 15 *arms and armour, pl.; v. p. 342*
 לַבִּי πετάννυμι Gn 9. 19 IS 13. 11
spread out; Pass., to be scattered abroad, dispersed
 לַבִּי* Gn 11. 4
 לַבִּי* Gn 10. 18 IIS 18. 8
 לַבִּי* ἐκ- Gn 11. 9 Jer 13. 24
spread out; scatter to the winds
 לַבִּי ἀποπετάννυμι, -άζω Hab 3. 6
spread out
 לַבִּי ἀπο-, δια- IR 5. 23
open and spread out
 לַבִּי πέτασμα Jes 11. 12
anything spread out
 לַבִּי φύσητός Jer 22. 28 לַבִּי
 לַבִּי σποδέω Jud 7. 19 *pound, smite, crush*
 לַבִּי Jes 27. 9
 לַבִּי σποδέω Ps 2. 9, 137. 9
dash against the rocks
 לַבִּי σφάζω Jer 51. 20, 21
slay, slaughter, properly by cutting the throat
 לַבִּי σφάγμα Ez 9. 2
slaughter
 לַבִּי σφαιεύς Jer 51. 20
slayer, butcher, murderer, cut-throat; sacrificial knife
 לַבִּי νιφάς, ἄδος Jes 30. 30
snowflake, snowstorm
 לַבִּי* σποδέω Jer 23. 29 לַבִּי
 לַבִּי* πιάζω Job 16. 12
press tight, squeeze
 לַבִּי* σφάζω Hab 3. 14 לַבִּי
 לַבִּי ἀναψύχω Ex 23. 12, 31. 17
 IIS 16. 14
cool, refresh; Pass., to be revived, refreshed
 לַבִּי ψυχή Gn 1. 20, 30, 12. 5, 35. 18, 46. 18 Ex 1. 5 IS 18. 1, 3, 19. 5 IR 17. 21 Am 2. 14, 15 Job 2. 4, 6, 6. 11 Thr 3. 51
life, of life in animals. departed spirit, ghost, soul, person, self
 לַבִּי ὄπισμα, ὀπός Ps 19. 11 Prv 5. 3
the juice of plants; juice
 לַבִּי αἶθωμαι Jer 48. 9
burn. blaze; akin to αἶθυσσω
 לַבִּי Jes 37. 26
 לַבִּי αἶθος Jes 1. 31
fire
 לַבִּי ἵστημι Gn 37. 7
stand
 לַבִּי ἂν- IR 16. 34 Jer 31. 21
 (20)
set up, build; build up again, restore; set up a statue
 לַבִּי Gn 28. 12
make to stand up, raise up
 לַבִּי καθ- Gn 21. 28, 35. 14 Dt 32. 8
set up, erect, of stones; set in order, array, of soldiers
 לַבִּי* ἐπίστημι Dt 7. 24 IIS 18. 30 Job 41. 2
stand by or near; in hostile sense. stand against
 לַבִּי συν- Nu 11. 16 Ps 2. 2, 94. 15 Job 1. 6 IICh 11. 13
combine, associate, unite; stand together; meet in fight, be engaged with; of friends, form a league or union, band together; league themselves with one side or the other
 לַבִּי ἰστός Jud 3. 22
rod

- נציב Gn 19. 26 *anything set up-*
right, rod, pole
- נציב ἐπιστάτης IR 4. 7, 9. 23,
22. 48 *one who is set over,*
chief, commander; president,
overseer, superintendent in
charge of any public build-
ing or works
- נציב IIS 8. 6, 14 IR 4. 19 ICh
11. 16 ICh 17. 2 *governor,*
administrator
- מצב σύστημα IS 14. 1 IIS 23. 14
body of soldiers, corps
- מצב Jes 29. 3
- מצבה IS 14. 12
- מצבה Zach 9. 8
- מצב στάσις Jos 4. 3 Jes 22. 19
the place in which one stands or
should stand, position, station
- מצבה ιστίον, ιστός Ex 24. 4
Dt 7. 5, 16. 22 Mich 5. 12
- נציב
- מצבת Gn 35. 20 IIS 18. 18
- נציב σέβομαι Ps 82. 1, 119. 89
revere, worship; generally,
pay honour or respect to
- נציב* σέβω Ex 38. 8 IS 2. 22
worship, honour, mostly of the
gods; of suppliants
- מצבה σέβασμα Hos 3. 4 *that*
for which awe is felt, an object
of awe or worship
- מצב Jud 9. 6
- נציב ἀποξύνω, -ξέω IS 13. 21
bring to a point
- נציב ? Nah 2. 8
- נציב νήστης, -τις (νηστεύω)
Zach 11. 16 *one who is*
fasting; not eating, fasting, of
persons
- נציב ἀλήθεια, ἀλά- Dan 2. 8
truth אבה
- נציב* Dan 7. 16
- נציב* ἀληθής, ἀλα-, -θινός Dan
2. 45 *true; of oracles, true,*
unerring אבה
- נציב* Dan 6. 13
- נציב κίβδηλος, κίβδος Dan 2.
41 *dross of gold, dross of silver*
- נציב εισάγω Gn 43. 9 Am 5. 15
introduce a child to the mem-
bers of one's ὄρατρά; to bring
a cause into Court:
κατ- Jer 51. 34 Job 17. 6
reduce to a state
- נציב ἐξαιρέω Ex 10. 24 *take out*
of a number, except; cf.
αίρέω = ἀγρέω; κατέχω
- נציב σείω Thr 4. 15 נון
- נציב μάχομαι Ex 2. 13 *fight;*
generally, quarrel, wrangle
- נציב δια- Nu 26. 9 Ps 60. 2
fight, contend; resist to the
uttermost
- נציב μάχη Jes 58. 4 *battle,*
combat, contention, strife
- נציב Jes 41. 12
- נציב* αἰδέσσω Jes 9. 17 *kindle*
- נציב* Jer 2. 15 Neh 1. 3 Pass.,
αἰδομαι: *burn, blaze נצ:*
- נציב* καταίθω Jos 8. 8 Jes 27. 4
burn down, burn to ashes
- נציב ἐπιστατέω Esr 3. 8, 9 *to*
be set over, to be in charge of;
stand by, aid
- נציב ἐπιστάτης ICh 34. 13 *one*
who is set over, supervisor נציב
ἡγεμών Hab 3. 19 Ps 4. 1
leader of a chorus
- נציב ἐπαείδω ICh 15. 21 נון *sing*

- a gash; of a coin, have a hole drilled in it
- חַבֵּה *διακοπή* Gn 1. 27 Lev 5. 6, 12. 5 gash, cleft *تَقَب*; cutting or canal through an isthmus or mountain, narrow passage; v. pp. 189, 647
- חַבֵּה *κόπανον* = *κοπίς* IR 6. 7 chopper, cleaver
- חַבֵּה Jud 4. 21
- חַבֵּה *σκάμμα* Jes 51. 1 that which has been dug, tunnel, pit
- חַבֵּה *κείμαι* Gn 30. 28 Nu 1. 17 Jes 62. 2 to be ordained, be laid down, give, have a name given
- חַבֵּה *εὐχομαι* Lev 24. 11, 16 Nu 23. 8 Job 3. 8 pray for something (good or bad) for a person
- חַבֵּה* *κατεύχομαι* Nu 22. 11, 23. 13, 27 pray earnestly; pray against one, imprecate
- חַבֵּה *δακτύλις* Gn 30. 32 fleckled
- חַבֵּה Jos 9. 5
- חַבֵּה *φакωτός* Cant 1. 11 lentil-shaped, of hot-water bottles
- חַבֵּה *ἵημι* Jer 49. 12 release, let go
- חַבֵּה Ex 21. 19
- חַבֵּה Ex 34. 7 Jer 2. 35 Job 10. 14 let go, loose, set free, release from a thing, acquit of a charge
- חַבֵּה *ἀφ'ετος* (*ἀφ'ἡμι*) Gn 24. 41 let loose, ranging at large, esp. sacred flocks that were free from work, released; free
- חַבֵּה *ἀγνίζω* Nu 5. 28 Jer 2. 35 Job 10. 14 wash off, cleanse away; cleanse, purify; purify oneself
- חַבֵּה *ἀγνός* Job 4. 7 pure, chaste, holy; after Hom., of persons, undefiled, chaste, generally, pure, upright
- חַבֵּה *ἀναγνός* Job 22. 30 unclean, unholy, defiled
- חַבֵּה *ἀγνεία, -νότης* Hos 8. 5 purity, chastity, integrity
- חַבֵּה *ἀγνιστήριον* Ex 25. 29 instrument of purification
- חַבֵּה *ἀγγεῖον ἀγνιστήριον* Ps 26. 6 vessel; of metal, jar for water
- חַבֵּה* *ἀχθομαι* Ps 95. 10 to be loaded; mostly of mental oppression, to be weighed down, vexed, annoyed, grieved, at a thing, or with a person
- חַבֵּה* Job 10. 1
- חַבֵּה* Ez 6. 9, 20. 43, 36. 31
- חַבֵּה* *ἐπ-* Ps 119. 158, 139. 21 to be annoyed at
- חַבֵּה *ἐκδικάζω, -κέω* Dt 32. 43 Jos 10. 13 IS 24. 13 prosecute one's right against another; avenge, punish, exact vengeance for; avenge or vindicate
- חַבֵּה Ex 21. 20 Jud 15. 7 IS 14. 24 Pass.
- חַבֵּה IIR 9. 7 Jer 51. 36
- חַבֵּה Gn 4. 15
- חַבֵּה Jer 5. 9 Ps 8. 3
- חַבֵּה *δικαστήρ, -ής* Nah 1. 2 avenger
- חַבֵּה *ἐκδικαστήρ, -ής* Ps 8. 3 avenger
- חַבֵּה *δίκη* Dt 32. 43 Jud 16. 28 Jes 34. 8 vengeance, punishment, atonement, satisfaction, penalty; sometimes pl.

- נְקִמָּה Jer 46. 10, 50. 28 Ez 25. 17 Ps 79. 10; 94. 1
 יִקַּע* ἀρκέω Ez 23. 17 Pass.,
to be satisfied with
 וְנָקַע Ez 23. 18 *to be enough, endure*
 יִקַּע* Gn 32. 26 *to be strong enough*
 הִוָּקִיעַ* ἐποίχομαι Nu 25. 4 IIS
 21. 9 *draw near to the gods with sacrificial feasts; approach with hostile purpose, attack (?)*
 הַמוֹקְעִים* οἱ κατοιχόμενοι IIS
 21. 13 *the departed, the dead*
 נָקַע* κόπτω Jes 17. 6 *cut off, chop off; cf. ἐπι-, p. 209*
 נָקַע* κατα- Jes 10. 34 *cut down, fell, of trees, in Pass.*
 נָקַע* ἔχω Jes 29. 1 *keep up, maintain*
 הִקִּיף* περι- Jos 6. 11 Ps 88. 18
 IICh 23. 7 *encircle, embrace, surround; surround so as to guard*
 נִשְׁפָּה* σηπεδών Jes 3. 24 خنونه
decay, putrefaction, in animal bodies or wood, or even stone
 קִיף* κῆβος IICh 9. 21 *a long-tailed monkey, perh. the nisnas monkey*
 הַקִּיפָה* τὸ ἔσχατον Ex 34. 22
 IS 1. 20 *the farthest part, pl.; the end*
 נָקַע* διακοπή Jes 7. 19 נִקְבָּה
 נָקַע* ὀρύσσω IS 11. 2 *dig; gouge out the eye*
 נָקַע* ἐξ- Nu 16. 14 Job 30. 17
dig out, gouge out
- נָקַע* Jes 51. 1
 נָקַר* ὀρυγμα Ex 33. 22 *excavation, trench, ditch, moat*
 נָקַע* δικτυόομαι Jes 8. 15 Ps 9. 17
to be caught in a net, Pass.
 נִינָקַע* Eccl 9. 12
 נָקַע* Dt 12. 30
 נָקַע* δικάειν Jer 50. 24 Ps 141. 9
throw, cast
 נָקַע* δικτυωτός Hos 9. 2
made in net fashion
 נָקַע* Ps 91. 3
 נָקַע* δίκτυον Jer 5. 26 Prv 6. 5
net, fishing-net, hunting-net
 מִוֶּקַע* Dt 7. 16 Jos 23. 13 Am 3. 5 Ps 64. 6, 140. 6
 מִוֶּקַע* Ps 141. 9
 נָקַע* φενακίζω Ps 38. 13 *play the décaz, cheat, lie*
 נָקַע* ἀπο- IS 28. 9 *delude, mock*
 נָקַע* κόπτω Dan 5. 6 *strike, beat, knock*
 נָקַע* νάρδος Cant 4. 14 *spikenard, oil of spikenard*
 נָקַע* ὀέρω, ὀάρω (ἐνεγκεῖν, εἰσεῖν, οἶσειν) Gn 13. 6 Ex 10. 13
 Nu 23. 7 Dt 1. 31 Jes 14. 4, 46. 3 Jer 10. 19 Ez 17. 23, 19. 1, 29. 19 Joel 2. 22 Hag 2. 19
bear or carry; of a pregnant woman; of wind, bear along; endure, suffer; tell, announce; bring forth, produce, bear fruit; rob, plunder; generally, take and carry away, esp. to one's own home; v. p. 638
 נָקַע* Ex 25. 28 IIR 20. 17
 ἀπο- Am 4. 2 *carry off or away*
 προσ- IIS 19. 43 IR 9. 11 Esr

1. 4 *present, offer, esp. food, drink*
 נָשָׂא ICh 21. 24
 נָשָׂא δια- IIS 17. 13 *carry over or across*
 ἐπι- Lev 22. 16 *bring as a charge against*
 נָשָׂא Lev 19. 17
 נָשָׂא φορά Jes 46. 1 *load, freight, burden; pl. contributions, of contributions in kind*
 נָשָׂא φορά, προσ- IIS 19. 43 *payment; bounty, benefit; food, victuals*
 נָשָׂא φορεῖω, -έω IS 14. 3 ICh 5. 18 *Frequentat. of φέρω, implying repeated or habitual action; most commonly of clothes, armour and the like, bear constantly, wear*
 נָשָׂא φόρημα Nu 11. 11 IIR 5. 17 Jer 17. 21 ICh 15. 22, 27 ICh 20. 25 *that which is carried, load; metaph., burden; of a harp*
 „ „ προσ- Gn 43. 34 IIS 11. 8 Jer 40. 5 Esth 2. 18 ICh 17. 11 *present; food, victuals*
 נָשָׂא αἶθμαι ICh 21. 24 *burn, blaze* נָשָׂא, נָשָׂא
 נָשָׂא αἶθων Jes 30. 27 *of fiery smoke*
 נָשָׂא Jud 20. 38, 40
 נָשָׂא πείθω Ex 35. 21 *persuade*
 נָשָׂא ἀνα- Jer 22. 27 *persuade, convince; persuade, move to do a thing, seduce, mislead*
 נָשָׂא αἰδέομαι Gn 18. 26, 19. 21, 50. 17 Dt 10. 17 Ps 55. 13 *respect; have compassion upon, show mercy; of the homicide, obtain forgiveness*
 נָשָׂא Jes 33. 24
 נָשָׂא Ps 32. 1
 נָשָׂא ἐπ- ICh 19. 7 *reverence*
 נָשָׂא αἰδεστός IIR 5. 1 *revered, venerable*
 נָשָׂא Jes 3. 3
 נָשָׂא αἰδεσις Gn 4. 7 *forgiveness*
 αἰδώς, -δώ Gn 49. 3 *reverence, dignity; metaph., sublimity, grandeur* سُبُو
 נָשָׂא ὑψώω Ex 6. 8 IIR 25. 27 *lift high, raise; metaph., elevate, exalt (opp. ταπεινώνω: humble, abase* נָשָׂא Jer 8. 14 Ps 37. 7, 62. 6, 93. 3, 131. 2)
 נָשָׂא הוֹדָה Nu 16. 3, 24. 7 *Pass., to be exalted*
 נָשָׂא ἐξυψώω Esth 3. 1, 5. 11 *raise up, exalt*
 נָשָׂא ὑψήεις, -ηλός Jes 2. 2, 12, 6. 1 *high, lofty*
 נָשָׂא αἰδετός ὑψήεις, -ηλός Nu 7. 10 *revered, venerable; metaph. high, lofty, stately; upraised, i.e. mighty*
 נָשָׂא Gn 23. 6 Nu 7. 11
 נָשָׂא ὕψος Job 20. 6 *height; metaph., sublimity, grandeur*
 נָשָׂא νέφος Jer 10. 13 Ps 135. 7 Prv 25. 14 *cloud, mass of clouds*
 נָשָׂא μαντεύομαι IIR 9. 25 Jer 6. 1 *divine, prophesy; cf. φέρω*
 נָשָׂא ἐπ- Ez 12. 10 *prophesy*
 נָשָׂא μαντεία, -εῖον Jes 13. 1 Jer 23. 33 Thir 2. 14 *oracle, prophesy, pl.*

- נָשָׂא Jer 6. 1
 נָשָׂא μάντις Gn 25. 14 Prv 30. 1,
 31. 1 *diviner, seer, prophet*
 נָשָׂא Gn 41. 51 Jud 18. 30
 נָשָׂא Ex 2. 10 Jud 18. 30
 נָשָׂא μυθέομαι Nu 23. 7 Jes 14. 4,
 37. 4 Ez 19. 1 *speak, say,*
recount; cf. φέρω
 נָשָׂא ἤχέω Jes 42. 2 Ps 72. 3
 Job 21. 12 *sound, ring, peal;*
impers. of an echo
 נָשָׂא ἤχη, ἤχος Job 13. 11, 31.
 23 *noise, rarely of articulate*
sounds; sound, echo
 נָשָׂא Job 41. 17
 נָשָׂא φύω Ez 17. 23 Joel 2. 22
 Hag 2. 19 *Pass., grow, esp.*
of the vegetable world;
produce; cf. φέρω
 נָשָׂא φύμα Lev 13. 2 *growth;*
freq. of diseased growths,
tumour, tubercle, etc.
 נָשָׂא ἀντιάζω, -άω Esth 2. 15
 encounter; cf. φορεύω
 λανθάνω Ps 102. 11 *to escape*
one, i.e. to forget نَسِيَ
 ὀνομάζω Ex 20. 7 Ps 16. 4
 name, specify by naming; utter
names or words
 σείω Nah 1. 5 נָדָה
 τίθημι Jud 21. 23 Ruth 1. 4
 Esr 9. 12 *make a woman*
one's wife, take her as a wife
 ? Dt 24. 15, 33. 3 Prv 19. 18
 Job 11. 15, 40. 20
 נָשָׂא* φέρω Dan 2. 35 נָשָׂא
 נָשָׂא ὑψόω Esr 4. 19 נָשָׂא
 נָשָׂא εὐχομαι IR 8. 31 IICh 6. 22
 נָשָׂא
 σείω Jer 23. 39 נָדָה
 δανείζω Jes 24. 2 Jer 15. 10
 put out money at usury, lend;
have lent to one, borrow; cf.
 נָשָׂא
 נָשָׂא Dt 24. 11
 נָשָׂא Ps 89. 23
 נָשָׂא δανειστής IS 22. 2 *money-*
lender or creditor
 נָשָׂא δανεισμός Neh 5. 7 *money-*
lending; borrowing
 נָשָׂא δάνεισμα Dt 24. 10
 = δάνειον: *loan*
 נָשָׂא πείθω, πιδέω Jes 19. 13
 prevail upon, persuade, usually
by fair means; in bad sense,
talk over, mislead
 נָשָׂא ἀνα- Jer 4. 10 Ob 7 נָשָׂא
 נָשָׂא πειθώ Prv 26. 26 *persua-*
sion; means of persuasion;
inducement
 נָשָׂא Ps 73. 18
 ὑψωμα Ps 74. 3 *elevation.*
height; metaph., exaltation
 נָשָׂא* μαρτεῖον Gn 10. 30 *seal*
of an oracle
 נָשָׂא* δηϊόω Jes 6. 11 *waste.*
razage a country
 נָשָׂא* Jes 6. 11 *Pass.*
 נָשָׂא* κατα- Jes 37. 26 *razage,*
waste
 נָשָׂא* IIR 19. 25
 נָשָׂא* δηϊότης Jes 24. 12
 battle-strife, the battle; mortal
struggle, death; cf. δαῖς
 נָשָׂא* Thr 3. 47
 נָשָׂא* θεάομαι / ἀγαίομαι,
 ἀγαμαι, ἀγάομαι Gn 24. 21
 gaze at, behold, mostly with
a sense of wonder; look on
with jealousy or envy; in good

- sense, *admire*; *admire, wonder at*; *ז. συν-*, p. 235
- שׂוֹאָה * πᾶγη Jes 47. 11 שׂוֹאָה
 שׂוֹאָה * κακόω Ps 35. 17 *maltreat, distress* אַל
- שׂוֹאָה * κακόν Ez 38. 9 Zeph 1. 15
 Ps 63. 10 Job 30. 3 *evil, ill* אַל
- שׂוֹאָה * Zeph 1. 15
- שׂוֹאָה * Job 30. 3
- שׂוֹאָה * πᾶγη Ps 35. 8 *anything that fixes or fastens, snare, noose; fowling net; metaph., trap, snare*; cf. שׂוֹאָה Jer 18. 20, 22
- שׂוֹאָה ἡχέω Jes 17. 12 שׂוֹאָה
 שׂוֹאָה * ἡχέω, ἄχ- Jes 66. 6 *sound*
- Zeús, Jáν, Zán, Zhén, Tán
 Jer 48. 45 Zeus; cf. בֵּית שֵׁן
 Jos 17. 11 יָאן; cf. Jud 12. 6
- שׂוֹאָה πνέω Jes 40. 7 *blow, of wind and air, breathe, breathe out*
- שׂוֹאָה ἐκπνέω Ps 147. 18 *blow through, breathe out or forth*
 διαφύσσω κατασσοβέω Gn 15. 11 *blow in different directions, disperse; frighten away, scare the birds*
- שׂוֹאָה ἐξικνέομαι Gn 44. 4 Lev 25. 26, 26. 5 Hos 10. 9 *reach, arrive at a place; arrive at, reach an object*
- ἐπιθιγγάνω Gn 47. 9 Lev 26. 5 Prv 2. 19 *reach as far as*
 ἀναχάζομαι Job 24. 2 חֲסִי
- שׂוֹאָה λανθάνω, λήθω Dt 32. 18
 Thr 3. 17 שׂוֹאָה
- שׂוֹאָה Jes 44. 21
- ἐπι- Gn 41. 51 *cause to forget, let a thing escape one, forget, lose thought of*
- שׂוֹאָה Job 11. 6
- שׂוֹאָה ἐκ- Job 39. 17 *make one quite forgetful of a thing*
- שׂוֹאָה λήθη Ps 88. 13 *forgetting, forgetfulness; after Hom., of a place of oblivion in the lower world*
- שׂוֹאָה ισχίον Gn 32. 33 *hip-joint, in which the thigh turns; fleshy parts round the hip-joint, haunches*
- שׂוֹאָה σείω Jer 23. 39 שׂוֹאָה
 τίθημι Dt 24. 11 Jer 15. 10 *τίθεσθαι seems to have the same meaning as ὑποτίθημι* (v. p. 239) שׂוֹאָה; cf. שׂוֹאָה
- שׂוֹאָה ὁ θέμενος τίθημι Jer 24. 2 *the mortgagor*; cf. שׂוֹאָה
- שׂוֹאָה ὁ θέτης τίθημι Dt 24. 11
 Jes 24. 2 *the mortgagor*; cf. שׂוֹאָה
- שׂוֹאָה ὑποτίθημι Dt 15. 2 *put down as a deposit or stake, pawn, pledge, mortgage*
- שׂוֹאָה δανειστής Jes 50. 1 שׂוֹאָה
 שׂוֹאָה δανείζω Dt 24. 10 שׂוֹאָה
 שׂוֹאָה δάνειον IIR 4. 7 *loan* דָּנִין; שׂוֹאָה
- שׂוֹאָה ἐπιλανθάνω, -λήθω Gn 41. 51 שׂוֹאָה, שׂוֹאָה
- שׂוֹאָה δάκνω, -δέζω Nu 21. 9 Mich 3. 5 *bite, sting*
- שׂוֹאָה δακνιστήρ, τοκιστής Hab 2. 7 *biter, stinger; money-lender, usurer*
- שׂוֹאָה καταδάκνω Nu 21. 6 *bite*
- שׂוֹאָה τοκίζω (τόκος) Dt 23. 20

- lend on interest*
 לָשֹׂא Dt 23. 20, 21
 לָשֹׂא τόκος (τίκτω) Ex 22. 24
 Lev 25. 36 *offspring*;
metaph., produce of money
lent, hence interest
 לָשֹׂא λείσχη Neh 13. 7
 לָשֹׂא* Neh 13. 5 *lounging*
place, resort of idlers or
beggars; later, public building
or hall, used as a lounge or
meeting place, esp. at Sparta
and in other Doric cities,
also in Attica; at Cnidus
council chamber
 לָשֹׂא ψιλόω Dt 28. 40 *strip bare,*
mostly of hair; strip trees
bare; strip off, pull out
 σιλάω, -λέω Ex 3. 5 Dt 7. 1
strip off, esp. strip off the arms
of a slain enemy; take off or
out; take the lid off the
quiver; Pass., to be carried off
as spoil, to be taken away
 לָשֹׂא ἀπο- IIR 16. 6 *carry off*
 לָשֹׂא* σιλάω Ez 26. 12, 29. 19
 Ruth 2. 16 לָשֹׂא
 לָשֹׂא לָשֹׂא Jes 59. 15 Ps 76. 6
 לָשֹׂא σιλητής, -ήτωρ Jer 50. 10
plunderer
 לָשֹׂא* σύλη, σῦλον Jud 5. 30
 Jes 10. 6 *booty; τὰ σῦλα*
booty
 πολὺς Jud 5. 30 *many*
 πολλά Prv 31. 11 *in Hom.*
as Subst., much riches, great
possessions
 לָשֹׂא* ψιλός Mich 1. 8
generally, bare, uncovered;
naked, unarmed, defenceless
- לָשֹׂא* Job 12. 17
 לָשֹׂא ψύχω/πνέω Jes 42. 14 לָשֹׂא
 לָשֹׂא θυμός Jes 30. 33 *wrath*
 לָשֹׂא πνεῦμα Dt 20. 16 IR 17.
 17 Job 27. 3 *breath, breath*
of life; life, living being
 לָשֹׂא* Dan 5. 23
 לָשֹׂא ? Lev 11. 18
 לָשֹׂא πνέω ψύχω Ex 15. 10 Jes
 40. 24 לָשֹׂא
 לָשֹׂא νύξ νυκτός) Prv 7. 9 Job 3.
 9 *night*
 לָשֹׂא σκῶψ Jes 34. 11 *a small*
kind of owl (γλαῦξ, לָשֹׂא,
being the little horned owl
 לָשֹׂא Lev 11. 17; εὐσκοπος
 לָשֹׂא αἶθω, -θομαι Ps 78. 2:
light up, kindle; rarely intr.
burn, blaze; Pass. לָשֹׂא
 לָשֹׂא κατ- Ez 39. 9 *burn down,*
burn to ashes
 לָשֹׂא- Jes 44. 15 *poet. = לָשֹׂא-*
καίω: burn by applying fire
below
 לָשֹׂא αἶθομαι Hos 13. 2 לָשֹׂא
 ἐσθίω Gn 41. 40 *eat; cf.*
ἀσπάζομαι
 לָשֹׂא ἰκνέομαι Job 31. 27 לָשֹׂא
 לָשֹׂא βόσκω Ps 2. 12 *prop. of*
herdsmen, feed, tend; gener-
ally, feed, nourish; maintain,
keep
 לָשֹׂא ἀσπάζομαι, ἀσπακέ- Gn 27.
 26, 29. 11, 41. 40 *welcome*
kindly, greet; salute; from the
modes of salutation in use,
kiss, embrace; eagerly cleave
to; of things, follow
 לָשֹׂא Gn 31. 28 IR 19. 20 *leave*
of

- קָרַח ἄσπασμα Cant 1. 2 greeting, embrace; esp. in pl., embraces
- קָרַח θιγγάνω Ps 85. 11 קָרַח Ez 3. 13 קָרַח τοξάζομαι Ps 78. 9 ICh 12. 2 shoot with a bow
- קָרַח τόξον Job 20. 24 arrow τεῦχος IR 10. 25 Jes 22. 8 prop. tool, implement: but mostly in pl., implements of war, armour, arms, freq. in Ep.
- קָרַח πρίων Jes 10. 15 saw קָרַח πρίω ICh 20. 3 saw קָרַח χάρων Lev 11. 13 poet. for χαροπός (fierce), of the eagle; cf. τανύπτερος (cicetós קָרַח) long-winged (eagle)
- קָרַח Dan 7. 4 קָרַח κήρυξ Hos 8. 1 herald, pursuivant
- קָרַח ἀπλέω Jes 41. 17 Jer 51. 30 bail out bilge water; generally, draw water; metaph., drain dry
- קָרַח Jes 19. 5 קָרַח στίβος Job 28. 7 trodden way, track, path קָרַח Jes 43. 16 στειβομένη (στείβω) Prv 12. 28
- קָרַח αἱ στειβόμεναι ὁδοί Jud 5. 6 the beaten tracks
- קָרַח διασπείρω Jes 18. 5 scatter or spread about
- קָרַח ἐντέμνω (τεμαχίζω) Lev 1. 6 cut up a victim
- קָרַח κατα-, κατατάμνω Jud 19. 29 cut in pieces, cut up
- קָרַח τόμος (τέμαχος) Ez 24. 4 slice; generally, piece
- קָרַח τόμια (τόμιον) Lev 1. 2-9 IR 18. 20-39 τὸ τόμιον, victim cut up for sacrifice, over which oaths were taken; τὰ τόμια, the parts of the victim used at this solemnity
- קָרַח καταχέω Ex 9. 33 Jer 7. 20, 42. 18 Job 3. 24 Dan 9. 11 pour, shower down; τήκω: bring clouds down in rain; dissolve
- קָרַח τήκω Ez 22. 21, 24. 11 קָרַח קָרַח κατα- Ez 22. 20 melt קָרַח Ez 22. 20 Job 10. 10 קָרַח Ez 22. 22 קָרַח τήκων Ez 22. 22 melting, of snow
- קָרַח δίδωμι Gn 3. 12, 4. 12 קָרַח קָרַח δότηρ, -ת Hos 2. 7 קָרַח קָרַח δότης Nu 3. 9 Dt 28. 31, 32 Esth 3. 11 granted
- קָרַח Nu 8. 16 קָרַח Esr 8. 17 ICh 6. 33 קָרַח Esr 8. 20 Neh 11. 3 קָרַח δώρημα, -ρον Gn 34. 12 Nu 18. 11 Prv 19. 6, 21. 14 gift, present, gift of honour; votive gift or offering to a god; a bribe
- קָרַח Gen 25. 6 Ez 46. 16 קָרַח IR 13. 7 Eccl 3. 13 קָרַח μεθήμι Gn 31. 7 Nu 21. 23 Jud 1. 34, 15. 1 IS 18. 2, 24. 8 IIS 21. 10 permit; allow
- קָרַח τείνω, ἐν- Ex 9. 23 Jer 12. 8 Joel 2. 11 Hab 3. 10 Ps 46. 7 Thr 2. 7, 5. 6 strain the voice,

- raise it high; stretch, hold out
one's hands, extend to
 τίνω Ex 21. 22, 23 Lev 27. 23
 IR 8. 32 Ez 17. 19, 23. 49
 ICh 6. 30 pay a price by
 way of a return or recom-
 pense, mostly in bad sense,
 pay a penalty, make atonement
 for, make return or requital;
 punish; make another pay
 for a misdeed. visit it on his
 head
 τίθημι Gn 3. 12 IR 2. 35 ICh
 8. 9 set, put, place, assign,
 award, make her a wife; make
 one something
 נתן אל- Ex 25. 16 Eccl 7. 2
 Neh 2. 12 generally, put in
 or into; lay to one's heart
 נתן על- Neh 5. 7 make an
 attempt upon, attack, make an
 attack
 נתן θετός Neh 13. 4 placed, set
 נתן ἀνάθημα Nu 18. 6, 7 that
 which is set up; hence, votive
 offering set up in a temple,
 of a slave in a temple;
 dedicatory offering (W)
 נתן εἰ μοι γένοιτο Nu 11. 29
 נתן Dt 5. 26
 נתן* δίδωμι אָדָּי אֶעֱלֵי אֲדָי
 Esr 7. 20 נתן
 נתן* δῶρημα, -ρον Esr 7. 20
 נתן
 נתן* Dan 5. 17
 נתן* Dan 2. 6
 נתן* δοτός Esr 7. 24 נתנים
 נתן* μάντις/ἀνάθημα IIR 11.
 18 מַנְתִּי, מַנְתִּי
 נתן* μαντεῖον Nu 21. 18
 (יה)נתן* μάντις/δῶρημα Παιῶνος
 IIR 24. 17 prophet/gift of
 Paeon
 (יה)נתן* μάντις/δῶρημα Διός
 (Διός) ICh 25. 4 prophet/
 gift of Zeus
 נתן* δίδωμι IIS 7. 2 (God) gave
 נתן* ἡλίου/θεοῦ δῶρον Nu 1. 8
 gift of the Sun-god/God
 נתן* Διός Παιῶνος δῶρον IIR
 25. 23 the gift of Zeus/Paeon
 נתן* Διῶδῶρον Jer 40. 8 the
 gift of Zeus
 נתן κατάγειμι, -άσσω Job 4. 10
 נתן Lev 14. 45 Jud 6. 30 Jer 1.
 10 Ps 53. 7 break in pieces,
 shatter; c. pp. 217, 254
 נתן Jer 4. 26 Nah 1. 6 Pass.
 נתן ICh 31. 1, 36. 19
 נתן Jud 6. 28 Pass.
 נתן Lev 11. 35
 נתן ὠθέω Jud 20. 32 Jer 22.
 24 force out, thrust out
 נתן Jos 4. 18 Pass.
 נתן ἐξ- Ez 17. 9, 23. 34 thrust
 out, force out, wrench out
 נתן Jud 20. 31
 נתן Jos 8. 6
 κατ- Jer 12. 3 push down
 נתן σχιστός Lev 22. 24 cloven,
 divided, split
 נתן σχίζω Jes 5. 27, 33. 20
 Eccl 4. 12 split, cleave, cut
 out, tear, shatter
 נתן Jud 16. 9 Jer 2. 20 Ez 23. 34
 נתן* στοιχος Ez 41. 16, 42. 3,
 5 row in an ascending series,
 course of masonry
 נתן* Ez 41. 15
 נתן ἐπιθρώσκαω Lev 11. 21

<i>leap upon; leap over a space,</i>	נָחַר	νίτρον, λί-	Prv 25. 20
<i>spring at a bound</i>		<i>sodium carbonate</i>	
נָחַר Job 37. 1	נָחַר*	σπείρω	Dan 4. 11 נוה
הִתִּיר διαχαλάω Jcs 58. 6 Ps 105.	נָחַשׁ	ὠθέω	IR 14. 15 נחק
20 <i>loosen, relax</i>	נָחַשׁ	ἐξ-	Jer 18. 14 נחק
κατατίθημι IIS 22. 33 <i>lay</i>	נָחַשׁ	κατάγωμι	Ps 9. 7 נחץ
<i>down, make a road; cf. Ps 18.</i>	נָחַשׁ	Jer 31. 40 (39)	נחץ
33 נִתֵּן Jcs 43. 16, 19	הִתֵּן	Ez 19. 12	הִתֵּן

XI. GREEK PREPOSITIONS

XLIX. The Greek prepositions homologize in Hebrew separately and in combination with nouns, adjectives, verbs, and adverbs.

ALL prepositions in compound verbs homologize with the prefix ה־ of הפעיל and the prefix ה־ of התפעל.

ἀμφί, Prep.—radical sense, *on both sides*; chiefly poetical and Ionic prose, replaced by περί in later Greek. Of place, *about, around* על Gn 13. 11, 18. 2, 29. 2; *all around, round* סביב IR 7. 36 כביבה Ex 7. 24 IS 26. 5; *by, on, somewhere by, somewhere about* על־פי Ex 14. 9; of persons grouped *about* one, οἱ ἀ. Πρίαμον Priam and his train; οἱ ἀ. Πρωταγόραν the school of Protagoras; οἱ ἀ. Εὐθύφρονα Euthyphro's friends; סביביו Ps 76. 12 מפִּיבֶּטֶת IIS 4. 4 מפִּיבֶּטֶת Ib 21. 8 שְׁמוֹאל IS 1. 20; *on both sides* פִּיפִּיּוֹת Ps 149. 6 פִּלְגֶּשׁ IIS 3. 7 פִּלְגֶּשׁ Gn 35. 22 [ἀμφὶ λέχος] παλλακίς [an atavism].

ἀνά, Aeol, Thess, Arc, Cypr ὀν, Prep.; by apocope ἀνά becomes ἀν before dentals, ἀγ before gutturals, ἀμ before labials; *on, upon*, without any notion of motion, על Gn 1. 11 [cf. εἰς, ἐπὶ] Ez 16. 12 [cf. ἐν] עָלַי Ib 49. 17 عَلَى; *implying motion upwards* ב־ Ex 19. 12–13 [cf. ἐν] עַל Jos 2. 8; *as advb., up! arise!* עֲלֵה Ps 47. 6; *among, in* ב־ ICh 36. 23 עַל Gn 33. 1 [cf. ἐπὶ]; of time, *throughout*, ἀνὰ νύκτα *all night through* הָיָה עֹשֶׂה Esth 6. 1.

ἀντί, Prep.—original sense, *over against* תַּחַת Dt 4. 11 Jos 11. 3. Of place, *in the presence of* תַּחַת ICh 29. 24; *instead, in the place of* תַּחַת Gn 4. 25 Jes 3. 24 Esth 2. 17; *at the price of, in return for* תַּחַת IIS 4. 10 תַּחַת Ex 21. 23, 24; ἀνθ' ὧν *wherefore* לָכֵן Gn 4. 15; *wherefore? why?* ἀντὶ τοῦ מִדְּוַע Ib 26. 27 Ez 18. 19; *because* תַּחַת Dt 21. 14, 28. 47 Prv 30. 21–3; *for the sake of* תַּחַת IS 24. 20.

ἀπό, Aeolian, Thessalian, Arcadian, Cyprian ἀπύ, Prep.—original sense *from*. Of place, of motion *from, away from* ב־ IIS 22. 16 (cf. Ps 18. 16) Ps 10. 1 Thr 3. 15 (cf. Job 9. 18) Thr 3. 30 (cf. Jer 46. 10) ה־ Ps 123. 4 (cf. Jer 66. 11 Jer 46. 10 Prv 1. 31, 30. 16, 22 Job 31. 31 ICh 29. 28) ה־ IR 20. 33 ה־

Dt 6. 21, 32. 25 מִן Gn 19. 37 מִן Ex 1. 10 Nu 23. 7 מִן Dan 2. 41
 מִן Ib., Job 11. 20 מִן Job 14. 11 מִן Jes 30. 11; partitive,
 part taken from מִן IS 30. 26 מִן Gn 9. 21 מִן Job 9. 3; from being,
 instead of מִן Gn 29. 19 Dt 28. 55 Prv 30. 2; of time, from, after
 מִן Jes 22. 7 מִן Job 20. 4; from the beginning מִן Jes 41. 4 מִן
 Ps 78. 2; descent from מִן Gn 4. 1 מִן Jud 5. 14; of the material
 from or of which a thing is made מִן Cant 3. 9; of the person
 from whom an act comes, i.e. by whom it is done מִן Gn 4. 1 מִן
 Gn 24. 50 IS 20. 9; of the source from which life, power, etc., are
 sustained מִן ICh 29. 14 מִן Zach 9. 15, 10. 7; in consequence of
 מִן Jes 53. 5 מִן Ex 2. 23 מִן Ps 88. 10; with one accord ἀπὸ
 μιᾶς Jos 9. 2.

διά, poet. διαί, Aeol. ζά, Prep.—radical sense *through*. Of place
 or space, in the midst of בֵּין Jer 25. 27 Ez 19. 2 [cf. μετά]; between
 בֵּין Gn 1. 7, 13. 3, 8, 31. 53 [cf. μετά]; of time, διὰ παντός con-
 tinually תָּמִיד Ex 25. 30; between two points of time בֵּין Ib 12. 6;
 causal, through, by בִּי Dt 4. 34; of the instrument or means, בִּי
 Jer 38. 6, διὰ χειρῶν by hand בִּיד Ex 6. 6 בִּיד Gn 38. 20
 Nu 33. 1 IS 28. 15 IIR 19. 23 Ps 77. 21 Prv 18. 21; of manner,
 בִּי [cf. ἐν]; through passion, in passion, διὰ ὀργῆς בִּרגֶשׁ Ps 55. 15;
 of persons, thanks to, by aid of, διὰ σε, διὰ τοῦτο, διὰ ταῦτα by means
 of, on account of אֲדוֹת Gn 21. 11, 25 [cf. παρὰ]; of things, to
 express the cause, occasion, or purpose, because of, by reason of בְּיָד
 Jes 64. 6 בְּיָעַן Lev 26. 43 יָעַן Gn 22. 16 Lev 26. 43.

εἰς or εἰς, Prep.—both forms are found in Homer, Ionic poets,
 and early metrical inscriptions. Originally, εἰς; radical sense, *into*,
 and then more loosely *to*; Latin, *ad*: of places *into* or *to* אֶחָד
 Ex 3. 1 אֶל Gn 19. 2 Lev 14. 46, 50 [cf. ἐν, ἀνά] אֶל Jud 19. 18
 לֵב Gn 38. 25 Jos 4. 23 עַד Gn 10. 19 IS 9. 9 Ps 36. 6 עַד Nu
 24. 20 Jes 65. 18 Ps 147. 6 עַל Lev 14. 26, 50; upon עַל Lev 14.
 25 Esth 1. 2 [cf. ἐπὶ]; up to, until עַד Ex 15. 16 Dt 34. 6 Cant 2. 7;
 towards אֶל Ez 13. 17, 21. 7 [cf. ἐν] עַל Ez 29. 2, 35. 2 Ob 1; till
 now, hitherto εἰς τὸ νῦν עַד Eccl 4. 3 עַד Ib 4. 2; εἰς αἰῶνα for ever
 עַד אֲבָד, עַד-עַד, עַד-עַד Nu 24. 20 Ps 83. 18 Prv 12. 19.

εἴσω, εἴσω—εἴσω (as εἰς for εἰς) prevailed in Ionic and old Attic
 prose—advb. of εἰς, *inside*, *within* אֶל Job 5. 26 הוּךְ Ex 14. 23, 24.
 18 IIS 3. 27; inside, i.e. by the side of the road τῆς ὁδοῦ εἴσω יָד
 Ex 2. 5 IIS 15. 2 יָד IS 4. 13.

ἐν—poetical ἐνί, εἰν, εἰνί; Arcadian and Cyprian ἐν; Prep.—radical sense, *in, into* עַל Jer 38. 6 Ps 119. 11 IIR 10. 15 IICH 36. 23 [cf. ἐπι] לְא Ex 25. 16 Lev 18. 20 Dt 23. 25 Jes 44. 49 Jer 38. 6 Thr 3. 41 Eccl 7. 2 מִלְּא Dt 32. 25; with names of cities or islands עַל IICH 36. 23; *on* עַל Ex 24. 18; *towards* לְא Ez 21. 7; of the Instrument, Means, or Manner, *by* עַל Jer 20. 4; *with* עַל IS 2. 16 Jer 20. 4; to see *with* one's eyes, i.e. have the object in *one's eyes* עַל Jes 6. 10; of time, עַל Gn 2. 4, 19. 27, 21. 22.

ἐκ, before a vowel ἐξ; also in Attic inscriptions before σ ξ ζ ρ and, less frequently, λ; ἐγ in inscriptions before β γ δ λ μ ν; Cretan and Boeotian ἐσ; ἐχ frequently in Attic inscriptions before χ φ θ (and in early inscriptions before σ); also ἐ Ναυπάκτω; radical sense, *from, out of*; frequently also simply, *from*. Of origin; *in accordance with* עַל Gn 18. 25, 44. 2. In Epic dialect it is used with adverbs in -θεν.

ἐξω, advb. of ἐξ; without any sense of motion, *outside*; τὸ ἐξω the *outside*; *except, besides*.

ἐξωθεν, rarely ἐξωθε, advb. *from without* or *abroad* חוּצָה IR 6. 6; *outside* מִחוּץ Lev 13. 46 Jer 21. 4 Thr 1. 20; *besides, apart from* חוּץ Eccl 2. 25; = ἐξω: the *outside* חוּץ Lev 18. 9 חוּצָה Dt 25. 5 Ez 34. 21; *except, besides* חוּץ Eccl 2. 25. [Cf. ἐκτός; ἐδός; חוּץ, חוּצָה.]

In compounds the sense of *removal* prevails: *out, away, off*. Also to express *completion*, like our *utterly*.

ἐπι, Thessalian (before τ) ἐτ, preposition denoting the *being upon* or *supported upon a surface or point*. Of place, *upon, on* עַל; *in* עַל; *to, towards* לְא Dt 1. 1 Thr 3. 41; *towards* פָּנֵי, פָּנֵי Ez 48. 4; ἐπ' οἴκου *homeward* בֵּיתוֹ לְא Jud 11. 34 [cf. οἶκαδε] הַמְצִפָּה Ib. הַרְמָתָה IS 2. 11 עַל-בֵּיתוֹ Ib.; *in addition to, over and above, besides* עַל Ex 20. 3 Prv 31. 29 [cf. παρά]; with verbs of eating and drinking, *with* לְא IS 14. 34 עַל Nu 9. 11 IS 14. 33; *according to* לְפִי Lev 25. 16 עַל-פִּי Gn 43. 7; in a hostile sense, *upon* or *against* לְא Gn 4. 8 עַל Jud 6. 3, 9. 43 IS 2. 1, 20. 33; *before* מִלְּא Gn 19. 27 IS 2. 11, 17 עַל-פִּי Nu 33. 7; in the quarter or direction *towards* or *in which* a thing takes place, *to the right* or *left* עַל Gn 24. 49; *on the side* עַל Gn 16. 7; *among* עַל Gn 33. 1 [cf. ἀνά]. Of time, *in* עַל Gn 14. 1 Ps 44. 2; *at dinner* עַל Esth 5. 6 [cf. ἐν].

In composition, *inter alia*: of Place, denoting: Support or Rest *upon*, Motion, *to* or *towards*: ἐπέρχομαι, ἐπιστέλλω; *against*;

up to a point; *over* a place; *over* and *beyond* boundaries; extension *over* a surface; accumulation of one thing *over* or *besides* another; accompaniment, *to*, *with*. Of Time and Sequence, *after*. In causal senses: superiority felt *over* or *at*. Authority *over*. Motive *for*; to give force or intensity to the verb.

κατά: rare poetical, καταί—found in compounds, as in καταί-
βασις, poetical for κατάβασις. Preposition: *downwards*. Denoting
motion from above, *down from*; denoting *downward motion*
תחת Gn 21. 15; *opposite, over against* תחת Dt 4. 11 Jos 11. 3.
Of fitness or conformity, *in accordance with* כפי Ex 16. 21 Nu 6.
21; *according to* כפי Lev 25. 26 Dt 25. 2; *according to a description*
of him, *like*, כ Nu 13. 33 Dt 2. 10. Of Time, κατά is sometimes
dispensed with [as in Hebrew], e.g. καθ' ἡμέραν, κατ' ἡμῶν day
by day, daily יום יום Gn 39. 10 Ps 61. 9, 68. 20 Prv 8. 30, 34
Esth 3. 4 (יום ביום Neh 8. 18 ICh 30. 21 יום ביום Dan 1. 5
ICh 16. 37 ICh 8. 14, 31. 16 יום ויום Esth 3. 4); periphrasti-
cally with abstract Subst., *by force* κατ' ἰσχύν בְּחֹקֶה IS 2. 16;
καθ' ἔτος *this year* הַשָּׁנָה IIR 19. 29 כִּשְׁנָה Gn 18. 10.

κατά in compounds, *inter alia*: *downwards, down; in answer to*,
in accordance with; against, in hostile sense; frequently only to
strengthen the notion of the simple word.

κατά as a Preposition was shortened in some dialects, esp. in
Epic, into κάγ, κάδ, κάκ, κάμ, κάν, κάπ, κάρ, κάτ, before γ, δ, κ,
μ, ν, π (or φ), ρ, σ (or θ), respectively. In compound verbs κατά
sometimes changes into καβ, καλ, καρ, κατ, before β, λ, ρ, θ,
respectively; and before στ and σχ, the second syllable sometimes
disappears.

μετά, poet. μεταί, Aeol, Dor, Arc πεδά: Prep. which, with the
gen., gradually superseded σύν; *in the midst of, among, between*
בין Gn 1. 4, 10. 12, 31. 37 Ex 12. 6 Dt 1. 16 Jes 2. 4 Ez 1. 13,
19. 2 Ob 4 Ps 104. 10 Job 40. 30 Cant 2. 2, 3 Esth 3. 8 בֵּין
Prv 8. 2; *with, along with* (implying a closer union than σύν) תַּחַת
Gn 5. 22 Ex 1. 1 Jud 8. 7 [cf. Lat., *et* (—μ)] עִם Gn 18. 23 Jos
22. 14 עִם Gn 3. 12; *with, by aid of* תַּחַת Jud 8. 7; *with*,
together with תַּחַת Neh 5. 15 עִם IS 2. 26 IR 14. 31, 22. 50 (עִם)
Gn 3. 12; *and* ו IR 10. 15 עִם Dt 32. 14 IIR 10. 15; *in* תַּחַת Ib.
עִם ICh 22. 7; *to seek after* תַּחַת Gn 37. 17 IS 12. 14 IIR 23. 3
Zach 2. 12; *after, behind* תַּחַת Ex 11. 5 Jud 3. 22 Cant 1. 4, 2. 9

אֲחֵרִי Gn 24. 61 בְּעַד Jud 3. 23, 5. 28, 9. 51 IIR 4. 5 Job 22. 13
 بعد; *beyond, on the far side of* אֲחֵר Ex 3. 1; *after* אֲחֵר Gn 9. 28
 אֲחֵרִי Gn 5. 4.

In compounds, μετά denotes participation, succession, position, change.

παρά, Epic and Lyric also παρὰ; shortd. παρ: Prep., properly *beside*: hence—*from the side of, from the side* מֵאֵצֶל IR 3. 20; *beside* אֵצֶל Gn 41. 3 עַל Ib 33. 1; *by, near* אֵצֶל Dt 11. 30; *without* בְּלִי Job 24. 10 בְּלִי; *before, in the presence of* קִדְּבִי IIR 15. 10 [cf. πρὸς]; *to the side of, to* אֵל Gn 1. 9, 24. 29 אֵלֵי Job 5. 26 إلی; *on account of* עַל Gn 20. 3, 11, 18, 26. 7, 27. 41; *past, beyond* הֵלָאָה Gn 19. 9, 35. 21 Ez 39. 22 Am 5. 27; *over and above, in addition to* עַל Gn 28. 9, 31. 50, 32. 12.

In Composition all its chief senses recur.

περί, Thess, Delph, also Aeol περ, Elean παρ (prop. different from ἀμφί, *on both sides*): *round about, all round; about, near* עֲלֵי Gn 49. 22 Nu 24. 6 קְרוֹב Gn 45. 10 Ex 13. 17 Nu 27. 11 IR 8. 46 Jes 13. 6, 57. 19 قریب; *about, concerning* כִּנֹּחַ Nu 31. 16 Dt 3. 26 עַל IIS 13. 22 IR 5. 13; of Place, *round about, around* עַל Gn 29. 2 [cf. ἀμφί] חֹל; of persons who are *about* one, esp. a person's attendants, connexions, associates, or colleagues; school (עֲבָדֵי) מְרִי ICh 9. 40 (בְּעַל) Ib 8. 34, 9. 40 קְרוֹב Esth 1. 14; *family* קְרוֹב Lev 25. 25 Nu 27. 11 Ps 38. 12 Job 19. 14 Ruth 2. 20, 3. 12 Neh 13. 4 قریب.

In Composition all its chief senses recur.

πρό, Prep.; *before, forth*; of Time, *before* בְּטָרָם Gn 2. 5 בְּטָרָם Ib 27. 4 Jes 28. 4 בְּטָרָם Ruth 3. 14 בְּטָרָם Hag 2. 15 قبل. Except in Jes 28. 4, where טָרָם governs a noun, it always qualifies a Verb. In fact, it is quite possible that it is the homologue of πρῖν, an Adverb formed with a *comparative* force from πρό. Hence, the significance of the isolated instance of טָרָם.

In Compounds, πρό denotes position and distance.

πρός, Ep. προτί, Argive προτ(ί), Joannes Gramm πρές, Cret πορτί, Pamphylian περτ(ί), Ep., Dor ποτί, Cypr πός, πότ (apocope

for *πоти*), Dor *ποι*, Prep. expressing direction, *on the side of, in the direction of, قِبَله*; hence: *from, at, to; from מוֹל* IR 7. 5 Gn 9. 5. IS 17. 37, 20. 16 Jes 47. 14 Ez 33. 6 Ps 22. 21; *on the side of ל־* Ex 32. 26 Jud 7. 18, 20 IIS 20. 11; *מִלְּ* Lev 5. 8 Jos 8. 33 IS 17. 30 IIS 5. 23, 11. 15 *עִבֵּר* Ex 28. 26 IS 14. 4; *towards אֶל* Ez 6. 2, 21. 7 *قِبَله* Dt 1. 1 *מוֹל* Ex 26. 9, 34. 3 Dt 2. 19 IS 14. 5; *on the north side, on the south side, قِبَله, etc. מוֹל* Jos 18. 18 IR 7. 39 ICh 4. 10 *פָּאָה* Ex 27. 9, 11, 12, 13 Nu 34. 3, 35. 5 Jos 18. 14 Ez 47. 17, 18, 19, 20; cf. *ἐπὶ*; Od. 13. 110; *on the face-ward side מוֹל* Lev 8. 9 *פָּאָה* Ib 13. 41 *قِبَله*; *before, in presence of ל־* Gn 47. 19 Jer 51. 24 *מוֹל* Ex 18. 19 *מִלְּ* Nu 22. 5 *קִבֵּל* IIR 15. 10 *قَبֵּל*; *in the name of the god ב־* Gn 44. 18 Jer 22. 5; *hard by, near, at; close to אֶל* Gn 24. 11 *בְּעַד* IS 4. 18 *מוֹל* Ex 34. 3 *מִלְּ* Nu 22. 5 *עַל* Gn 24. 30, 29. 2; of place, *towards, to אֶל* Gn 1. 9 *ל־* Esr 1. 3; with Verbs implying previous motion, *upon, against אֶל* Nu 22. 25 *עַל* Gn 24. 47 Lev 5. 9; *over and above עַל* Gn 28. 9, 31. 50, 32. 12; with Verbs of seeing, looking, etc., *towards אֶל* Ex 14. 24 IIR 9. 32 *עַל* Gn 18. 16 Ps 14. 2; in a hostile sense, *against אֶל* Jer 39. 1, 51. 1 Ez 14. 21, 24. 2 *ב־* Nu 21. 7 Dt 4. 26 ICh 24. 19 *עַל* IR 14. 25 Jer 51. 1 Ez 14. 22 Ps 2. 2; in consequence of, *for בְּעַד* Jer 11. 14 Job 2. 4 *עַל* Thr 1. 5, 16, 5. 17, 18; *with the accompaniment of musical instruments ל־* Ps 121. 1 *עִלֵּי* Ib 92. 4; *for the sake of בְּעַד* Nu 21. 7 IIS 10. 12 *ל־* Jud 7. 18, 20.

In Composition all its chief senses recur.

σύν, old Att *ξύν*, Boeot *σούν*; Prep., gradually gave way to *μετά* with gen.; *with עִם* Gn 21. 10 Ex 22. 29; *in company with עִם* Gn 44. 33; *together with עִם* Ib 18. 23 Dt 32. 24, 25; *with God's help or blessing עִם* IS 14. 45, cf. II. 9. 49; of things that belong or are attached to a person *עִם* IS 16. 12 IIR 10. 15; generally, of personal cooperation *עִם* ICh 12. 21 (22); *consult with עִם* Ib 13. 1.

In Compounds: *with, along with, together, at the same time.*

ὑπέρ, Ep. also *ὑπείρ*, Arc *όνέρ*, Prep.; of Place, *over*; in a state of rest, *over, above עַל* Gn 29. 2 Ex 14. 16 Lev 16. 2 Nu 9. 15, 17 Dt 32. 11 Neh 8. 5 ICh 21. 16, 28. 18 ICh 5. 8 *מֵעַל*

IR 7. 3 Esth 3. 1 IICl 24. 20; of a ship at sea, *off* a place אל Esr 3. 7 על IICl 2. 15; in a state of motion, *over, across* על Jud 11. 37 עבר Dt 4. 49 Jos 1. 14, 12. 7, 24. 2 IR 5. 4 Jer 25. 22 Esr 8. 36 ICl 26. 30; *over, beyond* עבר Dt 30. 13; metaph., *in defence of, on behalf of* על Esth 8. 11, 9. 16; generally, *for the prosperity or safety of, in the interests of* על Gn 19. 17; *about* על Gn 21. 12, 41. 32 Ex 18. 9, 22. 8 Dt 22. 19 IR 2. 19; of the cause or motive, *for, because of, by reason of* על Gn 26. 7 IIS 1. 26 בעבור Gn 8. 21 Ex 13. 8; of punishment or reward, *for, on account of* בשל Jon 1. 7, 12 על Gn 20. 3, 26. 7, 27. 41 Am 2. 6 [cf. *παρά*] בעבור Gn 12. 13; *for the purpose of; for the sake of* על Gn 19. 17 Ps 44. 23, 69. 8 בעבור Gn 18. 29, 21. 30 IS 1. 6, 12. 22 IIS 10. 3; *concerning* על Gn 21. 12 Ex 22. 8; of Place in reference to motion, *over, beyond* על IR 14. 15 Mal 1. 5; of Measure, *above, exceeding, beyond* על Ps 108. 5.

In compounds, *ὑπέρ* signifies *over, above*, in all relations.

ὑπό, Prep.; Aeol, Boeot *ὑπά*, Arc *όπυ*, in Ep. Poets *ὑπαί*: כַּב־, בַּב־; of the object *under* which a thing is or is placed, *under, beneath* עַב־ IICl 4. 17 תחת Cant 8. 3, 5; of cause or Agency, *by*: freq. of things as well as persons פֶּאֱנִי IR 9. 27 באגוז Dt 28. 68 בהֶעָן Jes 49. 22 בִּי־ Nu 36. 2 בַּמֶּסֶת Dt 4. 34 בִּירוֹחִי Zach 4. 6; *ὑπό* freq. serves to denote the appendant or accompanying circumstances; of *accompanying* music בַּשִּׁמְחָה ואֶשְׁלַחךָ Gn 31. 27; *in or with* solemn procession ובְּכָטוֹר ובְּתוֹדוֹת ובְּשִׁיר Neh 12. 27; ὑπό *ἄρμασι* *under*, i.e. *yoked to*, the chariot בַּעֲגֻלָּהּ IS 6. 7 ואֶסְרֶתָם אֶת־הַפָּרוֹת בַּעֲגֻלָּהּ Ib 6. 10; *advance to the music* of the flute-players בַּחֲלִיל Jes 30. 29; of Time, *in the course of, during* בַּמִּשְׁתָּה הַזֶּה Esth 5. 6; *about or at the time of* בַּבֹּאָה Jud 1. 14 בַּשִּׁבְתָּה Esth 1. 2.

In compounds: *under* (in place or rank), *agency, underhand, secretly, shyly*.

For compounds—indicating *under, secrecy*—with this preposition and their homologues, e.g. *ὑποκάτω*/תַּחַת, *ὑποφθονέω*/קַנָּא.

ἀμφιάω: *clothe* לבש Jud 6. 34 Job 29. 14 לבש Gn 27. 15 לבש IR 22. 10

הַלְבִּישׁ Gn 27. 16 Esth 4. 4 ألبس put on לבש Lev 6. 3, 4 Job 29. 14

لبس; cf. *καλύπτω*

ἀμφιάσις: garment תְּלַבֵּשֶׁת Jos 59. 17 جَلَّيִد (cf. κάλυψις)

ἀμφιάσμα, -μός: garment בִּגְד Gn 28. 20 לְבוּשׁ Job 24. 7 זֶפֶח Zeph 1. 8

قِنطَان مَبُوسُ قِنطَانُ قِنطَانُ جَلَبَاب (cf. κάλυμμα)

ἀμφιβαίνω: go about or around סָבַב Jos 6. 3 IS 7. 16 Cant 3. 3 סֹבֵב Ps 26. 6 הִסֵּב Jos 6. 11 طَاف; to reach in his course נָסַב Jos 15. 3; bestride בּוֹנֵן Dt 32. 10 סֹבֵב Jer 31. 22 (21); protect סֹבֵב Ib.; of titular deity, guard, protect בּוֹנֵן Dt 32. 10 חָבַב Ib 33. 3 חָפֶה Ib 33. 12 סֹבֵב Ib 32. 10; surround, encompass אָפֶה Jon 2. 6 (cf. Ps 88. 18) Ps 18. 5 (cf. IIS 22. 6) סָבַב IIS 22. 6 Ps 88. 18 נָסַב Gn 19. 4 طَاف طَاف حَت Ex 28. 11 הוֹסֵב IICh 14. 6 Ps 7. 8 Dt 32. 10 סֹבֵב = ἀμφιβάσκω

ἀμφικίων: with pillars all round אֶפְיָקִים Job 40. 18, 41. 7

ἀμφορεύς: liquid measure, = μετρητής (a liquid measure); 1½ Roman amphorae or nearly 9 gallons; (shortened form of ἀμφιφόρεύς, from having two handles) פִּירָה Hag 2. 16

ἀναβαθμός, ὁ: a flight of steps, stair מְבוֹא Ez 46. 19 מַעְלֹה Ib 40. 31 Neh 12. 37 מַעְלֹת Ex 20. 26 IIR 9. 13; degrees מַעְלֹה Jos 38. 8; = ἀναβασμός

ἀνάβαθρον, τό: raised seat or chair מְבוֹא IIR 16. 18; = ἀνάβαθρα (flight of steps מְבוֹא Ez 46. 19 מַעְלֹה Ib 40. 31 Am 9. 6 מַעְלֵה IIS 19. 1; going up מַעְלֵה Esr 7. 9; going up, ascent מַעְלֵה Nu 34. 4)

ἀναβαίνω: go up, mount מַעְלֵה IS 15. 34 IR 18. 42; go up to heaven מַעְלֵה Ps 107. 26; go up to the upper rooms מַעְלֵה IIS 19. 1 (cf. Ib 19. 6, 8); go up to a temple מַעְלֵה Dt 17. 8 Jud 21. 5, 8 IS 1. 3 IIR 20. 8 Zach 14. 16 Ps 122. 4; ascend to heaven מַעְלֵה IIR 2. 11 Ps 68. 19; of rivers in flood, rise, overflow the fields נָבַע Prv 18. 4 מַעְלֵה Jer 46. 7, 8; of plants, shoot up מַעְלֵה Gn 40. 10; climb on sticks מַעְלֵה Thr 1. 14; generally, shoot, spring up מַעְלֵה Jer 4. 7; of the male, mount, cover מַעְלֵה Gn 31. 10, 12; surpass מַעְלֵה Prv 31. 29; enter into one's heart, of thoughts מַעְלֵה Jer 7. 31; in causal sense, make to go up מַעְלֵה Jos 2. 6 IS 12. 6 IR 17. 19 IICh 8. 11

ἀναβράζω: intr., also trans., boil or foam up, varia lectio for βράσσω, Att. -άπτω, boil well, seethe רָהַח Ez 24. 5 רָהַח Job 30. 27 מַרְקָח Ib 41. 23 מַרְקָח Ez 24. 10; cf. βράζω

ἀναβρασμός, ὁ: prop. boiling up רָהַח Ez 24. 5 מַרְקָח Ez 24. 10 Job 41. 23; hence ἄ. γῆς kind of earthquake מַרְקָח Ib.; cf. βράσμα

ἀναγallis, ἡ: pimpernel, Anagallis arvensis and A. caerulea חֲבַצֶּלֶת Cant 2. 1

ἀναγιγνώσκω, later ἀναγνώσκω; after Hom., fut. ἀναγνώσομαι:

know well, know certainly, aor. Pass. once in Euripides, *Helena* 290,
מִחֲקָם Ps 58. 6 Prv 30. 24

ἀναγκάζω: *force, compel; constrain a person*, esp. by argument-כִּחַץ
Esth 1. 8

ἀναγκαῖος: *constraining, applying force; urgent, of compulsory nature* נִתְּץ
IS 21. 9 לִצְרָא; *necessary* לִצְרָא; ב/מ

ἀναγνός, ον: *unclean, unholy, defiled* יָקִי Job 22. 30

ἀναγνωρίζω: *recognize* הִכִּיר Gn 27. 23 Jud 18. 3

ἀναγνώρισις, ἡ: *recognition* הִכָּרָה Jes 3. 9

ἀνάγω: *celebrate* הִנֵּה (הִנֵּה) Ex 5. 1, 12. 14

ἀναδείκνυμι, also -ύω: *proclaim* אָדָע; *dedicate* דָּשַׁן Ps 23. 5

ἀναδέσμη: *band for woman's hair, smood; fillet (W)* מַעֲדָנָה Job 38. 3:
עֲסָרָה Jes 28. 5 Ez 21. 31; = ἀναδεσμός, ἀνάδημα, poet. ἀ-δημα

ἀναδέχομαι: *receive* קָבַל IICh 29. 22; *receive, entertain as a guest* קָבַל
ICh 12. 18 (19); *take upon oneself, submit to; undertake* קָבַל Esth
9. 23, 27; *accept, receive* קָבַל Job 2. 10 Esth 4. 4; *take upon oneself*,
κινδύνους (*dangers, hazards*) קָבַל-לוֹ ICh 21. 11; cf. ἐπι-, προσ-

ἀναδέω, poet. ἀνδέω: *bind, tie up* בָּלַם Ps 32. 9 הִנֵּה Gn 50. 2, 26 עֲבַד
Prv 6. 21 חֲזַם; *ateathe* עָטָר Ps 8. 6 Cant 3. 11 Jes 23. 8
עֲבַד Job 31. 36; cf. ἐκ-

ἀνάδηγμα, τό: (δάκνω) *bite* עָשָׂה

ἀναδίδωμι, poet. ἀνδ-: *deliver* הוֹצִיא IR 10. 29; *give forth, send up*
הוֹצִיא Ex 3. 10—esp. of the earth, *yield* הוֹצִיא Gn 1. 24 Jes 61. 11;
intr., of springs, fire, etc., *burst, issue forth* יָצָא Gn 2. 10, 25. 25-6, 27. 30
Ex 22. 5 Lev 15. 16, 32 Dt 8. 7 IIS 2. 23 IR 10. 29 Jer 4. 4 Ez 21. 9
ἀναζωγραφέω: *paint completely, delineate; Pass., to be painted on* הִצְבִּיר
Jos 9. 4 (cf. διαζωγραφέω)

ἀνάθημα, poet. ἀνθεμα, τό: prop., like ἀνάθημα, *anything dedicated*;
dedicatory offering (W) מִנְחָה Gn 4. 3, 32. 14 Lev 2. 1 Ez 46. 5
מִנְחָה Nu 18. 6, 7; *anything devoted to evil, an accursed thing* בְּנֵהָה Jes 1.
13; *curse* שָׁמָה; ἀνάθημα, τό: of a slave in a temple *devoted to service*
מִנְחָה Nu 18. 6 נָתַן Esr 2. 43, 58 נָתַן Ib 8. 17; = ἀνθήρημα; = δῶρον:
gift, gift of honour; votive gift or offering to a god מִנְחָה Prv 19. 6
מִנְחָה Ez 46. 16, 17 מִנְחָה IR 13. 7 Ez 46. 5 מִנְחָה Esth 9. 22

ἀναίθω: *light up* אָחַר Jes 50. 11 Ex 30. 7; cf. ἐπεγείρω

ἀνακαινίζω: *renew* הִרְעֵה IICh 24. 4, 12; *revive, Pass., be renewed (W)*
הִתְחַדֵּשׁ Ps 103. 5; cf. -νόω

ἀνακαλύπτω, ἀγκ-: *uncover, reveal; unveil oneself* נִלְפַּח Ruth 3. 8

ἀνάκειμαι: *depend on, depend* הִתְעַנַּב Jes 58. 14 Ps 37. 4 Job 22. 26, 27. 10

تَوَكَّلَ; *lie at table, recline* הִתְעַנַּב Jes 55. 2, 66. 11 Ps 37. 11

ἀνακτιζω: *rebuild* שָׁדַח Jes 61. 4 קָדַשׁ Neh 3. 1

ἀνάλακτις, ὁ, ἡ: *without strength, impotent, feeble* נָכָא Prv 15. 13 נִבְהָ IIS 4. 4 Jes 66. 2

ἀνανδρος, ον: *husbandless, of virgins* عَذْرَاء; *without men* לֹא־אִישׁ Job 38. 26

ἀνανεάζω: *become young or new again* נִעְנַר Jud 16. 20

ἀνανεόομαι: *renew, revive* הִתְנַעֵר Jes 52. 2

ἀνανεύω: *throw the head back in token of denial, make signs of refusal*, opp. κατα-, ἐπι-; *deny, refuse*; *shake one's head* (W) הִנִּיא Nu 30. 6; *reject* הִרְא Ps 33. 10

ἀναξύω: *scrape up or off*; Pass., *having the surface scraped off*; *to be scraped down* קָצַץ IIR 16. 17, 18. 16, 24. 13 IICH 28. 24

ἀνάπαυμα, ἀμπ-, τό: *repose, rest* מְנוּחָה Thr 1. 3 מְנוּחָה Ruth 1. 9 ICH 22. 9 (8) נַחַת Prv 29. 9; *resting-place* מְנוּחָה Gn 8. 9 מְנוּחָה ICH 28. 2

ἀνάπαυσις, ἀμπ-, ἡ: *repose, rest*; esp. *relaxation, recreation* מְנוּחָה Jer 51. 59

ἀναπαύω, ἀμπ-: *to relieve* הִנִּיחַ Jos 23. 1; *lay it in a reposeing posture* הִנִּיחַ Ex 17. 11; *give rest* הִנִּיחַ Jos 23. 1 IICH 14. 5; cf. εἰσδιδῆμι

ἀναπειθω: *persuade, convince* פָּתַח Prv 25. 15; *persuade, move to do a thing* פָּתַח Jud 14. 15; *seduce, mislead* פָּתַח Ex 22. 15 IR 22. 20 הִסִּיא IIR 18. 29

ἀναπέτομαι, ἀμπ-: *fly up, fly away* הִתְאַבֵּיר Job 39. 26

ἀναπληρόω: *fulfil* מָלֵא IR 8. 15 IICH 36. 21 מָלֵא Lev 22. 21

ἀναπνοή, ἀμπ-, ἡ: *breath* אָף Gn 27. 45, 30. 2 Nu 32. 14 Dt 29. 19 Jes 30. 30 Jer 23. 20, 30. 24 Ps 78. 31 Prv 29. 8 Cant 7. 9 [cf. πνοή]; *respiration, breathing* נְשָׁמָה IR 17. 17 Dan 10. 17; *breathing organ, of the nose* אָף Ex 34. 6 Dt 32. 22 Jer 15. 15 אָף Dan 2. 46 אָף; and *moult* פָּה Ps 115. 5 פֶּה Dan 4. 28 נִמ—only pl. in Trag.

ἀναπτύσσω: *undo* פָּתַח IR 20. 11 Ps 30. 12 Job 12. 18 הִתְפַּתַּח Jes 52. 2 פָּתַח Ez 2. 8 פָּתַח Prv 13. 3 פָּתַח Jes 22. 22 פָּתַח Ez 16. 25 פָּתַח Jes 60. 11; cf. πετάννυμι

ἀναπυρίζω: *kindle, of fire* הָאִיר Mal 1. 10

ἀναρρήγνυμι, -ύω: *break up* שָׁבַר Lev 6. 21 שָׁבַר Ex 34. 1; *tear open a carcass, of lions* שָׁבַר IR 13. 26, 28 (cf. II. 18. 582; θραύω)

ἀνάρτιος, α, ον: *uneven, odd; at odds with one, hostile* יָרֵס Nu 22. 32

ἀνάστημα, τό: *erection, building* מִצְבָּה Gn 28. 18 Ez 26. 11 מִצְבֹּת Gn 35. 14, 20 IIS 18. 18; cf. σταθμός

ἀναστρέφω, ἀνσ-: turn upside down הפך Hos 7. 8; turn back הפך IIR 9. 23 IIR 9. 12 הפך Gn 14. 16; bring back הפך Jer 41. 16; dwell in a place נפל Gn 25. 18; revolt הפך Jud 7. 13; of soldiers, face about, rally הפך Jud 20. 41; to be reversed הפך IIR 21. 13 Hos 7. 8; retreat הפך Ps 78. 9; cf. ἀνατρέπω

ἀνασώζω: recover what is lost, rescue מִשָּׁה Ex 2. 10; cf. ἀπο-

ἀνατείνω, ἀντ-: threaten הִטָּה Am 5. 12; extend, stretch out הִטָּה Prv 5. 13

ἀνατέλλω, ἀντ-: make to rise up הָעֵלָה IS 28. 8, 11, 15 Ps 30. 4, 135. 7; bring forth הָעֵלָה Gn 50. 24 Esr 1. 11; give birth הָעֵלָה Gn 33. 13 IS 6. 7, 10 הָעֵלָה Job 39. 3 הָעֵלָה Ib 21. 11, 39. 3; grow, spring up, rise up הָעֵלָה Gn 32. 32 Dt 33. 2 Jes 60. 1 הָעֵלָה Gn 32. 25, 41. 5 أَشْرَقَ

ἀνατίθημι: dedicate הָעֵלָה Ps 20. 4, 23. 5 دَتَنَ; cf. ἀναδείκνυμι

ἀνατολή, ἡ, ἀντ-: rising הָעֵלָה Gn 32. 25 طُلُوع شَرْقِهِ شُرُوق; the quarter of sunrise, east, opp. δύσις (בֹּא Ex 17. 12 בֹּא Jos 10. 27) מִזְרֶחָ Nu 21. 11 Jos 11. 3 קִדְמָה Gn 25. 6 קִדְמָה Ib 2. 14 مَشْرِيقَ شَرْقٍ; the ascendant, i.e. the point where the eastern horizon cuts the zodiac سَقَ عَالٍ

ἀνατολικόν, τό: κλύμενον (honeysuckle) عُنَيْقٌ

ἀνατολικός: eastern קִדְמָנִי Ez 10. 19

ἀνατρέπω, ἀντ-: overturn הפך IIR 21. 13 Hag 2. 22 Job 9. 5, 28. 9; overthrow, ruin הפך Gn 19. 21, 29 Jer 20. 16 Thr 4. 6; cf. ἀναστρέφω

ἀνάτρεψις: turning upside down; ἀναστροφή: overthrow; ἀνατροπή: overthrow, ruin הפך Gn 19. 29 הפך Dt 29. 22

ἀναφέρω, poet. ἀμφ-, fut. ἀνοίσω; aor. ἀνήνεγκα. Ion ἀήνεικα, also inf. ἀνοῖσαι: bring, carry up נָסָה IR 10. 11; raise up נָסָה Jer 10. 32 הָנִיף Jos 8. 31 IIR 5. 11 Job 31. 21 נָסָה Gn 13. 10 IIS 20. 21 Jer 52. 31 Ez 44. 12 נָסָה Esth 5. 11; d. πόδα lift: it הָנִיף Gn 29. 1; take with one הָנִיף IIS 17. 13; utter ἀνενείκατο μῖθον מִסְלֹ נָסָה Nu 23. 7 הָנִיף Jes 14. 4, φωνήν קָלוּ נָסָה Gn 27. 38. [ἀράν] אֵלָה ... הָנִיף IR 8. 31, [μαντείον] הָנִיף IIR 9. 23, [ἀντιβολίαν] הָנִיף Ib 19. 4, [θρήνον] הָנִיף Ez 19. 1 הָנִיף Jer 7. 16, cf. IR 8. 28; offer in sacrifice הָנִיף Ex 35. 22 Lev 9. 21 Nu 5. 25; c. p. 148

ἀνταίρω = ἀνταίρω (raise against, χεῖράς τινι; intr. rise up or rebel against, withstand), only in Med., ἀνταίρεσθαι χεῖράς τινι raise one's hands against one, make war upon him הָרִים IR 11. 26, 27; cf. IIS 20. 21 Ez 44. 12, c.s. ἀναφέρω/הָנִיף נָסָה

ἀνταλλάσσω, Att. -ττω: exchange one thing with another הָחֵלָה Lev 27. 10 Jes 9. 9; change הָחֵלָה Gn 31. 7, 41, 35. 2

ἀναποδίδωμι: give back אָעָד

ἀνταπόδομα, τό: *requital* عَوَض

ἀνταπόδοσις, ἡ: *rendering, requiting, repayment* تَعْوِض

ἀντανεράω: *illuminate* دَبَّحَ زَوْق

ἀντάω: *come opposite, meet face to face, meet with* אָנַח Dt 31. 17; = ἀντιάω (q.v.); *meet*, without any hostile sense אָנַח Gn 36. 24 IS 10. 2 IIR 10. 13; *reach, go up to* אָנַח Ex 22. 5 Lev 25. 26, 28 Jes 10. 10 Job 31. 25 (cf. Lev 25. 49).—The simple Verb never in Com. or Att. Prose; but cf. ἀπαντάω: = ἀντιάω (q.v.), ἀπομαί

ἀντίπικον: aor. 2 without any pres. (cf. ἀντέρω, ἀπιλέγω, ἀταγορεύω) *speak against or in answer, gainsay* הָסִיחַ Ez 21. 2, 7 Am 7. 16; ἀ. ἔπος *utter a word of contradiction* הָסִיחַ Job 29. 22; cf. ἐνδοτέομαι

ἀντιάω: *meet face to face*; c. acc. pers., *encounter*, whether as friend or foe אָנַח Dt 31. 17 IS 10. 2 IR 21. 20 IIR 10. 13; *answer* אָנַח IS 14. 37; *approach as suppliant*, hence, simply, *entreat, supplicate* אָנַח Jer 10. 18 Hos 12. 5 Ps 32. 6 עָנָה Ib 102. 1 עָנָה Thr 2. 11 הָקַעַתָּה Thr 2. 12 استعطف تَوَلَّى; = ἀντιάω II, v. ἀντιάω. This verb is never used in correct Att. Prose

ἀντιάω: of an arrow, *hit* אָנַח Nu 20. 14 Dt 19. 5; *obtain* אָנַח Lev 25. 26 Thr 2. 9; *match or measure oneself with* אָנַח Nu 11. 22; II. c. dat. pers. *meet with, encounter*, as by chance אָנַח Gn 36. 24 IS 9. 11; III. *happily meet* אָנַח Dt 22. 23, 27; IV. *approach as a suppliant, supplicate* אָנַח Jer 10. 18 Ps 32. 6 עָנָה Ps 102. 1 עָנָה Thr 2. 12; = ἀντάω = ἀπομαί: *meet; approach with prayers, entreat*

ἀντιβολέω: *meet as a suppliant, entreat, supplicate* הָקַעַתָּה Ps 106. 30 הָקַעַתָּה Dt 9. 25 Esr 10. 1 הָקַעַתָּה Dt 9. 26 IR 8. 33, 42 Esr 10. 1

ἀντιβολήσις, ἡ: = ἀντιβολία (an entreaty, prayer) הָקַעַתָּה IR 8. 38 Jes 56. 7

ἀντίγραφος, ον: as Subst. ἀντίγραφον, τό, *transcript, copy*, esp. of copies of a book نَسَخَه

ἀντίος, ἐα, ἰον: *set against* אָנַח Ex 10. 10 עָנָה Ez 3. 8 Neh 12. 24; and so, οἱ ἀντίοι = οἱ ἐναντίοι (one's adversaries, the enemy) אָנַח Gn 49. 27 Jes 33. 23 עָנָה; *against, over against, abs.*, אָנַח Neh 7. 3, 12. 24 נִכְּחַ Jud 19. 10 עָנָה IIS 16. 13 Ez 1. 20, 21 נִכְּחַ; more freq. like a Prep. c. gen., *before* אָנַח Jes 49. 16 נִכְּחַ Ez 14. 4; *in the presence of* אָנַח Gn 31. 32, 37 Ps 119. 46 נִכְּחַ Ib 116. 14, 18; *facing* אָנַח Ez 40. 13 נִכְּחַ Esth 5. 1 עָמַת Ex 25. 27; *against* אָנַח Eccl 4. 12 עָמַת Ez 48. 13; in the phrase τὸν δ' ἀντίον ηὐδα, *answered* עָמַת Ez 3. 13. The word is almost confined to Poets and Ion. Prose; in Att. Prose ἐναντίος is preferred, though Xenophon uses ἀντίος; cf. κατ-

- ἀντιφερίζω: *set oneself against, measure oneself with* עָרַךְ Ps 89. 7
 ἀντιφωνέω: *sound in answer, reply, rejoin* עָנָה Cant 5. 6; esp. *answer in a loud voice* עָנָה Ex 19. 19; ἀ. ἔπος *utter a word in reply* דָּבַר עָנָה Jer 44. 20 Ps 119. 42; c. acc. pers. *reply to, answer, controvert, disagree* עָנָה Job 9. 32
 ἀντλέω: *bale out bilge-water, bale the ship; generally, draw water; metaph., drain dry* לָאָה Job 14. 11 וְשָׁה Jes 19. 5, 41. 17; v. ἀντλος
 ἀντλημα, τό: *bucket for drawing water* כִּדְלִי Nu 24. 7 כִּדְלִי Jes 40. 15
 ἀντλος, ό: *bucket* כִּדְלִי Nu 24. 7 Jes 40. 15 سَطْلٌ ذَلُو; *heap of corn, threshed but not yet cleansed* לֶאֱחָ IS 20. 19; v. ἀντλέω
 ἀντολίη, ή: collat. poet. form of ἀνατολή; as Adj., *eastern* קִדְמוֹן Ez 47. 8
 ἀντωμοσία, ή: (ἀντόμνυμι, וַשְׁבַּע) *oath or affidavit* יָשָׁן Ps 144. 8 یَسِین
 עֲבָשָׁה IR 2. 43 Ez 21. 28; cf. συνόμνυμι
 ἀνυδρία, ή: *want of water, drought* כִּצְרָה Jer 17. 8
 ἀνυδρος, ον: (ἰδωρ) *waterless, of arid countries; esp. without spring water, ή ἀνυδρος* (sc. γῆ) כִּדְלִי Dt 32. 10 Jes 32. 15, 41. 18, 50. 2 Prov 21. 19
 ἀνυμέναιος, ον: *without the nuptial song, unwedded* אֶלְמֶן Jer 51. 5
 אֶלְמֶן Gn 38. 11 Ex 22. 21 IR 11. 26 אֶלְמֶן Jes 54. 11
 cf. ἀγαμος
 ἀνυποδησία, ή: *a going barefoot* יָחָה Jer 2. 25
 ἀνυπόδητος, ον: *unshod, barefoot* יָחָה IIS 15. 30 حَاف; = ἀνυποδήματος
 ἀνω (B), ὄνω: Adv. (ἀνά) with Verbs implying Motion, *upwards*; with Verbs implying Rest, *aloft, on high; above; in heaven, opp. earth* מִלְּפָנֶיךָ Gn 1. 8 سَمَاء; geographically, *on the upper side, i.e. on the north* מִלְּפָנֶיךָ Gn 14. 15 Jud 3. 21 שָׁמָאֵל Ez 16. 46, 39. 3 شِمَال; ἀ. καὶ κάτω *up and down, to and fro* מִלְּפָנֶיךָ IR 2. 36 מִלְּפָנֶיךָ Ib 20. 40 (cf. ἐνθα καὶ ἐνθα)
 ἀνώγειον or ἀνώγειον, τό: (ἀνω, γαῖα) *anything raised from the ground* מִלְּפָנֶיךָ IIS 19. 1 Ps 104. 3; *the upper floor of a house* מִלְּפָנֶיךָ IR 17. 19, 23 IIR 1. 2; used as granary מִלְּפָנֶיךָ ICh 28. 11; ἀνάγειον and ἀνόκαιον are also found in codd.; = ἀνάγειον, ἀνώγειων
 ἀνωθεν and ἀνωθε: in a narrative or inquiry, *from the beginning, from further back* מִלְּפָנֶיךָ Lev 25. 22 מִלְּפָנֶיךָ Ib 26. 10; = ἀγκαθεν, ἀνέκαθεν
 ἀνωθον ὀξύ (sharp, keen) خَشِيف
 ἀνώνυμος: (from ὄνυμα, Aeol ὄνομα) *nameless, inglorious* בְּלִי-שֵׁם Job 30. 8
 ἀπάγω: *lead away, remove, carry, carry away* (W) הָנָה (הָהָנָה) IIS 20. 13
 ἀπαίρω: poet. from ἀπαίρω, *depart* דָּבַר Cant 5. 6 עָבַר Ib 2. 11, 5. 6; trans. *remove* הָעֵבִיר Gn 47. 21

- ἀπαιωρέομαι: *hang down from, hover about* דַּעֲרָה Dt 32. 11
- ἀπαλεύομαι: *keep aloof from* מִן הַצֵּלֶה Dt 22. 1 Ps 55. 2; cf. ἀλέομαι
- ἀπαλλαγῇ, ἡ: (ἀπαλλάσσω) *deliverance, release, relief from* خلاص; generally, *relief from* مدد; abs. *divorce*, in pl. מִן הַנִּשְׁתָּרִים Ex 18. 2
- طلاق; *going away, means of getting away, escape* מִן הַפְּלִיטָה IIS 15. 14
- انفلات; *separation* فراق
- ἀπάλαξίς, ἡ: = ἀπαλλαγῇ III (*going away, means of getting away, escape* تَخَلُّص; *separation* تفريق)
- ἀπαλλάσσω: *set free* מִן הַצֵּלֶה Ps 7. 5; *deliver from* מִן הַצֵּלֶה Ib 116. 8 [cf. ἐξέλαω] מִן הַצֵּלֶה Ib 116. 4 מִן הַצֵּלֶה Jes 31. 5 מִן הַצֵּלֶה Mich 6. 14 Ps 18. 49 מִן הַצֵּלֶה Mich 6. 14 أطلق خلتص; *make away with, destroy* מִן הַצֵּלֶה Thr 2. 8 (cf. ἀπόλλυμι) מִן הַצֵּלֶה Jes 5. 29; intr. *get off free, escape* מִן הַצֵּלֶה Job 10. 20 מִן הַצֵּלֶה Am 2. 14, 15; Pass. and Med., *to be set free or released from* מִן הַצֵּלֶה IS 20. 29 Jes 49. 24, 25 Dan 12. 1; *get off, escape* מִן הַצֵּלֶה Jud 3. 29 Jer 48. 8 Ps 124. 7 מִן הַצֵּלֶה Job 19. 20, 41. 11 תִּמְלֹץ תִּמְלֹץ; *to be acquitted* מִן הַצֵּלֶה Ez 17. 15, 18 Mal 3. 15 Job 22. 30; *to depart from eremity, i.e. to be reconciled, settle a dispute* مصلح اصطاح أصلح; cf. διαλλαγή
- ἀπαλλήτος, όν: *marvellous* מִן הַצֵּלֶה Ex 15. 11 Ps 119. 129 מִן הַצֵּלֶה Ex 34. 10 Ps 139. 14; cf. ἐκπαγλος
- ἀπαλλοτριόω: *estrangle, alienate*; Pass., *to be alienated*; *to be alienated from* one מִן הַצֵּלֶה ICh 12. 8 (9); of property, *alienate* حوّل; *separate* מִן הַצֵּלֶה Gn 1. 6 מִן הַצֵּלֶה Ps 55. 10 Job 38. 25; Pass., מִן הַצֵּלֶה Neh 10. 29 מִן הַצֵּלֶה Gn 10. 25 מִן הַצֵּלֶה; *distinguish* מִן הַצֵּלֶה Gn 1. 14 מִן הַצֵּלֶה Ex 8. 18 מִן הַצֵּלֶה; (Pass.) מִן הַצֵּלֶה IIS 1. 26; *alter* מִן הַצֵּלֶה, (Pass.) מִן הַצֵּלֶה; cf. όρίω
- ἀπαλλοτριώσις, ἡ: *alienation* תְּחִוִּיל
- ἀπαιθίζω: *pluck off flowers* קטף Ez 17. 4; *gather honey from flowers* קטף Job 30. 4; *cull flowers* كَتَفَ; Pass., *to be withered* קטף; Ib 8. 12 كَتَفَ; = ἀπολωπίω; cf. κόπτω
- ἀπαντάω: mostly of persons, and generally, *meet, encounter* מִן הַצֵּלֶה Ex 29. 42, 30. 36 Jos 11. 5 Am 3. 3 Ps 48. 5 Neh 6. 2, 10; freq. with a Prep. מִן הַצֵּלֶה Ex 25. 22 מִן הַצֵּלֶה Nu 10. 3 מִן הַצֵּלֶה Ib 14. 35; freq. in hostile sense, *meet in battle* מִן הַצֵּלֶה Ib., Ib 16. 11, 27. 3; generally, *resist, oppose in any way* מִן הַצֵּלֶה Nu 10. 3 מִן הַצֵּלֶה Jer 49. 19; *face* מִן הַצֵּלֶה Ib 24. 1 Ez 21. 21 מִן הַצֵּלֶה IR 7. 25 Jes 8. 21 Jer 2. 27 מִן הַצֵּלֶה IR 17. 3 מִן הַצֵּלֶה Jer 48. 39; freq. as a law term, *meet in open court* מִן הַצֵּלֶה Job 9. 19
- ἀπάντη, ἡ: = ἀπάντησις = ἀπάντημα (*chance*) بَخت
- ἀπάντημα, τό: (ἀπαντάω) *meeting* מִן הַצֵּלֶה Ex 30. 36 Nu 16. 2 Dt 31. 10 Jud 20. 38 Hos 9. 5, 12. 10 Ps 75. 3 Job 30. 23 Thr 1. 4, 15, 2. 7, 22 ICh 1. 3

ἀπαρχή, ἡ: mostly in pl. *ἀπαρχαί*; *primal offering* (of hairs cut from the forehead) [cf. Nu 6. 18 ראש נזרו]; *firstlings* for sacrifice or offering בכור Gn 10. 15 Ex 13. 2, 12-15, 22. 28-9, 34. 19-20 Lev 27. 26-7 Nu 3. 12, 13, 40-51, 8. 15-19, 18. 15-18 Dt 15. 19-22 IIR 3. 27 בכירה Gn 19. 31 בָּכָר; *first fruits* בכורה Hos 9. 10 בכורה Jer 24. 2 בכורים Ex 23. 16, 19, 34. 22 Lev 2. 14, 23. 17-20 Nu 13. 20, 18. 13, 28. 26 IIR 4. 42 Ez 44. 30 Neh 10. 35-7, 13. 31; ראשה Nu 18. 12 Jer 2. 3 Ez 44. 30 Hos 9. 10 Neh 10. 38; cf. αἵρετός, ἐξ-

ἀπάρχομαι: *make a beginning* בכר Ez 47. 12 הַבְּכִירָה Jer 4. 31; esp. in sacrifice בכר Lev 27. 26; *τρίχας ἀπάρχεσθαι* *begin the sacrifice with the hair*, i.e. by cutting off the hair from the forehead and throwing it into the fire קרח Lev 21. 5 Mich 1. 16 וְקָרַח Jer 16. 6 הַקְּרִיחַ Ez 27. 31 הַקְּרַח Ib 29. 18; cf. Nu 6. 18; cf. ἐδαίρειω, κείρω, ἀπο-

ἀπατάω, -έω: (*ἀπάτη*) *cheat, deceive* הַפְּתָה Prv 24. 28 פְּתָה Jer 20. 7 הַפְּתָה Jer 20. 7 פְּתָה Ib 20. 10 הַפְּתָה Prv 24. 28 הַתְּלַל Gn 31. 7 הַעֲתַע Ib 27. 12 הַעֲתַע IICh 36. 16 גָּתַשׁ; *seduce a woman* פְּתָה Ex 22. 15; *swindle, trick* خدع; *beguile or assuage* פְּתָה Hos 2. 16 (חדא) is more common; cf. πείθω. ἀνα-, δια-, ἐπι-

ἀπατεύω, τό: *cheat, rogue* פְּתִי Prv 1. 22 הַעֲתַע Gn 27. 12 تَن مَخَادِعَ = θητήης

ἀπάτη: *trick, fraud, deceit; guile, treachery* פְּתִי Prv 1. 22

ἀπατιμάω: *dishonour greatly* فضح; = ἀπατιμάω

ἀπατμίζω: *evaporate* صَدَّ تَبَخَّرَ بَخَر

ἀπάτμις, ἡ: *evaporation* تَقْعِيد

ἀπαυγάω: *flash forth* تَشَعَّ

ἀπαύγασμα, τό: *radiance, effulgence*, of light beaming from a luminous body شَعْمَة شِعَاع تَشَعَّ شِعَاع

ἀπεικάω: *form from a model, represent, express, copy* شَخَّصَ; cf. ἀπεικονίζω

ἀπεικασία, ἡ: *representation* تَشْخِص

ἀπεικασμός, ό: *representation* תְּקַדֵּשׁ Dt 29. 16; s. pp. 637-8

ἀπεικονίζω: (*εἰκών*) *represent in a statue, express; generally, represent* شَخَّصَ

ἀπειλέω, later Ep. pres. *ἀπειλείω*: *hold out either in the way of promise or threat* הַפְּלִיא Jes 29. 14, and therefore, sts. in good sense, *promise* הַפְּלִיא Lev 22. 21 Nu 15. 3, 8 הַפְּלִיא Lev 27. 2

- ἀπειπον*: fut. in use *ἀπερῶ* (Ion *ἀπερέω*), pf. *ἀπείρηκα*; *speak out, tell out, declare* דָּבַר Ex 6. 11, 28; *to give full notice* דָּבַר Jes 1. 20; *to deliver a verbal message* דָּבַר Ex 19. 6; *renounce, disown, give up* נָדַבַר Mal 3. 13; intr., *fail, tire, sink from exhaustion* יָצַף Jud 4. 21 דָּגַי Jer 4. 31; *to be tired* יָצַף Jes 40. 28, 29, 30, 31 יָצַף Gn 25. 29, 30 Jud 8. 4 IIS 17. 29 הָעֵיף Jes 8. 22, 23
- ἀπέρχομαι*: *go away, depart from, depart* בָּרַח Gn 31. 20-22 Ex 14. 5 IIS 19. 10 Job 9. 25 בָּרַח לוֹ Gn 27. 43 Nu 24. 11 Am 7. 12 בָּרַח בָּרַח
- ἀπευθύω*: *make straight, restore* הוֹכִיחַ Lev 19. 17, 25 Prv 9. 7, 8 Job 13. 3, 15; *guide aright, direct* הוֹכִיחַ Gn 24. 44 Jes 2. 4 Prv 19. 25; *correct, chastise* הוֹכִיחַ IIS 7. 14; = *ἀπιθύνω*
- ἀπεφθος, ον*: by dissimulation from *ἀφέφθος* (*ἀφέψω*) *boiled down, a. χρυσός refined gold* אֶפְסוֹ כְּהֵם Dan 10. 5 כְּהֵם אֶפְסוֹ Jes 13. 12 Job 28. 16 כְּהֵם פִּזו Cant 5. 11 כְּהֵם אֶפְסוֹ Jer 10. 9 כְּהֵם אֶפְסוֹ Job 22. 24 כְּהֵם Jes 13. 12 Ps 21. 4 [cf. *ἀφέψω*]
- ἀπέχω*: *hold oneself off a thing, abstain or desist from it, refrain from* (W) הָיָה Nu 6. 3; *keep away from* הִתְאַפֵּק Jes 64. 11; abs., *refrain oneself* הִתְאַפֵּק Gn 45. 1; *fail* הִתְאַפֵּק IS 13. 12
- ἀπύλλω*: *exclude* הִפְלָה Ex 8. 18 (nisi leg. *ἀπελλ-*); cf. *ἀπαλλοτριώω*
- ἀπισσώ*: *make equal* שָׁוָה Ps 18. 34 הִשָּׁוָה Jes 46. 5
- ἀπόβασις, ἡ*: *landing place* מְבֹאָה Ez 27. 3; = *ἀγών ἀποβατικός* (*ἀγών: gathering, assembly; assembly of the Greeks at the national games; ἀποβατικός: of or for one who rode several horses leaping from one to the other*) מְבֹאָה-עַם Ib 33. 31
- ἀποβολή, ἡ*: *loss* אֶבְדָּה Lev 5. 22, 23
- ἀπόβρεγμα, τό*: *infusion* מְרִקָּה Ez 24. 10; = *βρέγμα*; cf. *φάρμακον*
- ἀπογιγνώσκω*: *renounce, reject* נָדַר Dt 32. 27 Jer 19. 4 Job 21. 29 אָנֹכִי; as law term, *reject a charge brought against a man, i.e. acquit him* נָדַר Ib 34. 19; cf. *ἐπι-, συγ-*
- ἀποδύω*: trans. used by Hom. (esp. in Il.) of *stripping armour from the slain* פָּשַׁע IS 31. 9; c. acc. rei, *strip off* פָּשַׁע Lev 6. 4 הִפְשַׁע Mich 3. 3; c. acc. pers. *strip* פָּשַׁע IS 31. 8 הִפְשַׁע Lev 1. 6 Nu 20. 28 Ez 16. 39 Hos 2. 5 ICh 10. 9; Pass., *to be stripped of one's clothes; ἀποδυσόμενος stripped of its shell, of the nautilus* עָטָה Ez 21. 20; Med., *strip off oneself, take off clothes* הִתְפַּשֵּׁעַ IS 18. 4; = *ἀποδύνω*; cf. *ἐκ-*
- ἀποζέω*: *boil till the scum is thrown off; simply boil* הָיָה Gn 25. 29; = *ἀποζέινυμι*
- ἀποθερίζω*: *cut off; Med., of the tonsure of monks* הִנָּזַר Hos 9. 10

- ἀπόθεται, αἱ: a place in Lacedemon into which misshapen children were thrown as soon as born תָּהָן Jer 7. 31, 32, 19. 13; cf. ὀπτήσις
- ἀπόθρισμα, τό: *that which is cut off* נִרְ Jer 7. 29
- ἀποικία, ἡ: (ἀποικος) *settlement far from home, colony, settlement* תְּשֻׁעַ Jos 15. 53
- ἀποικίς, ἡ: *pecul. fem. of ἀποικος, ἀ. πόλις a colony; and without πόλις* תְּשֻׁעַ Jos 15. 53
- ἀποικος, ον: *away from home, abroad; mostly as Subst., of cities* תְּשֻׁעַ Ez 34. 13
- ἀποιμῶζω: *bewail loudly* הִתְהַיַּח Ps 55. 3
- ἀποινα, τά: (by haplology for ἀπόποινα [ποιή]), *ransom or price paid, whether to recover one's freedom when taken prisoner, or to save one's life* כֶּפֶר Ex 21. 30, 30. 12; generally, *atonement, compensation, penalty* כֶּפֶר Ib 29. 36 כְּנָאָה; *redemption, rescue from death* כֶּפֶר Job 33. 24; cf. σκεπάζω
- ἀποκαλύπτω: *uncover* תְּלַחַח Ruth 3. 8; *disclose, reveal* תְּלַחַח Job 6. 18; *unmask* נִלְבֵּט Prov 10. 8
- ἀποκαμπτός, όν: *bent* בִּצְדָה IIS 20. 8
- ἀποκάμπω: ἀποκεκαμμένον ῥάμφος, *curved beak* בִּצְדָה IIS 20. 8
- ἀποκείρω: *clip, cut off*, prop. of hair תְּלַחַח IIS 14. 25; *to have hair shorn close* תְּלַחַח Jes 7. 20 תְּהַלַּח Lev 13. 33; *cut off one's hair, esp. in token of mourning* תְּלַחַח Jer 41. 5 תְּקַרַח Ez 27. 3; תְּקַרַח Ib 29. 18; Pass., *shorn or clipped* תְּלַחַח Jud 16. 22 Jer 41. 5 תְּקַרַח Ez 29. 18; cf. ξυρέω
- ἀποκοπτός, ἡ, όν: *severed from others* בָּהָר Gn 15. 10 Jer 34. 18, 19 אֶרֶץ
- ἀποκόπτω: *cut off, hew off*, freq. in Hom. of men's limbs בָּהָר Gn 15. 10 בָּהָר Ib.; *amputate* אֶרֶץ; *cut off* אֶרֶץ; cf. διακόπτω
- ἀποκρίνω: *separate, set apart* בָּקַר Ez 34. 11; *distinguish* בָּקַר Lev 27. 33; *choose*; Pass., *to be parted or separated, parted from the throng* בָּקַר Ib 27. 26 [cf. ἀπάρχομαι]; *reject on examination* בָּהָל Zach 11. 8 בָּהָלָה Prov 20. 21; פָּרַע Ib 1. 25
- ἀπόκρισις, ἡ: *separation* בָּקַר Ez 34. 12; *decision, answer* בִּירָה ICh 29. 1 [cf. αἵρεσις]; *answer; defence* בָּקַר Lev 19. 20
- ἀποκυδαίνω: *glorify greatly* כָּבֵד Jes 29. 13, 43. 23
- ἀποκυλίω: *roll away* הָגַל Gn 29. 10; cf. κατα-
- ἀπολαμβάνω: *take or receive from* קָבַל Job 2. 10; *accept* קָבַל Esth 4. 4, 9. 23, 27; *hear, learn* קָבַל Prov 19. 20 [cf. ἀναδέχομαι]
- ἀπολείπω: *leave hold of, lose* הִרְפָּה Jos 1. 5 Prov 4. 13 Cant 3. 4; *leave, allow* הִרְפָּה IS 11. 3; *desert, abandon* הִרְפָּה Dt 4. 31, 31. 6 Jos 1. 5; *fail,*

- flag, lose heart* הִתְרַפֵּה Prv 18. 9, 24. 10; of the moon, *wane* הִפְרָה
Jes 24. 23; *leave off; depart from* הִרְפָּה Ps 37. 8
- ἀπόλλυμι or -ύω: stronger form of ὀλλυμι, *destroy utterly, kill*, in Hom.
mostly of death in battle אָבַל Jes 24. 4 Hos 4. 3 בָּלָה ICh 17. 9 בָּלַע
Thr 2. 2, 5, 8 חָלַל Ib 2. 2; *demolish* אָמַל Jer 14. 2 Thr 2. 8 הָאָבִיל
Ib. בָּלַע Ib 2. 2; *lay waste* בָּלַע IIS 20. 19 חָבַל Cant 2. 15 חָלַל Thr
2. 2 אָבַל Jes 33. 9; *ruin a woman* (חָלַל) הָלַלָה Lev 21. 7; *perish,*
die אָבַל Jes 24. 4, 7 Jer 23. 10 Hos 4. 3 Joel 1. 10 Am 8. 8 אָמַל Jes
24. 7 Hos 4. 3 Joel 1. 10, 12 Nah 1. 4 בָּלַע Jes 25. 8 נָבַל Ex 18. 18
Jes 24. 4, 40. 7; *cease to exist* בָּלַע Jes 25. 8; *simply, to be undone*
אָבַל IS 2. 5 Ps 6. 3 בָּלַע Jes 19. 3; as an imprecation, freq. in partic.
fut. ὦ κάκιστ' ἀπολούμενε *o destined to a miserable end! i.e. o thou villain,*
scoundrel, knave! אָבַל Neh 3. 34; of fruit, *fall untimely* אָבַל Jes 24. 7
Joel 1. 12; = ἀπόλλω, late form
- Ἀπόλλων, ὁ: *Apollo* פִּלְאִי Jud 13. 18; acc. Ἀπόλλω (mostly in adjura-
tions, νῆ τὸν Ἀπόλλω), Ἀπόλλωνα; = Εὐρύαλος אֶרְבָּאל Hos 10. 14
- Ἀπολλώνιος, α, ον: *of or belonging to Apollo* פִּלְאִי Jud 13. 18; -ώνιος, ὁ,
(sc. μήν) name of month at Elis, Methymna, etc. אֶלִיל Neh 6. 15;
-ωνισκός, ὁ, Dim. of Ἀπόλλων; *statuette of Apollo* אֶלִיל Jer 14. 14
אֶלִיל Jes 10. 10 אֶלִילִים Ez 30. 13 [cf. εἰδωλον]; Ἀπολλωνιών, ὁ, (sc.
μήν) name of month at Halicarnassus אֶלִיל Neh 6. 15
- ἀπολύτρωσις, ἡ: *ransoming (pl.); redemption by payment of ransom* פְּלִילִים
Ex 21. 22
- ἀπολύω: *loose from; set free, release, relieve from; abs., acquit*; in Il. always
= ἀπολυτρόω, *release on receipt of ransom* פָּלַל IS 2. 25; Med., *set*
free by payment of ransom, ransom, redeem הִתְפַּלֵּל Ib.; cf. ἀντιβόλέω
- ἀπομάσσω, Att. -ττω: *wipe off* מָחָה Ex 32. 32 Dt 29. 19 הִמָּחָה Neh 13. 14,
δάκρυα מָחָה Jes 25. 8; *wipe clean* מָחָה IIR 21. 13 Jes 44. 22 הִמָּחָה
Jer 18. 23; esp. in magical ceremonies מָחָה Nu 5. 23; *wipe one's mouth*
מָחָה Prv 30. 20 مَحَى; cf. μάσσω: *wipe* מָחָה IIR 21. 13
- ἀπόμοργμα, τό: *that which is wiped off* מָרַק Jud 6. 19, 20
- ἀπομόργνυμι: *wipe off or away from* מָרַק Lev 6. 21
- ἀπονέμω: *portion out, impart, assign* כָּנָה Job 7. 3 Dan 1. 10
- ἀπονέομαι: *go away, depart* פָּנָה Nu 14. 25 Jer 6. 4 Cant 6. 1 פָּנָה IR 17. 3
- ἀπονεύω: *bend away from other objects towards one* הִפְנָה Jer 48. 39;
turn off or incline towards פָּנָה Dt 31. 8 IR 10. 13 Jer 2. 27; Astron.,
pass away from a cardinal point פָּנָה Jos 15. 2 IR 7. 25 Ez 8. 3
- ἀπονίζω: *later -νίπτω, wash clean* נָקָה Job 10. 14

- ἀπονῶτιζω: *turn one's back and flee* נָס Jud 7. 21; trans. in causal sense, הָנִיס Ex 9. 20 Dt 32. 30 Jud 6. 11; cf. φεύγω
- ἀποξέω: *scrape to a point* הָצִיב IS 13. 21; = ἀποξύω
- ἀποξύνω: *bring to a point, Pass.; make sharp and piercing* הָצִיב IS 13. 21
 حَادَّ Ez 21. 21; Pass. הוֹחֵד Ib 21. 14 حَادَّ
- ἀποπλανάω: *Pass., wander away from; wander from the truth* עָפְלָה Hab 2. 4
- ἀποπνίγω: *choke, throttle, suffocate* أَغْصَى; = ἀμαμίζαι, ἀμμιάζαι
- ἀπορρέω: *Pass., flow or run off, stream forth* הִנָּח Mich 1. 4
- ἀπόρητος, ον: *not to be spoken, secret* נָסָה Dan 2. 19, 28, 4. 6
- ἀπορριζόω: *pull out by the root, ῥίχας* כָּרַע Est 9. 3
- ἀπορρίπτω: *poet. ἀπορίπτω, throw away, put away* הָרַךְ Jud 5. 18; of words, *utter, esp. in disparagement* הָרַךְ IS 17. 26; cf. ἀπαίζω
- ἀποσκίασμα, τό: *shadow* מִחָשָׁה Jes 42. 16 Ps 143. 3 Thr 3. 6; *illusion* מִחָשָׁה Ps 88. 19; *deceit* מִחָשָׁה Ib 74. 20
- ἀποσκοπέω: *Pass., is visible from a distance* נִבְּקָה Jer 6. 1 Cant 6. 10; = -πεύω, -πιάζω
- ἀποσταδά: *standing apart* בָּדַד Lev 13. 46 Dt 32. 12, 33. 28
- ἀπόστασις, ἡ: (ἀφίστημι) *defection, revolt* בָּצָע Prv 28. 2 [cf. ἀθέτημα, -της] אֶשְׁתָּדוּר Est 4. 15, 19 عَصَى; *Medic., suppurative inflammation* בָּצָע Jes 1. 6 (late form: ἀποστασία)
- ἀποστατέω: *fall off from, fail one* בָּצָע IIR 1. 1 [cf. ἀθετέω]; *fall away from the divine* בָּצָע Hos 14. 10; *stand aloof from; also stand aloof* בָּדַד Ps 102. 8
- ἀποστάτης, ό: *deserter, rebel* בָּצָע Dan 8. 23
- ἀποστέλλω: *send off, away from* שָׁלַח Gn 25. 6, 31. 27 Jud 12. 9; *send away* שָׁלַח Gn 21. 14, 31. 27 Ex 8. 28, 11. 10; *banish* שָׁלַח Gn 3. 23 Jud 1. 25; *dispatch, on some mission or service, שָׁלַח* Gn 28. 6 IS 31. 9; *freq. of messengers, שָׁלַח* Jes 57. 9, 66. 19 Jer 27. 3 Dan 10. 11 IICh 32. 31 שָׁלַח Ob 1 Prv 17. 11; *or forces, שָׁלַח* IIR 24. 2 שָׁלַח Ib 15. 37; *put off, doff* خَلَعَ
- ἀποστερέω: *rob, despoil, defraud one of a thing* שָׁבַע IS 27. 10, 30. 14 שָׁבַע IS 31. 8 IIS 23. 10 הִשְׁבַּע IS 31. 9 سَبَّ; = -ρίζω, -ρίσσω [cf. ἀποδύω]
- ἀποστρέφω: *turn back* הָשִׁב Ex 4. 7 Jos 8. 26 Jud 9. 57 IIS 15. 25, 16. 8 IIR 19. 28 Ez 21. 35 Thr 2. 3, 8 IICh 25. 13 שׁוּבָה Ps 60. 3; *hence, either turn to flight, or turn back from flight* הָשִׁב IIS 15. 25; *send home again* הָשִׁב Gn 20. 7, 48. 21 IS 6. 7 Jer 23. 3 Ez 29. 14 שׁוּבָה Jer 50. 19 Ez 39. 27; *bring back word* הָשִׁב Gn 37. 14 Nu 22. 8 Jes 41. 28 Ez 9. 11; *guide back again* הָשִׁב IICh 19. 4, 24. 19 שׁוּבָה Jer 49. 5;

- turn backwards הָשִׁב IIR 20. 11 Jes 44. 25; bring back, recall הָשִׁב
 Gn 28. 15 Jud 11. 9 IIS 15. 25 IR 13. 20 Jer 8. 4 Thr 1. 16 Jes
 53. 12 Ps 23. 3; turn away or aside, divert הָשִׁב IR 13. 26 Jer 8. 5
 ἀποσπλέω: strip off spoils from a person נָצַל IICl 20. 25 سلب; strip
 off or take away from נָצַל Ex 3. 22; Pass., הִתְנַצֵּל Ib 33. 6; carry off נָצַל
 IIR 16. 6
 ἀποσχιζω: split פָּצַץ Jer 23. 29; part them off, separate them, cleave off,
 tear off; sever, detach from פָּצַץ Jer 51. 21, 22, 23 [cf. σπάω]; Med.,
 separate oneself פָּצַץ Hab 3. 6 פָּצַץ IIR 25. 5
 ἀποσώζω: save or preserve from בָּצַע Jes 38. 12 בָּצַע Ex 2. 10 הִבֵּה
 IIS 22. 17 [cf. ἀνα-] בָּצַע Ib 4. 9 בָּצַע Ps 144. 7, 11; keep safe בָּצַע
 Jes 29. 22 [cf. φείδομαι spare persons and things, e.g. in war, i.e. not
 destroy them]; preserve בָּצַע Thr 2. 17 [cf. διαπράσσω, ἐκ- bring about,
 accomplish, achieve]; keep them in mind, remember הִזְכִּיר Jes 63. 7
 ἀποτειχίζω: wall off, by way of blockade צוּר Dt 20. 12 Jud 9. 31
 ἀποτείχισμα, τό: = ἀποτείχισις (walling off of a town, blockading) מְצוּר
 Dt 20. 19, 20
 ἀποτελέω: bring to an end, complete הֵבֵה Dan 9. 24 [cf. τυπώω] Jes
 33. 1 Dan 8. 23 أَتَمَّ تَامَ خَتَمَ نَعَم; cf. δια-
 ἀποτέμνω: excise; cut off, divide, sever הֵבֵה Ez 24. 10; cut off, check, put
 an end to הֵבֵה Dan 8. 23; cf. ἀποτελέω
 ἀποτίνομι, -ίνυμι, -ινύω, -ίνω, ἀπυτεύω: repay; pay for; Med., ἀποτίνο-
 μαι, -νυμαι, c. acc. rei, take vengeance for a thing, punish it; abs.,
 take vengeance נָקַם Jud 15. 7 IS 14. 24; cf. ἐκδικάω
 ἀποβάινω: show forth, display הִפָּאֵר Ex 8. 5; make known, declare הִפָּאֵר
 abs., make display of oneself, show off הִפָּאֵר Jud 7. 2 Jes 10. 15
 ἀποφέρω: Hom. only in fut. -οίσω (Dor -οισω, Med. -οίσομαι) and
 Ion. aor. ἀπένεικα, Att. aor. -ήνεγκα, aor. 2 -ήνεγκον, pf. -εμήνοχα;
 generally, bring, hand over as required נָסַח IIS 19. 43 IR 9. 11 Esr 1. 4;
 = φερεύει [a structure similar to פָּעַל]
 ἀποφεύγω: flee from, escape; get safe away הָעֵץ Jer 10. 31 Jer 4. 6, 6. 1 =
 -פָּעַל
 ἀπόφθμι: speak out, declare flatly or plainly הִבִּיעַ Ps 94. 4, 145. 7 Prv 1. 23
 ἀποφθινύθω: causal, make perish אָבַד Ez 22. 27 Esth 8. 5 אָבַד Nu
 24. 19 Ez 32. 13; lose אָבַד Prv 29. 3 Eccl 3. 6; diminish נָחַס
 ἀποφθίνω: intr. in pres., perish utterly, die away אָבַד Nu 21. 29 Mich
 7. 2; causal, make to perish, destroy, waste away אָבַד Prv 29. 3; destroy
 אָבַד Dt 12. 2 אָבַד Jer 1. 10 אָבַד

ἀποφυγή, ἡ: *escape or place of refuge* קָטַם IIS 22. 3 Am 2. 14 מְטֶסֶה Lev 26. 36 إغْتِذَار عَذْرٍ مَعْذَرُهُ Jer 16. 19 Joel 4. 16 Dan 11. 31
 ἀποχράω: *suffice, be sufficient, be enough* כָּפַק IR 20. 10; *deliver an oracle* הִשְׁפִּיק Jes 2. 6; *use to the full* סָפַק Job 34. 37
 ἀποχυρόω: *fortify* בָּצַר Jes 22. 10 Jer 51. 53; Pass., *form a fence, of trees* בָּצַר Zach 11. 2
 ἀποψήχω: *wipe away* הָחָה Dt 29. 19 Jes 44. 22 مسح; *scrape or rub off* מחה Ex 32. 32, 33 مسح حل מחا; = ἀποψάω; cf. ἀπομάσσω
 ἀπωθέω: *thrust away, push back* הָדִיחַ Dt 13. 11; *thrust away from oneself* הָדִיחַ Jer 27. 10; *drive away* הָדִיחַ Jer 50. 17; *drive from* הָדִיחַ Dt 13. 5 הָסָה Nu 22. 23 Job 24. 4; *thrust aside, spurn* בָּיַס Prv 27. 7 דָּבַע Dt 32. 15 Jes 8. 6, Pass. נִמָּאֵס Jes 54. 6 אָמָה 5. 12; *reject* מָאָס Job 15. 10, 19, 23, 16. 7 Jer 6. 30, 8. 9 Ps 118. 22; *refuse* מָאָס Job 30. 1; cf. ἐπιτείνω, κατα-, στόρνυμι

διαβολή, ἡ: *false accusation, slander* דָּבָה Gn 37. 2 Nu 13. 32
 διαγελάω: *laugh at, mock* הִלְלִיץ IICh 36. 16 הִלְלִיץ Neh 2. 19 IICh 30. 10
 διαδοχή, ἡ: (διαδέχομαι) *taking over from another, succession* דּוּר Gn 15. 16 Jes 34. 10, 41. 4 הָדַר Cant 1. 10, 11; *in turn; relay, relief* הָדַר Esth 2. 12. דּוּר דּוּר 15
 διάδοχος, ὁ: *a kind of* דּוּר
 διαειδω: *discern, distinguish* יָדַע Gn 3. 22; cf. διαίδον
 διαζέω: *boil through* הָוִיד Gn 25. 29
 διαζωγραφέω: *paint in divers colours* הַצְבִּיר Jos 9. 4 [cf. ἀνα-]
 διαθήκη, ἡ: *testament* وَثِيقَة وَثِيقَة; *deposit* وَدْعَة
 διαίρεσις, ἡ: *distribution; separation; division* הַרְוּסָה Ex 25. 2, 3 Nu 31. 52
 διαίρέω: *tear away, pull down* עָרַה Ps 137. 7 עָרַר Jes 23. 13; *take down part of the wall, make a breach in it* עָרַר Jer 51. 58 הִתְעָרַר Ib.; δ. τὰ ὦτα *lend an ear* אָזַן Jer 50. 4; cf. ἀφ-, διαγείρω
 διαίρω: *raise up, lift up* הָרִים Gn 14. 22 IR 14. 7 הָרַס IS 2. 7 Esr 9. 9; *lift up oneself, rise, become prominent* הָרַס Ps 118. 16 הִתְרַוּסָה Dan 11. 36; *separate, remove* הָרִים Lev 2. 9 Nu 31. 28, 52
 δίαίτα, ἡ: *way of living, mode of life* דָּת Esth 1. 8, 3. 8, 4. 16; *judgement* דָּת Esth 3. 15, 8. 17 Esr 8. 36 שָׁפַט Ex 12. 12 Prv 19. 29
 διστάριος, ὁ: *title of a subordinate official* שָׂרָה Ex 5. 6, 10, 14, 15
 διστάω: *to be arbiter or umpire* שָׁפַט Ex 18. 22, 26; *decide* שָׁפַט Gn 16. 5 Ex 18. 16, 22, 26 Jes 2. 4 Mich 4. 3; cf. δικάζω
 διαίτημα, τό: *mostly in pl.; rules of life, regimen, esp. in regard of diet* דָּת Esth 1. 8, 3. 8; *generally, institutions, customs* דָּת Esth 1. 13, 15, 19,

3. 8 מִשְׁפָּחָה Job 38. 33 מִשְׁפָּחָה Gn 40. 13 Lev 5. 10 IIR 11. 14, 17. 26
Ez 20. 18 ICh 15. 13 ICh 35. 13; cf. ἔθνος
- διαιτητής, ὁ: *arbitrator, umpire* מִשְׁפָּחָה Dt 16. 18 Prv 6. 7 ICh 23. 4 מִשְׁפָּחָה
Ex 2. 14 Dt 16. 18; cf. δικάστης
- διακαθαίρω, -ρίζω: *purge thoroughly* מִשְׁפָּחָה Jer 33. 8 Neh 13. 30 מִשְׁפָּחָה Jos
22. 17 مَطَهَّرَ طَهْرًا; *prune* قَلَّمَ شَدَبَ طَهْرًا
- διάκενος, ον: *thin, lank* מִשְׁפָּחָה Jer 53. 5
- διακενόω: *empty outright* מִשְׁפָּחָה Jer 19. 6 חָלַל Ez 28. 9 חָלַל Jer 53. 5
חָלַל Ib 14. 10 חָלַל Ez 32. 26
- διακλέπτω: *steal at different times* גָּבַב Jer 23. 30; *steal away* גָּבַב IIS
15. 6 גָּבַב Gn 40. 15 Ex 22. 6; *disguise* נָכַל Nu 25. 18
- διακληρώω: *assign by lot, allot* נָחַל Jos 19. 51 מִשְׁפָּחָה Dt 1. 38 Jos 1. 6;
have allotted to one מִשְׁפָּחָה Job 7. 3
- διάκομμα, τό: *cut, gash* מִשְׁפָּחָה Jer 51. 1
- διακονέω, διηκ-: (διάκονος) *minister, do service, serve* מִשְׁפָּחָה Ex 28. 41 ICh
5. 30 כָּהֵן
- διακονία, ἡ: *service* מִשְׁפָּחָה Jos 13. 7; *attendance on a duty, ministration*
מִשְׁפָּחָה Ex 29. 9 Nu 18. 1, 7 כְּהֹנִים; *body of servants or attendants*
מִשְׁפָּחָה IS 2. 36
- διάκονος, διήκ-, later διάκων: *servant* מִשְׁפָּחָה IIS 20. 26; *attendant or official*
in a temple or religious guild מִשְׁפָּחָה Gn 14. 18 Ex 3. 1 Lev 6. 16 IR 2. 27
IIR 11. 18 כָּהֵן
- διακοπή, ἡ: *gash, cleft* מִשְׁפָּחָה Jer 49. 16 Cant 2. 14 מִשְׁפָּחָה Ez 28. 13 מִשְׁפָּחָה
Gn 1. 27 Lev 3. 1 Jer 31. 22 (21) מִשְׁפָּחָה Nu 25. 8; *cutting or canal*
through an isthmus or mountain; narrow channel or passage מִשְׁפָּחָה
(carved on the stone commemorating the excavation of the Jeru-
salem tunnel); v. pp. 159, 647
- διακόπτω: *cut through* מִשְׁפָּחָה IIR 12. 10, 18. 21 Job 40. 24; *Pass., had*
a hole drilled in it מִשְׁפָּחָה Hag 1. 6 מִשְׁפָּחָה [מִשְׁפָּחָה] Gn 1. 27
- διακρύπτω: *strengthened for* κρύπτω (*hide, cover*) מִשְׁפָּחָה Gn 18. 17, 37. 26,
38. 15 Ex 15. 10 Lev 13. 13 Nu 4. 5 Jer 6. 2 Ps 32. 5 מִשְׁפָּחָה Gn 7. 19
מִשְׁפָּחָה Gn 24. 65 Jon 3. 8
- διαλαλέω: *talk with; talk over a thing with another* מִשְׁפָּחָה Gn 21. 7; cf. προ-
διαλλαγή, ἡ: (διαλλάσσω) *interchange; change; change from enmity to*
friendship, reconciliation مَخْلَع; *difference* خِلَاف; cf. ἀπαλλάσσω
- διαλλάσσω: *interchange, exchange* מִשְׁפָּחָה Jer 9. 9; *change* מִשְׁפָּחָה Gn 41. 14
מִשְׁפָּחָה Ib 31. 7, 35. 2; *to be different* خَالَف
- διαμετρέω: *measure through, measure out or off; measure with the eye, scan*

- ἑνδ Hab 3. 6; *to be in opposition, to be diametrically opposite* עַד־
 Job 7. 4; cf. ἐκ-
 διάνοια, ἡ: Aeol διανοία, poet. also διανοία, *thought, i.e. intention* نִיַּה
 διαπαίζω: *laugh, jest at* הַצִּיחַ Esth 1. 17 [cf. ἐπι-]
 διαπείθω: *convince; Pass.*, פָּתַח Prv 25. 15
 διαπεινάω: *hunger one against the other, have a starvation match* עָנָה Lev
 16. 31 הַתְּעִנָּה Esr 8. 21 [cf. πεινάω, -έω]
 διαπεραιόω: (πέρα) *take across, ferry over* הַעֲבִיר Ps 136. 14
 διαπεράω: (πέρα) *reach, arrive at a place* הַעֲבִיר Jer 46. 17 [cf. διαπορεύω]
 διαπέρθω: *destroy utterly, sack, waste, always of cities* הָרַס Ex 23. 24;
 Jes 49. 17 [cf. ἐπι-, ἐκ-]
 διαπληρόω: *strengthened for* πληρόω (*make full or complete; fulfil*) כִּלָּא Ex
 23. 26; v. ἀνα-
 διαπλήσσω: *break in pieces, split, cleave* פָּלַץ Ps 55. 10
 διαπολεμέω: *fight it out with one* הִתְקַדַּם IIR 3. 23 احْتَرَبَ تحارب
 διαράομαι: *curse* הָעֵלָה IR 8. 31 אָרַר Gn 5. 29 קָלַל Gn 12. 3
 διαρρίπτω, -τέω, διαρίπτω: *throw about* הִסְלִיךְ Jer 7. 15; *throw down*
 הִסְלִיךְ IIS 11. 21 Thr 2. 1; cf. ἀπο-
 διασειώ: *shake violently* הִסִּיעַ Job 19. 10
 διασπαράσσω, -ττω: *rend in pieces* פָּרַק IR 19. 11; *dilate forcibly* פָּרַק
 Zach 11. 16
 διασπείρω: *scatter or spread about* בָּזַר Ps 68. 31 סָעַר סער Zach 7. 14
 סָעַר Hos 13. 3; *squander* פָּזַר Prv 11. 24; κατα-
 διαστέλλω: *command expressly, give express orders* הִסְלִיחַ IIR 15. 37; cf. ἀπο-
 διαστρέφω: *turn away, divert* הִסִּיעַ Nu 25. 11 Jos 8. 26 Ez 18. 17
 Prv 15. 1 Thr 2. 8 ICh 25. 13; cf. ἀπο-
 διασπράωννυμι: *spread, Pass.*, הִסְפִּירַע Jes 28. 20
 διασφάζω, ἀγος, ἡ: = τὸ θῆλυ μόριον (*the female genitals*) שְׁפָכָה Dt 23. 2;
 = διάσφαξις
 διασώζω: *preserve through a danger, of persons*, הִצִּיל Gn 32. 12 Jud
 10. 15 Ps 7. 2; *of things, preserve, maintain* הִצִּיל Ex 12. 27 Hos 2. 11
 διατελέω: *bring quite to an end* כָּלָה Gn 18. 33 Jud 3. 18 Ruth 3. 18
 ICh 27. 24 כָּלָה Gn 2. 1; v. p. 197
 διατήκω: *melt* הִצִּיק Jos 7. 23; הִתִּיךְ IIR 22. 9 Job 10. 10 הִתִּיךְ Ez 22. 20
 הִתִּיךְ Ib 22. 22
 διατίθημι: *arrange* צוּה Lev 25. 21 نَظَّمَ; *distribute* أَوْعَى; *arrange each*
in their several places צוּה Jes 45. 12 Ps 78. 23; *manage, handle* سَاس; *arrange*
as one likes, dispose of; dispose of one's property, devise it by will צוּה IIS
 17. 23 IIR 20. 1 أَوْعَى ب; οὐ διατιθέμενος, *the testator* مَوْتَى الموتى;

- make a covenant with one (אָתָם) Jos 7. 11
 (אֶתְכֶם) Jos 23. 16 Jud 2. 20
 Ps 111. 9; settle a quartel צוה Ib 7. 7; set forth, recite צוה Gn 50. 16
 [cf. ἐφίστημι] Dt 32. 46
- διατριβή, ἡ: pastime, amusement طَرَب
 διαυγάω, -γίζω: glance, shine through זכך Job 25. 5; to be transparent
 זכך Ib 15. 15; cf. ἐν-
- διαυγής: translucent, of water; radiant, of gems, ὁ δ. λίθος זכוכית
 Job 28. 17
- διαυλίζω: μηκύνω (delay, put off) הָחֵל Nu 30. 3
- διαφέρω: carry over or across הַעֲבִיר Nu 32. 5 IIS 19. 16 [cf. μετα-,
 διαπεραιώω] הֵסִיא Ib 17. 13; endure, support הַעֲבִיר Job 7. 21;
 excel בָּרַע
- διαφθείρω, -θорέω: destroy utterly הִתְהַרַב Jes 49. 17 Ez 19. 7 חָרַב
 Dt 12. 3 IICH 36. 19; make away with, kill הִבַּר Ib 22. 10 [cf. ἐκτρέφω];
 seduce a woman אִתְּרַע; Pass., to be destroyed הִתְהַרַב Ez 29. 12
 Jud 6. 28 הִתְהַרַב Lev 11. 35 הִתְהַרַב Ez 19. 12; to be murdered הִתְהַרַב
 IIR 3. 23 [cf. διαπολεμέω]
- διαφθονέω: enay קָנָא Gn 30. 1, 37. 11 Jes 11. 13 Ps 37. 1; cf. ἐκτίνω
- διαφθορά, -ρή, ἡ: (διαφθείρω) destruction, ruin הָרַבָּה Lev 26. 31 Jer 44. 2;
 pl., Jes 52. 9, 58. 12 Ez 36. 4, 10 Esr 9. 9
- διάφραγμα, τό: midriff, diaphragm פֶּרֶשׁ Ex 29. 14 Lev 4. 11; = διάφραξις
- διαούσσω: blow in different directions, disperse הִסִּיב Gn 15. 11; blow or
 breathe through הִסִּיב Ps 147. 18 הִסִּיב Ez 21. 36; Pass., נָפַח Job
 20. 26; cf. ἐκθύω
- διαχωρέω: pass through עָבַר Gn 15. 17 Ex 32. 27 Ez 9. 4, 5; of coins, to
 be current עָבַר Gn 23. 16
- διεγείρω: wake up הָעִיר Ps 35. 23; stir up, arouse הָעִיר Joel 4. 9 Cant
 2. 7 Esr 1. 1, 5; excite עוֹרֵר Cant 2. 7; raise עוֹרֵר IIS 23. 18
- διεῖδον: inf. διδεῖν, aor. 2 with no pres. in use (διοράω being used),
 see thoroughly, discern (on the Homeric usage v. δια-εἶδω); pi. δίοιδα,
 inf. διειδέναι, Ep. διύδμεναι, distinguish, discern יָדַע Gn 3. 22
- διερωτάω: cross-question; ask constantly or continually דָּרַשׁ Dt 13. 15, 17. 4
- διηγέομαι: set out in detail הִגִּיד Gn 3. 11, 41. 25 Ex 13. 8 Jud 14. 12, 16
 IS 8. 9 הִגִּיד Gn 22. 20 Dt 17. 4 Jos 9. 24 Ruth 2. 11; describe Ez 43. 10
- διοδεύω: travel through אָשַׁר Prv 4. 14 [cf. אֶשֶׁר/όδεύω Ib 9. 6]
- διοικέω: generally, control, manage, administer; abs., exercise authority,
 govern יָדַב Dt 3. 2 Jos 12. 2 Ps 29. 10 ICh 5. 8
- διοπτεύω: watch accurately, spy about תָּוַר Nu 13. 32; cf. θεωρέω

διοπτῆρ, ό: *spy, scout* הָרָ Nu 14. 6; = διοπτῆρ, διόπτῆς; θεωρός

διόριζω, διου-: *separate* הִפְרִיד Gn 30. 40 Dt 32. 8 Ruth 1. 17; Pass.,

הִתְפַּרֵּד Ps 22. 15, 92. 10; *determine, declare*; c. inf. *determine one to be so*

and so הִפְרִיד Prv 13. 18; *remove across the frontier, banish* הִרְדִּישׁ Jud

1. 27, 29, 30, 31, 32, 33 طرد [cf. ὑπάρχω, יָרַשׁ]

διόρυγμα, τό: *siege-mine, subterranean passage under wall of besieged fortress* מַעְהָרָה Jud 6. 2

διωθέω: *push away* הִדָּא IIR 17. 21 הִדִּיחַ Dt 13. 11, 14; cf. ἀπ-

εἰς, μία, ἐν (μία only in late Ion. Prose)—Ep. εἰς, Dor ἧς (orig. ἐνς, assim.

ἐν(δ) . . .) as a Numeral, *one* (ἐν) אֶחָד Ez 18. 10 (εἰς) אֶחָד Zach 14. 9

אֶחָד Ez 18. 10, 33. 30 واحد (واحد) אֶחָד Gn 22. 13 Jes 66. 17 אֶחָד Prv

17. 10 (εἰς) אֶחָד Jes 40. 26 Ez 1. 23 אֶחָד Ez 33. 30 (μία) אֶחָד Gn 17. 17

אֶחָד (εἰς) אֶחָד Ex 26. 7; *in oppos., made emphatic*

by the Art., ό εἰς, ἡ μία אֶחָד Gn 19. 9, 42. 27, 32, 33 אֶחָד Ib 32.

9; εἰς ἕκαστος *each one* אֶחָד אֶחָד Ex 36. 4 אֶחָד Lev 15. 2; *united*

אֶחָד Ex 26. 6, 11; ἀπὸ μιᾶς *with one accord* אֶחָד Jos 9. 2; *at once* אֶחָד Prv

28. 18 אֶחָד Esr 4. 13 אֶחָד Nu 12. 4 אֶחָד Ib 35.

22 (cf. παρ ποδός); *one, i.e. the same* אֶחָד Ib 40.

5 Eccl 2. 14, 3. 19, 20; *one opposite another* ἐν μὲν . . . ἐν δέ . . . אֶחָד

אֶחָד Ex 25. 19; οὐ μίαν οὐδὲ δύο *not once nor twice* אֶחָד אֶחָד

IIR 6. 10; v. p. 361

εἰσακούω: *hearken or give ear to one* הִשְׁמָע Gn 4. 23 Ex 15. 26 Nu 23. 18

Dt 1. 45, 32. 1 Jud 5. 3 הִקְשִׁיב IS 15. 22 Jes 28. 23, 42. 23, 48. 18,

51. 4 Jer 6. 10, 19 Zach 1. 4 Ps 17. 1 Cant 8. 13 Neh 9. 34

εἰσβαίνω: *be imported* הִבִּיא IR 10. 11; *causal in aor., make to go into,*

put into הִבִּיא Gn 6. 19 Ths 3. 13 Dan 1. 2 הִבִּיא Gn 43. 18; εἰσβαίνω.

causal of εἰσβαίνω; cf. εἰσ-, ἐπ-

εἰσβάλλω: *make an inroad, fall upon* הִנְזִיף Gn 43. 18; v. προσ-

εἰσβάσις, ἡ: *an entrance* אֶסְתִּי Neh 12. 25 אֶסְתִּי Ez 8. 5 אֶסְתִּי Jud 19. 27

IR 14. 17 IIR 12. 10 Jes 6. 4 ICh 9. 19, 22

εἰσερχομαι: *go in or into, enter, visit* (נָסַק) אֶסַּק Ps 139. 8

εἰσιδεῖν: = εἰσορέω (*look into, look upon, behold*; generally, *look at or gaze*

upon steadily)—derivatives: אֶסְתִּי Job 16. 19 אֶסְתִּי Gn 31. 4

نِسْهَادَة شَد

εἰσνέω: *swim into* אֶסְתִּי Jes 25. 11 אֶסְתִּי Job 40. 23; cf. πλέω

εἰσόδιος, ον: *going or coming in*; οἱ εἰσόδιοι *visitors* عَائِد

εἰσόδος or ἔσოდος, ἡ: *entrance—place of entrance, entry* אֶסְתִּי Nu 21. 15; cf.

a mountain-pass אֶסְתִּי Dt 3. 17; *visit* عِيَادَة; *study, investigation* אֶסְתִּי

Ib 33. 2

- εἰσποιέω: *to be adopted into a family* וְסָפַח Jes 14. 1; *bring new persons into the public service* סָפַח IS 2. 36; cf. ἀπαύω
 εἰστίθηναι: *put into, place in* הִנִּיחַ Ez 5. 13, 16. 42; cf. ἀναπαύω
 εἰσφέρω: *carry in; bring in* אָסַף Jos 20. 4 IIR 22. 20 IICh 34. 28 אָסַף
 Ex 9. 19 Nu 27. 13 IIR 22. 20 אָסַף Jud 19. 15; cf. ἀθροίζω
 εἰσφορά, ἡ: *property-tax levied for purposes of war; in Egypt, special tax; generally, contribution* אֶזְכָּרָה Lev 2. 2, 9, 16, 24. 7 אֶזְכָּרָה
 Ez 27. 15 Ps 72. 10 زَكَاةٌ زَكَاةٌ; v. δέκατος
 εἰσχειρίζω: *put into one's hands, entrust* סָפַר IS 26. 8 IIS 18. 28 הִסְפִּיר
 Dt 23. 16, 32. 30 IS 23. 20, 30. 15 Ps 31. 9, 78. 62 סָפַר Jes 19. 4
 εἰσχέω: *pour in or into* יָצַק Ex 29. 7 Lev 8. 15 IIR 3. 11 Jes 44. 3
 Ez 24. 3 [cf. קָצַף/קָצַף] הִצִּיק IIR 4. 5 הִצִּיק Lev 21. 10 Ps 45. 3
 εἶσω, ἔσω: *inside, within* יָד IS 4. 18 הוּךְ Ex 14. 23 Dt 21. 12 IIS
 3. 27; τὸ ἔσω the inner הַיָּמִין Ez 41. 7, 47. 16; *inside, i.e. by the side of, the road* יָד Ex 2. 5 Jer 41. 9 יָד IS 4. 13; cf. ἡγυεύς; v. ὁδός
 ἐκβάλλω: *speak out, declare* בָּרַר Jes 52. 7 Ps 40. 10 בָּרַר; בָּרַר
 ἐκβαίνω, ἐκβάω: *step out of, or off from, disembark, dismount* צָנַח Jos 15.
 18 Jud 1. 14 *debouch from a defile; go out of, depart from* צָנַח Dt 33.
 22; *leave, usually with the sense, outstep, overstep; go out of due bounds*
 צָנַח Jer 8. 5; *cause to go out* צָנַח Jes 47. 10; cf. ἀποσπρέω
 ἐκβαλλεύω: Pass., *to be filled with Bacchic frenzy* צָנַח Dt 28. 34 IS 21.
 16 IIR 9. 11 Jer 29. 26 Hos 9. 7; Med., הִסְבִּיעַ IS 21. 15, 16
 ἐκβάλλω: *throw or cast out; expose on a desert island* בָּלַח Nah 3. 6;
expel afterbirth; let fall, drop; produce, of women (of premature birth); esp. in case of a miscarriage or abortion; hatch chicks; of plants, put forth fruit הִבִּילָה Cant 8. 5 פָּלַח Job 39. 3
 ἐκβασίς, ἡ: *deviation, declension, departure; digression* בָּרַח Jer 8. 5
 ἐκβολή, ἡ: ἐ. σίτου the time when the corn comes into ear בָּרַח Gn 41. 5;
shoot בָּרַח Zach 4. 12; *mouth of a river* בָּרַח Jes 27. 12; *projection; (from Pass.) that which is cast out; earth thrown up by a mattock, upcast; = ἐκβολάς (anything thrown out)* בָּרַח Ps 69. 3, 16
 ἐκγεννάω: *beget; also bring forth* הָוָה Hos 4. 10 [cf. γένος: *scrl, kind*] וְ
 Dan 3. 5] הָוָה Jes 14. 10; cf. ἐκκενόω
 ἐκγίγνομαι: *to be born of a father* הָוָה Jes 14. 10 (ΓΕΝ → γίγνομαι → γένος, poet. γέννα → γεννάω)
 ἐκγοητεύω: *strengthened. for γοητεύω (bewitch, beguile) غَشَى; abs. play the wizard* לָהּ Ps 58. 6 לָהּ Gn 30. 27, 44. 5 Dt 18. 10 IICh 33. 6)
 ἐκγονος, ον, ἐγγ-, ἔσγ-: *born of, sprung from, esp. Subst., grandchild; grandson* נֶכֶד Gn 21. 23

- ἐκδετος: (ἐκδέω) *fastened* קָשָׁר Gn 44. 30
 ἐκδέω: *bind so as to hang from* קָשָׁר Jos 2. 18 Prv 3. 3; *fasten to or on*
 קָשָׁר Dt 6. 8 Prv 7. 3; *bind* קָשָׁר Gn 22. 9 קָשָׁר Job 38. 31
 ἐκδηλος, ον: *strengthened for* δῆλος, *conspicuous* جَلِي ظَاہِر; *quite plain*
 صَرِيح
 ἐκδηλώω: *show plainly* נִלְוֵה Jes 26. 21 Jer 11. 20, 49. 10 Ps 98. 2 Job
 20. 27, 41. 5 סָרַח
 ἐκδικέω: *avenger, punish; exact vengeance for* נָקָם Dt 32. 43 Jos 10. 13
 נָקָם IIR 9. 7 Jer 51. 36 נָקָם Gn 4. 15 נָקָם IS 14. 24 Jer 15. 15
 נָקָם Jer 5. 9; *avenger or vindicate a person, by taking up his*
cause נָקָם Ex 21. 20 נָקָם Ib. נָקָם Gn 4. 24 [cf. τίνω, ἐκ-]
 ἐκδιψάω: *to be parched with drought, of plant* הַיבֵּשׁ Joel 1. 10, 12, 17
 Zach 10. 11; cf. ἐπαιδέομαι, ἐπαισχύνομαι Ib 1. 11
 ἐκδοσις, ἑσδοσις, ἡ: *giving in marriage* הַנְּחָה Cant 3. 11
 ἐκδοτήρ, ἐσδ-, ἐκδότης, ὁ: *one who gives his daughter in marriage* הַנְּחָה Ex
 3. 1, 18. 1 Jud 19. 4 [cf. ἐδνωτής: *a betrother* הַנְּחָה Joel 2. 16]
 ἐκδότις, ἡ: *bride's mother* הַיֵּבֶה Dt 27. 23
 ἐκδύω, -ύνω: *take off, strip off* הַצִּדָה Prv 25. 20 כִּשְׁטֵי Lev 6. 4 IS 18.
 24 Cant 5. 3; *strip me, strip me of my cloak, strip cloak* כִּשְׁטֵי
 Gn 37. 23 Lev 1. 6 IS 31. 9 Ez 16. 39, 23. 26 Hos 2. 5; Med.,
strip oneself of a thing הַצִּדָה IS 18. 4; Pass., *to be stripped of a thing:*
of the clothes, to be put off כִּשְׁטֵי Ez 21. 20; cf. ἀπο-
 ἐκθεραπεύω: *strengthened for* θεραπεύω; *cure perfectly* רָפָא IIR 2. 21 Ez
 34. 4; Med., *get oneself quite cured* רָפָא IIR 8. 29
 ἐκθερίζω: *reap or mow completely* הַקְצִיר Job 24. 6
 ἐκθηράομαι, -ρεύω: *hunt out, catch* כָּהַר Jud 20. 43 הַכְתִּיר Hab 1. 4
 ἐκθύω: *sacrifice* חָטָא Mal 1. 13; *destroy utterly* הִשָּׁח Job 31. 39
 ἐκκαθαίρω: *cleanse out, purify* הִוִּיר Lev 15. 31 חָטָא Ps 51. 9
 ἐκκαίω, -κάω: *burn out his eyes* נָקָר IS 11. 2 נָקָר Jud 16. 21 [נָקָר Jes
 51. 1, v. ἐξορύσσω]; *light up, kindle* הִשִּׁיק Jes 44. 15 Ez 39. 9; Pass.,
to be kindled, burnt אָרָה Ex 3. 2 Nah 1. 10 Neh 2. 3
 ἐκκαλέω: *call out or forth, summon forth; Med., call out to oneself* הַקְהִיל
 Ex 35. 1 Dt 4. 10, 31. 28 Ez 38. 13 [cf. ἐπι-]
 ἐκκενόω: *empty out* הִנְחִיחַ Jes 19. 6 הַחֲלִיל Ez 28. 9 הַחֲלִיל Ib 32. 26 הַחֲלִיל
 Jes 14. 10; *clear out* הִנְחִיחַ IIR 29. 19; *to be exhausted* הַחֲלִיל Jes 53. 5
 [cf. διακενόω]
 ἐκκλησία: (ἐκκλητος) *assembly duly summoned* קָהָל Nu 10. 7 Jud 20. 2,
 21. 5, 8 IIR 30. 2; *an assembly* קָהָל Jer 44. 15 IIR 20. 14, 30.
 13 קָהָל Jer 51. 55

- ἐκκλησιάζω: *trans., summon to an assembly, convene* לְקַהֵּל Ex 35. 1
Nu 10. 7 Dt 31. 28
- ἐκκλησιαστής: *member of the ἐκκλησία*; ἐκκλητος: (ἐκκαλέω) *selected to judge or arbitrate on a point, an umpire* תִּלְקֵהָ Eccl 1. 1 [cf. Ib 1. 12; דָּלֵךְ: βασιλεύς: *judge*]
- ἐκκλύζω: *wash thoroughly* רָחַץ Jes 58. 11
- ἐκκόπτω: *cut out, knock out, gouge out* (W) the eyes נָקַד [cf. ἐκκαίω]
- ἐκλανθάνω: *forget utterly* שָׁכַח Gn 40. 23; Act., *make one quite forgetful* of שָׁכַח Job 39. 17 שָׁכַח Gn 41. 51 שָׁכַח Thr 2. 6 שָׁכַח Jer 23. 27
- ἐκλέγω: *pick or single out, esp. of soldiers* רָחַץ Nu 31. 3; *pick out for oneself, choose* לָקַח Ruth 2. 2 לָקַח Job 24. 6 לָקַח Jer 27. 12; *pull out* רָחַץ Lev 14. 40, 43; *take toll of, levy taxes or tribute* לָקַח Gn 47. 14 [cf. ἀπολέγω: *pick out, choose*; ἐξέλκω]
- ἐκλείπω: *forsake, desert, abandon; fail one* חָסַר Jer 50. 12; of the Sun or Moon, *suffer eclipse* חָסַר Jer 24. 23 Jer 15. 9 [cf. ἀπο-]; *fail, be wanting* חָסַר Jer 33. 9
- ἐκλεκτός, ἡ, όν: (ἐκλέγω) *picked out, select* רָחַץ Nu 31. 5
- ἐκλύω: *unloose* חָלַל; *dissolve* חָלַל
- ἐκμάσσω: *wipe off, wipe away* חָסַר Jer 18. 23 Neh 13. 14
- ἐκμεθύσκω: *make quite drunk* שָׁכַר Jer 63. 6 Jer 51. 7 שָׁכַר Dt 32. 42 IIS 11. 13 Jer 51. 39, 57
- ἐκμετρέω: *measure out, measure* מָדַד IIS 8. 2 Ps 60. 8; *measure, calculate position by the stars* מָדַד Job 7. 4; cf. δια-
- ἐκνέω: *purify out* טָהַר Job 40. 23 טָהַר Jer 25. 11 [cf. εἰσνέω; p. 638]
- ἐκνίζω: *wash out, purge away* נָקַה Joel 4. 21; *wash clean, purify* נָקַה Job 10. 14 נָקַה
- ἐκπαγλῆσθαι: *to be struck with amazement, to wonder greatly*, only used in part.; *wonder at, admire exceedingly* נִפְלָא IIS 1. 26 Ps 118. 23, 139. 14 Prv 30. 18
- ἐκπαγλος, όν: *terrible, violent*; in later Poets the word freq. signifies merely, *marvellous, wondrous* נִפְלָא Ex 34. 10 Ps 139. 14 [cf. ἀπαλλητός]
- ἐκπαιδεύω: *train thoroughly; teach one a thing* נִלְמַד Ps 18. 35
- ἐκπεράω: *pass beyond* הֵעִיר Jer 46. 17; cf. δια-, διαπεραίσω
- ἐκπέρθω: *destroy utterly, sack, of cities* חָרַס Ex 23. 24 Jer 49. 17
- ἐκπέσσω, -ττω: *cook thoroughly* בָּשַׁל Ex 16. 23 Nu 11. 8 IS 2. 13 IIS 13. 8 IIR 6. 29 IICH 35. 13 בָּשַׁל Ex 12. 9 Lev 6. 21; hence, of plants, *ripen* הִבְשִׁיל Gn 40. 10
- ἐκπετάνημι: *spread out, of a sail* הִפִּיץ Job 40. 11; *scatter something to the winds* הִפִּיץ Gn 11. 8 Jer 13. 24, 18. 17

ἐκπήγνυμι, -ύω: *congeal* אִקְפָּה Job 10. 10; cf. ἐκψύχω

ἐκπηδάω: *leap out, leap, jump* (W) קָפַץ Cant 2. 8; πηδάω פָּסַד

ἐκπίμπλημι: *fill up* מָלֵא IIR 21. 16 Jer 41. 9; *filled them full of* מָלֵא

Ex 35. 35 Job 22. 18; מָלֵא Cant 5. 14; *satiate* מָלֵא Ps 107. 9;

fulfil מָלֵא IR 8. 24 Ps 20. 6; *fill up or complete a number* מָלֵא

Ex 23. 26 [cf. ἐμπίμπλημι]

ἐκπληξία, -ίς, ἡ: *consternation; terror caused by misfortunes; mental disturbance* מַלְצָה Jes 21. 4 [cf. ἀπο-, πλῆξις]

ἐκπληρώω: *fill up* מָלֵא IIR 21. 16 Jer 41. 9; *make up to a certain number* מָלֵא Ex 23. 26; *fulfil* מָלֵא IR 8. 24 Ps 20. 6; cf. ἐκπίμπλημι.

ἐκπλήσσω, -πτω: *drive out of one's senses by a sudden shock* אִפְּרַח Jes 29. 14; *amaze, astound* אִפְּרַח Jud 13. 19 Joel 2. 26 IICH 2. 8

ἐκπνέω, -είω: *breath out or forth; βίον ε. breathe one's last, expire; lose breath* נָפַח Gn 6. 17, 23. 17 Ps 88. 16, 104. 29 Job 13. 19, 27. 5; *metaph. lose power* נָפַח Jer 4. 31; but simply, *blow, of wind* נָפַח Ps 147. 18

ἐκπρίω: *saw off, excise* נָחַת IR 7. 9

ἐκपुरόω: *burn to ashes, consume utterly* בָּעַר Dt 26. 14 IR 14. 10 Ez 39. 9 הָעֵלָה Gn 22. 2 Lev 14. 20 Jes 57. 6 Am 4. 10 הָבַעַר Ez 5. 2 IICH 28. 3 הָעֵבֶר IIS 12. 31 IIR 10. 31 *to be heated, to be much heated* קָרַב Hos 7. 6; cf. ἐκπεράω

ἐκपुरσεύω: *kindle* בָּעַר Ex 35. 3 Jes 50. 11 Jer 7. 13 IICH 4. 20 בָּעַר Jer 36. 22 הָבַעַר Jud 15. 5 הָעֵלָה Nu 8. 2. 3 Psa 15. 1

ἐκπύρωσις, ἡ: *conflagration* בָּעִרָה Ex 22. 5 הָבַעַר Nu 11. 3

ἐκπώμα, ατος, τό: *drinking cup* גִּבְעָה Gn 44. 2 Ex 25. 31 קִבְעָה Jes 51. 17 [cf. κύμβα, γαβασόν]

ἐκπωμάτιον, τό: Dim. of ἐκπώμα קִבְעָה Jes 51. 17 [cf. κύμβαλον, γαβασόν]

ἐκρέω: *shed, let fall* נָפַח Job 36. 27 הָיִיר Mich 1. 6 הָיִיר Jes 48. 21 הָרִיק Mal 3. 10 Eccl 11. 3

ἐκριζώω: *root out* עָקַר Eccl 3. 2 עָרַשׁ Ps 52. 7 [cf. ἐξορύσσω]

ἐκροος, contr. -pous, ό: *issue* קָרָה Dt 23. 11 [cf. πέος]

ἐκσποδιάζω: *remove ashes* דָּפַן Ex 27. 3 Nu 4. 13

ἐκστρώννυμι: *spread* שָׁחַב Ps 88. 10; Pass., *καθε. ἐξέστρωτο* Diogenes Cynicus, *Epistulae* 37. 3 (the couches are spread) הִשְׁתַּרְעַע Jes 28. 20 [cf. δια-]

ἐκσώζω, Ep. ἐκσάωω: *preserve from danger, keep safe* הִשָּׁר Job 33. 18 חָשַׁק Jes 38. 17 הִרְשִׁיעַ Dt 20. 4 Jud 2. 18, 7. 2 Jer 15. 20 Ez 36. 29 Zeph 3. 19 Zach 12. 7 Ps 7. 2, 20. 7 הִצִּיל Gn 32. 12 Ex 5. 23, 12. 27 Jos 2. 13 Jes 44. 17 Zeph 1. 18 Ps 7. 2, 70. 2 IICH 32. 14 [cf. δια-, ἀπο-]

- ἐκτείνω: *stretch out* הוֹשִׁיט Esth 4. 11 הִסֵּה Jes 31. 3 Jer 6. 12, 15. 6;
stretch, spread הִסֵּה IIS 16. 22, 21. 10; *extend* הִסֵּה Esr 7. 28, 9. 9
 [cf. ἐκσπρώννυμι]
- ἐκτελευτάω, -έω: *bring to an end, accomplish, end, finish* (W) כָּלָה Gn
 2. 2, 18. 33, 44. 12 Ex 5. 14 IR 6. 9 Ruth 2. 21, 3. 18 כָּלָה Gn 2. 1
 ἐκτέμνω: *cut out; circumcise females* חָתַן Ex 4. 25, 26 חָתַן
- ἐκτίθηναι: *pick out for separate treatment* נִסַּל Jes 63. 9; ע. p. 148
- ἐκτός (ἐχθός): (ἐκ) *without, outside* חָוָה Gn 6. 14 Lev 18. 9 Jud 12. 9
 Ez 41. 17 חוּצָה IICh 24. 8, 33. 15; *except, besides, apart from* חָוָה
 Eccl 2. 25; ע. ἔξωθεν, p. 170
- ἐκτρέπω: *turn away* דָּבַר Cant 5. 6
- ἐκτρέφω: *bring up from childhood, rear up* טָפַח Thr 2. 22 רָבָה Ez 19. 2
 Thr 2. 22 רָנִי
- ἐκτρίβω: *rub out, i.e. to destroy root and branch; wipe out* דָּבַר IICh 22.
 10; cf. ἐκτρέπω, ἐνέπω
- ἐκτυπώω: *model or work in relief; Pass., formed on a model, to be shaped*
 הִסְבֵּעַ Prv 8. 25 Job 38. 6
- ἐκφέρειω: *bring forth, in various senses: of women, bring to the birth*
 הָרָה Job 3. 3; *of the ground, bear fruit* הִפְרִיחַ Jes 17. 11; *publish,*
delicet הִכְבִּיר Job 35. 16 הִנָּחָה Ez 12. 10 הִנָּחָה IICh 30. 5
- ἐκβάλεω: *to set on fire* קָלָה Jud 1. 8 Ps 74. 7; ע. κατα-
- ἐκχέω: *pour out, prop. of liquids; יָצַק* Lev 2. 1, 8. 15 IIR 3. 11 הִצִּיק
 IIR 4. 5 הוּצַק Lev 21. 10 Ps 45. 3 הִקָּיָה Jon 2. 11 כָּבַב
 כָּבַב; cf. εἰς-, ἐνθήκω
- ἐκλύχω: *lose consciousness, swoon* קָפָא Zeph 1. 12
- ἐμβάλλω: *let him fall into Achilles' hands* (Il. 21. 47) הִפִּיל IS 18. 25;
hand in, submit a petition הִפִּיל Jer 38. 26, 42. 9 Dan 9. 18, 20;
throw upon or against הִפִּיל Nu 35. 23 Jer 3. 12, 22. 7; *lay oneself*
to the oars, pull at the oar חָבַל Ez 27. 29 Jon 1. 6; *abs., draw*
lots הִפִּיל Jos 23. 4 Jer 34. 17 Jon 1. 7 Ps 22. 19 Prv 1. 14 Job
 6. 27 Esth 3. 7 Neh 10. 35, 11. 1 ICh 26. 13, 14
- ἐμβολή, ἡ: *the head of a battering-ram, battering-ram* קֶבֶל Ez 26. 9
- ἐμβολος, ὁ, or -ον, τό: *anything pointed so as to be easily thrust in, a peg*
 خَابُور; *brazen beak, ram* יוֹבֵל Jos 6. 4, 6
- ἐμπαπέω: (μαπέειν, μάρπτω) *quickly, hastily, speedily* מָהֵר Ex 32. 8
 Jos 2. 5 Zeph 1. 14 מָהֵרָה Nu 17. 11 Jer 5. 26 Joel 4. 4 Ps 147. 15
- ἐμπαίγμονή, ἡ: *mockery* בָּחָה Neh 3. 36
- ἐμπαίγμός, ὁ: *mockery, mocking* בָּח Gn 38. 23 Ps 31. 19, 119. 22
- ἐμπαίζω: *mock at, mock* בָּח IIR 19. 21 Prv 1. 7, 6. 30, 23. 22 Cant
 8. 7 הָבוּה Esth 1. 17

ἐμπειρος, ον: (πεῖρα) *experienced or practised in a thing, acquainted with* מְהִיר Prv 22. 29 Esr 7. 6

ἐμπίμπλημι: *fill quite full* מָלֵא IIR 21. 16; *fill full of* מָלֵא Ex 35. 35 מָלֵא Cant 5. 14; *fill a hungry man with food* מָלֵא Ps 107. 9; *fulfil, accomplish* IR 8. 15 Ps 20. 5, 6 (Freq. written -πίμπλ-, but the evidence of the best codd. of Att. writers is in favour of -πίμπλ-)

ἐμπιπίσκω: *give to drink* הִשְׁקָה Gn 2. 10, 24. 14 Nu 20. 8 Jer 35. 2 Joel 4. 18

ἐμπλεος, α, ον, Att. -πλεως, ων, Ep. ἐμπλεος, ἐμπλειος, η, ον; later ἐνίπλεος: *quite full of a thing* מָלֵא Ez 10. 12. 17. 3, 28. 12, 37. 1 Prv 17. 1

ἐμπολάω, -λέω: *get by barter or traffic; get by sale; purchase, buy* עָבַר Dt 2. 6 הִשְׁבִּיר Am 8. 5; *procure* עָבַר Gn 41. 56 Jes 55. 1 הִשְׁבִּיר Gn 42. 6 Dt 2. 28 Am 8. 6 [cf. ἀγοράζω]

ἐμπολή, ἡ: *merchandise* עָבַר Gn 42. 1 Am 8. 5 Neh 10. 32; *purchase* עָבַר Gn 42. 26, 44. 2

ἐμπορεῖον, τό: later form of ἐμπόριον (*trading station, mart; market-centre for a district which had no πόλις*) عَمْرٍاء

ἐμπορεύμα, τό: *merchandise* מְרָכָלָה Ez 27. 24

ἐμπορεύομαι: *travel* עָבַר Jer 2. 10 Am 6. 2; *travel* עָבַר Ex 32. 27 Jos 1. 11 Jes 51. 23 Prv 4. 15; *travel for traffic or business, to be a merchant, to trade, traffic; import* רָכַל Ez 27. 3, 20, 23 [ἐμπορεύομαι, Pass.]

ἐμπορία, -ίη, ἡ: (ἐμπορος) *commerce; mostly used of commerce or trade by sea* רָכַלָה Ez 28. 5, 16, 18; *merchandise* רָכָה Ib 26. 12

ἐμπορος, ον: *one who goes on ship-board as a passenger* עָבַר Jer 23. 2 Ps 8. 9; *wayfarer, traveller* עָבַר Jer 51. 23 Ez 5. 14 Thr 1. 12 عَابِر سَبِيل, عَابِر طَرِيق; *merchant trader, distcd. from the retail trader (κάπηλος) by his making voyages and importing goods himself* רָכַל Cant 3. 6 רָכָה Ez 27. 3, 20, 23; as Adj. = ἐμπορικός (τὰ ἐμπορικὰ χρήματα *money to be used in trade* עָבַר Gn 23. 16)

ἐμπροσθα, -θεν, sts. also -θεν: Adv. of Place, *before, in front* קִדְמָה IIR 15. 10 قُدَام; of Time, *before* قَبْل; of old קִדְמָה Mich 5. 1 Ps 74. 12 Thr 5. 21; as Prep., *before, in front of* קִדְמָה Jer 9. 11 قُدَام

ἐμόρων: *intelligent, sensible* عَفَاة (Iraqi vernacular)

ἐναγής: = ἐν αἰγῇ ὢν, *under a curse* نَحْس; or *pollution* نَجَس

ἐναικίζω: *scourge; aikízō: maltreat; Pass., to be tortured* נָסַב Dt 15. 2, 3 IIR 23. 35 Jer 9. 3; more freq. in Med. -ζομαι עָסַב Lev 5. 21, 23

ἐνέπω, lengthd. ἐννέπω, ἐνίσπω in later poets: *tell* or *tell of* תַּלַּח Job 15. 17 סִפֵּר Gn 24. 66 Ex 9. 16 סִפֵּר Hab 1. 5 Ps 88. 12 Job 37. 20; *tell news* or *tales* סִפֵּר Gn 40. 8, 41. 8, 12 Ex 10. 2, 18. 8 Job 15. 17; *speak* דִּבֶּר Gn 12. 4, 24. 33, 27. 6 Ex 14. 2 IS 3. 9 דִּבֶּר Ps 87. 3 Cant 8. 8

ἐνερθε and -θεν, ἐνερθα, also νέρθε and -θεν: Adv. *from beneath*, *up from below*; without sense of motion, *beneath*, below תַּחַת Job 36. 16 תַּחַת Ib., Gn 1. 7 Ex 38. 4 תַּחַת Ex 19. 17; esp. of the nether-world, οἱ ἔ. the gods *below* תַּחַת Dt 33. 27 תַּחַת Dt 32. 22 Ez 31. 14; cf. κάτω

ἐνέχω: Pass., *to be held, caught, entangled* נִחַשׁ Eccl 9. 12 נִחַשׁ Gn 22. 13 Eccl 9. 12

ἐνῆλατον, τό: as Subst. mostly pl., *rungs of a ladder*, which are fixed in the poles or sides קִצְלֵה Ex 20. 26; cf. ἀνabατμός

ἐνθα, Adv.: Demonstrative, of Place, *there* שָׁם Gn 2. 8, 48. 7 שָׁם Ib 23. 13, 49. 31 הֵנָּה; also with Verbs of motion, *thither* שָׁם IS 9. 6 שָׁם Gn 19. 20, 24. 6; ἔ. καὶ ἔ. *hither and thither* וְהָאֵלֶּיךָ IR 2. 36 וְהָאֵלֶּיךָ IIR 2. 8; *whence*, with Verbs of motion, *whither* אֵיθָּה IS 9. 18 IR 22. 24; *at the place whence* אֵיθָּה Gn 16. 8 IIS 1. 3

ἐξάδε, Adv.: of Place, *thither* שָׁמָּה IS 20. 20; *thither* שָׁמָּה Gn 15. 16; after Hom. more freq., = ἐνθα. *here* שָׁמָּה Gn 38. 21 IS 21. 10 [cf. ὧδε] שָׁמָּה Nu 14. 19 IIR 4. 35 הֵנָּה, or *there* שָׁמָּה Ib. הֵנָּה; of Time, *here, now* שָׁמָּה Gn 15. 16 Nu 14. 19 Jud 15. 13

ἐξάπερ, Adv.: *there where, where*; stronger form of ἐνθα באֲשֶׁר Gn 21. 17 Jud 5. 27, 17. 8 Ruth 1. 16, 17 אֲשֶׁר-אֲשֶׁר Ib 1. 16

ἐνθεμα, -θημα, τό: *thing put in, graft* شُعْمٌ = ἐν-θ-ε-μα: ἐν-θ-ε-μα

ἐνθεν, Adv.: Demonstrative, *thence* שָׁמָּה Gn 11. 8 Lev 2. 2; Relat., for ὅθεν, of Place, *whence* אֵיθָּה IIS 1. 3 שָׁמָּה Gn 3. 23; ἔ. μὲν . . . ἔ. δὲ . . ., *on one side . . . on the other . . .*, שָׁמָּה . . . שָׁמָּה IIR 4. 35, . . . שָׁמָּה . . . שָׁמָּה Ex 17. 12, 26. 13; ἔ. καὶ ἔ., *on both sides* שָׁמָּה . . . שָׁמָּה Ib.

ἐξέδε, Adv.: *hence* שָׁמָּה Gn 37. 17, 50. 25

ἐκθουσιάζω, -ιάω: *to be inspired or possessed by a god, to be in ecstasy* רָאָה IS 21. 16 Jer 29. 26 רָאָה IS 21. 15

ἐκθουσιασμός, ό: *inspiration, enthusiasm, frenzy* הִנָּחָה Dt 28. 28 IIR 9. 20

ἐνιαυτός, ό: (ἐνί, αὐτός) prop. *anniversary* (pl.); *lapse of a year* אֲנִיָּה IS 17. 12; ἐνιαυτῷ *on the expiry of a year* שָׁנָה Gn 18. 10 IIR 4. 10 [cf. τηνικάδε]; and so, *any long period of time, cycle, period* עֵתָּה Dan 7. 25; *times* עֵתִים Esth 1. 13 Dan 11. 13; cf. ἔτος; σ. προβαίνω

ἐνναϊον, τό: *falsa lectio* for ναϊόν (= ναόν...) [*ναός, temple; inmost part of a temple, shrine*] מַעֲוֹן Ps 26. 8, 68. 6

ἐνναίω: *dwell* עָנָה Jes 13. 22 Hos 2. 17

ἐννοέω:—Att. also Dep. ἐννοοῦμαι—*have in one's thoughts, consider, reflect; intend* הִתְחַנַּח Gn 27. 42 נָוִי עֲנִי; cf. ἐπι-

ἐνόπη, ἡ: (ἐνέπω) generally, *voice; of things, sound* נֵיב Jes 57. 19

ἐνοχος, ον: = ἐνεχόμενος, *held in, bound by; connected with* אָחֻז Eccl 9. 12 Esth 1. 6 נֶאֱחָזוּ Gn 22. 13 Eccl 9. 12 [cf. ἐνέχω]

ἐνριζόω: *implant* הִשְׁרִישׁ Ps 80. 10; Pass., metaph., *to be rooted, grounded in* שָׁרַשׁ Jes 40. 24 Jer 12. 2

ἐντατός: (ἐντείνω) *stretched* נִשְׂטַר Ex 6. 6 Jes 3. 16 Ps 102. 12 ICh 21. 16

ἐνταῦθα, ἐνθαῦτα, ἐντοῦθα, ἐνταῦτα: Adv. formed from εἶθα, but

more common in Prose; of Time, *at the very time, then* תֵּנָּת, תֵּנָּת, תֵּנָּת

of sequence, *thereupon* תֵּנָּת, תֵּנָּת, תֵּנָּת

ἐντείνω: *stretch or strain tight* נִשְׂטַח Jos 8. 26; esp. of any operation performed with straps or cords נִשְׂטַח Gn 33. 19 [cf. πηγύμι] Jes 44.

13 Ps 104. 2 נִשְׂטַח Dan 11. 45 [cf. πηγύμι]; *pitch the tune high* נָהַן

Jer 12. 8, 51. 55 Thr 2. 7 מִוִּזֵּן; *place exactly in, esp. put into verse, set to music* אָזַן Eccl 12. 9 מִוִּזֵּן [cf. τείνω, ἐντατός]

ἐντειχίζω: *wall in, i.e. blockade* צָוַר Dt 20. 12 Dan 1. 1 ICh 20. 1

ἐντειχίος, ον, -χίδιος, ον: *enclosed by walls* קָסוּר Ez 46. 22

ἐντέμνω: *cut up a victim* נָהַח Ex 29. 17 Jud 19. 29 IS 11. 7 IR 18. 23

ἐντερον, τό: in Hom. always pl., except Od. 21. 408, *guts, bowels*

שֵׁנִי, מֵנִי מֵעָא Thr 1. 20 Cant 5. 4 Jon 2. 1 IIS 16. 11 מֵעֵי

צִירִים IS 4. 19 Dan 10. 16 מֵעֵרָא; *womb, belly* בֶּטֶן Gn 25. 24,

30. 2 Jud 3. 21, 13. 5, 7 Ps 44. 26 Prv 13. 25, 18. 20 Cant 7. 3

Eccl 11. 5 מֵעֵי Cant 5. 14; ה. ἐντός

ἐντεῦθεν, Ion ἐνθεῦθεν, Adv. (related to ἐνθεν, as ἐνταῦθα to εἶθα): of Time, *henceforth* מֵעַתָּה Jes 9. 6. 48. 6

ἐντήκω: *pour in while molten* נִסַּךְ Jes 40. 19 נִהַךְ Ez 22. 21 הִהִיךְ IIR 22.

9 Ez 22. 20 הִנְחִיךְ Ib. הִצִּיק Jos 7. 23 הִתַּךְ Ez 22. 22; *to be cast* הִצִּיק

IR 7. 16 Job 37. 18 [cf. δια-, ἐκχέω]

ἐντηρέω: *guard* נָסַר Cant 1. 6, 8. 11, 12 נָצַר Prv 13. 3, 27. 18 [cf. τηρέω]

ἐντίθημι: generally, *put in or into* הִנִּיחַ Ez 5. 13 הִנִּיחַ Gn 50. 26; *laid it to his heart* (Od. 21. 355) נָתַן אֶל לִבּוֹ Eccl 7. 2 שָׁבַח IIS 13. 33,

19. 20 Dan 1. 8; *engraft* צָוַק Jes 5. 2 שָׁטַם

ἐντολή, ἡ: *injunction, order, command, freq. in pl., orders, commands* תּוֹרָה

Gn 26. 5 Lev 7. 37 Nu 19. 2 Dt 33. 4 Jes 1. 10, 24. 5 Ez 22. 26, 43. 11, 12 Ps 78. 5 Prv 1. 8, 3. 1, 28. 4, 7 Dan 9. 10

ἐντός: Prep., Adv., *within, inside*, opp. ἐκτός, בִּטֵּן Gn 25. 23 IR 7. 20 Jon 2. 3 בית Gn 6. 14 IIS 5. 9 ביתה Ex 28. 26 חדרים Prv 18. 8 חדר Ex 14. 23 Dt 21. 12 IIS 3. 27 Ez 15. 4 בתוך Gn 1. 6 Ex 9. 24 IICH 23. 20 מתוך Gn 19. 29; *within, i.e. on this side*, ἐ. Ἄλυσος ποταμοῦ בתוך הנהל Jos 13. 9, 16; ὁ ἐ. inner, interior (W) יארתן (איתון) Ez 40. 15 אשון Dt 32. 10 إنسان; *between* בתוך Gn 3. 8 Ez 6. 13, 29. 3, 31. 14; τὰ ἐ. the inner parts of the body גִּידֵי־גִידֵי Gn 15. 4 Jon 2. 1 Cant 5. 4 [cf. ἔνδον, ἔντερον]

ἐντοσθε, -εν: = ἐντός, *within, inside* בתוך־בֵּית Ps 116. 19, 135. 9

ἐντυγχάνω: *light upon, fall in with, meet with*; פָּגַע Gn 2. 20, 4. 14, 15, 8. 9, 31. 34, 35, 37, 36. 24 Ex 22. 5 Nu 20. 14 Dt 4. 29, 19. 5, 22. 3, 23, 27, 28; ὁ. ἀντιάω

ἐνύπνιον, τό: (ὕπνος) *thing seen in sleep*, in appos. with ὄνειρος; a vision in sleep سَلام

ἐνώδιον, τό: = ἐνώτιον, *ear-ring* נֶזֶם Gn 24. 22, 47, 35. 4 Ex 32. 2 Jes 3. 21 Ez 16. 12 Prv 11. 22

ἐνωθέω: *thrust in or upon* הִדִּיתִי IIS 15. 14

ἐνωπαδὶς, Adv., = -ίως, -πιδίως, Adv.: (ἐνωπῇ) *in one's face, to one's face* פָּנֵי־אֵלֶיךָ Job 2. 5 פָּנֵי־בִּי־יָבִיב Ib 1. 11 בִּי־יָבִיב Job 16. 8

ἐνωπῇ, Adv.: *before the face, openly* קִבֵּל IIR 15. 10; cf. ὑποπρό or ὑπὸ πρό

ἐνώπιος, ον: *facing, to the front* לִפְנֵי Gn 6. 13, 18. 22 Ex 16. 34, 17. 5; neut. ἐνώπιον as an Adv., *face to face; in person* פָּנֵי־פָנִים IIR 14. 8

ἐνωτίζομαι: (οὖς) *give ear, hearken to* אָזַן Eccl 12. 9 [cf. ἐντείνω] אָזַן Gn 4. 23 Ex 15. 26 Dt 1. 45, 32. 1 Jes 28. 23 Ps 17. 1, 54. 4, 140. 7, 143. 1

ἑξ: *six* שֵׁשׁ Gn 7. 6 IIR 13. 19 Prv 6. 10 שֵׁשׁ Esr 6. 15 שֵׁשׁ

ἐξαγγέλλω: *tell out, proclaim, make known*, with collateral sense of *betraying a secret* נִגַּל IIS 19. 28 [cf. παραγγέλλω]

ἐξάγγελος, ὁ, ἡ: *messenger who brings out news from within* מְרַגֵּל Gn 42. 9 Jos 2. 1 [cf. παραγγελεύς]

ἐξαγορεύω: *tell out, make known, declare* אִשָּׁר

ἐξάγω: *lead out, lead away* הוֹצֵא Gn 15. 5, 45. 1; *bring out from* הוֹצֵא Gn 15. 7 Ex 12. 51 הוֹצֵא Ez 38. 8; *lead out to execution* הוֹצֵא Gn 38. 24 Jud 6. 30 Hos 9. 13 הוֹצֵא Gn 38. 25; *bring out of prison* הוֹצֵא Gn 40. 14 Jes 42. 7 Ps 68. 7, 142. 8 הוֹצֵאָה Dan 6. 24 הוֹצֵאָה Ib.; of merchandise, etc., *carry out, export* הוֹצֵא IR 10. 29 IICH 9. 28 [cf. ἐξοδάω]; *bring off, produce* הוֹצֵא Ps 104. 14; *draw off water* הוֹצֵא Ps 78. 16

- ἐξαγωγή, ἡ: *evacuation* צאה Dt 23. 14 צאח Jes 4. 4, 28. 8; cf. ἀκάχη
 ἐξαγωγήμος: *unsettled, migratory, of people* מוצא Ez 12. 4; *for drawing*
off water מוצא IIR 2. 21; cf. ἐξοδισμός
 ἐξαγωγήον, τό: *duty on exports* מוצא IR 10. 28
 ἐξαγωνίζομαι: *fight, struggle hard* שקק Joel 2. 9 הִתְקַטֵּר Nah 2. 5
 ἐξαιρετός, ἡ, όν: *taken out, and so, picked out, chosen, choice; esp. of*
booty and things given as a special honour, not assigned by lot בְּכֹרֶה
 Jer 24. 2 בְּכֹרֶה Hos 9. 10 בְּכֹרֶה Ex 23. 16 Lev 2. 14
 ἐξαιρέω, ἐξαγρέω: *choose for oneself, carry off as booty* הָעֵלָה Esr 1. 11;
take out of a number, except הִצַּג Ex 10. 24; *remove people from their*
country; generally, remove הָעֵלָה Gn 50. 24, 25 Esr 1. 11, 4. 2
 IICH 1. 4, 8. 11; *set free, deliver* חָרַר [non-biblical דְּחָרַר]
 ἐξείρω, Ep. ἐξαιείρω: *lift up, lift off the earth* הָעֵלָה Jer 38. 10 Ez 29. 4,
 37. 12 רוּבֵם Ps 9. 14 הָרִים Gn 14. 22, 41. 44 Lev 2. 9, 6. 3 Esr 9. 6;
raise in dignity, exalt, magnify הָעֵלָה Ps 137. 6 רוּבֵם Ex 15. 2 IS 2. 7
 Piv 14. 34 רוּבֵם Jes 33. 10 Neh 9. 5 הָרִים Jer 14. 13 Ps 75. 8,
 113. 7 הַתְרוּבֵם Dan 11. 36; *remove* הָסִיר Gn 8. 13 Ez 21. 31 IICH
 34. 33 הָעִיר Joel 4. 7 הָעֵלָה Gn 50. 25 IIS 6. 2, 21. 13 Esr 1. 11
 ICh 15. 3, 12, 28 הָרִים Lev 4. 8, 19 Nu 17. 2, 18. 30, 32 Jes 57. 14
 Ez 21. 31 הָרִים Lev 4. 10; *arouse, stir up* עִוָּר Cant 2. 7 הָעִיר Jes
 13. 17 Jer 51. 1 Ps 78. 38 Cant 2. 7 Esr 1. 1, 5; *to raise* הָעֵלָה IS 2. 6
 עִוָּר IIS 23. 18 Jes 10. 26 רוּבֵם Ps 107. 25 הָרִים Gn 14. 22, 39. 18,
 41. 44 IS 2. 8 Esr 9. 6
 ἐξαίφνης: Adv., *on a sudden* غَنَةً عَلَى غَنَةً
 ἐξάλλασσω, -τω: *change utterly or quite, strengthd. for* הִחְלִיף אֲלָלָסָם
 Gn 31. 7 Lev 27. 10; *changes of raiment; change one's clothes (W)*
 הִחְלִיף Gn 41. 14 הִחְלִיף Gn 35. 2; *take one thing in exchange for another*
 הִחְלִיף Jer 9. 9
 ἐξαμαρτάνω: *miss the mark, fail, miss one's aim* הִחָטֵא Jud 20. 16; *err, do*
wrong, commit a fault אָשָׁם Lev 4. 13, 22 Jud 21. 22 Jer 2. 3; Pass.,
to be mismanaged, to be a failure נֶאֱשָׁם Joel 1. 18; cf. ἀό-
 ἐξάμᾶω (A): *mow or reap out, finish mowing or reaping* עָמַר Ps 129. 7
 ἐξαμβέλω: *put out flowers, bloom* הִנִּיחַ Cant 6. 11
 ἐξαπατάω: *deceive or beguile, deceive thoroughly* פָּתָה Jer 20. 7 Ez 14. 9
 פָּתָה Ib. הָתַל Gn 31. 7; *beguile or assuage* פָּתָה Hos 2. 16; cf. πείθω
 ἐξαποστέλλω: *dispatch* שָׁלַח Gn 43. 4 IICH 24. 23; Pass., *to be dispatched*
 שָׁלַח Ob 1 Dan 10. 11; *send forth* שָׁלַח Jud 12. 9; *send away* שָׁלַח
 Ib 7. 8; *send away, dismiss, e.g. a prisoner* שָׁלַח Ex 8. 17, 28, 13.
 17, 14. 5 Lev 14. 7 Dt 21. 14, 24. 1 Jer 34. 9, 10, 11, 14, 16 Zach

9. 11; ἐ. τινὰ κενόν (חנם) *send away empty-handed* שָׁלַח Gn 31. 42
 Job 22. 9 (cf. Ex 21. 2, 11); *divorce a wife* שָׁלַח Dt 24. 1 Jes 50. 1
 Jer 3. 8 Mal 2. 16 أَطْلَق سَرَّحَ; *destroy*, τὰ ὄχυράματα ἐξαποστελεῖς ἐν
 πυρί LXX 4Ki. 8. 12, שָׁלַח IIR 8. 12 [cf. φλογίζω]; *expel* שָׁלַח Gn
 3. 23 Dt 24. 1
 ἐξαποστολή, ἡ: *sending away* שָׁלַח Ex 18. 2; *discharge of an engine or
 projectile* أَطْلَق
 ἐξάπτω: *fasten from or (as we say) to* קָבַר Ex 26. 6 קָבַר Ex 28. 7; *set
 fire to* הָצִיחַ IIS 14. 30, 31 Jer 51. 30; *kindle* הִשִּׁיב Ex 30. 7
 ἐξαρτύω: *equip thoroughly, fit out* הָרִיק Gn 14. 14
 ἐξεγείρω: *awaken* הָעִיר Zach 4. 1; Pass., *to be awakened* הִתְעוֹרַר Jes 51.
 17; *wake up* הָעִיר Jes 50. 4; *raise from the dead* עוֹרֵר Jes 14. 9;
wake up, arouse הָעִיר Jes 41. 2 Jer 51. 1 Ps 35. 23, 78. 38 Est 1. 5
 [cf. συν-, ἐξαίρω]
 ἐξελαύνω: *drive out, esp. drive out, expel from a place; banish* הִגְלָה IIR
 15. 29, 16. 9 (ἐλάω is a rare variant of ἐλαύνω, and mainly Poet.)
 ἐξέλκω: *draw, drag out* הִלָּךְ Lev 14. 40, 43; *rescue from* הִלָּךְ Ps 116. 8
 خَلَّصَ; cf. ἀπαλλάσσω, ἐκλέγω
 ἐξηρημόω: *make quite desolate; empty* (W) שָׁמָה Gn 24. 20
 ἐξετάζω: *examine well or closely, scrutinize, review* חָקַר Jer 17. 10 Ps
 139. 1, 23 Prv 25. 2 חָקַר Neh 6. 12; *make inquiries into a thing from*
 חָקַר Dt 13. 15; *examine, approve* חָקַר Eccl 12. 9; *examine or question*
 a person *closely* חָקַר Prv 18. 17; *estimate; Pass., to be numbered* נִחַקַר IR
 7. 47; cf. σκοπέω, δια-; v. p. 150
 ἐξέτασις, ἡ: *close examination, scrutiny, test* חָקַר Jud 5. 16 Prv 25. 3;
an inquiry חָקַר Job 8. 8; *comparison* חָקַר Jes 40. 28 Ps 145. 3 Job
 11. 7, 36. 26; cf. σκέψις
 ἐξετασμός, ὁ: = ἐξέτασις, (pl.), *test* חָקַר Ps 95. 4; cf. σκεμμός
 ἐξηγέομαι: *to be the leader of; lead, govern* הִסִּיעַ Ps 78. 52
 ἐξιάομαι: *cure thoroughly* אָסַף IIR 5. 11
 ἐξικνέομαι: *reach, arrive at a place* הָשִׁיג Prv 2. 19; *come to as a suppliant:*
 הִפְגִּיעַ Jer 36. 25; *arrive at, reach an object* הָשִׁיג Lev 26. 5 Jes 35. 10;
accomplish הָשִׁיג Zach 1. 6; *suffice* הָשִׁיג Lev 5. 11, 14. 22; v. p. 214
 ἐξισάζω: *make equal* הָעִיד Thr 2. 13
 ἐξισόω: *make equal* שָׁוָה IIS 22. 34 שָׁוָה Thr 2. 13; or *make even* יָשַׁר Jes
 40. 3, 45. 2 הוֹשִׁיעַ Ps 5. 9 שָׁוָה Jes 28. 25; *bring to a level with* יָשַׁר IICH
 32. 30 שָׁוָה Ps 131. 2; Pass., *to be reduced to a level with* נִשְׁקָוָה Prv 27.
 15; Pass., *is levelled, equalized, i.e. resolved in harmony* יָשַׁר IR 6. 35;
to be equal or like שָׁוָה Esth 7. 4

ἐξίστημι: *stand aside from, stray* (W) שטה Nu 5. 12 Prv 4. 15, 7. 25
ἐξοδεύω: *march out* יצא Jes 37. 9 Jer 37. 5; *depart* יצא Gn 27. 30; *egress*
יצא Ib 25. 26

ἐξοδισμός, ὁ: = ἐξοδία (*expedition, journey*) יציא Nu 33. 2

ἐξοδος (A), ἡ: pl., *discharges from the bowels* צאה Jes 4. 4 Prv 30. 12
צאה Dt 23. 14 Ez 4. 12; cf. ἐξαγωγή

ἐξοδαίνω: = -δέω, *swell or be swollen up* להצבוח Nu 5. 22

ἐξοιμάω: *wail aloud* הים Ps 55. 3

ἐξομοιάω: *compare, liken* דמה Cant 1. 9 Jes 46. 5 מאן; Pass.,
become or be like התחביל Job 30. 19

ἐξορίω (A): *send beyond the frontier, banish* הוריד Nu 21. 32, 33.
52; Pass., יגור Jes 53. 8 IICh 26. 21 גורו Ps 31. 23; *get rid of* ירש Dt
28. 42 פרק Ex 32. 2 התפרק Ib 32. 3

ἐξορύσσω: *dig up* גקר Jes 51. 1; *uproot* (W) עקר Eccl 3. 2 ירש Job 31.
12; *gouge out the eyes* Nu 16. 14; v. p. 525

ἐξυψώω: *exalt, elevate* יבסא IIS 5. 12 Esth 5. 11, 9. 3 Nu 16. 3,
23. 24, 24. 7 IR 1. 5 Ez 17. 14, 29. 15 IICh 32. 23

ἐξω, Adv.: with Verbs of motion, *out or out of* הוץ Dt 23. 13 הוצה
Ez 34. 21; without any sense of motion, *outside* הוץ Gn 15. 5 Dt 23.
13, 14, 24. 11 IR 8. 8 IICh 5. 9 הוצה Ib 32. 5; τὸ ἐ. the *outside*
הוץ Jud 12. 9 IIR 4. 3 Ez 47. 2 הוצה Ib 40. 44; ἐ. τὸ ἐξέματος *out of*
range of arrows כחצוֹתֵי Gn 21. 16; *without, except, besides* הוץ Eccl 2.
25 ἐξω is Adv. of ἐξ, as εἰς is of ἐκ; cf. ἐκτός; cf. τόξευμα

ἐξωθέω: *thrust out, force out* הוציא IIS 13. 18 נפק Ez 17. 9 התיק Jos 8. 6
נפק Jud 20. 31; *even by pulling, wrench out* נפק Ez 17. 9, 23. 34;
displace הוצה Job 9. 5; *expel, eject, banish* הוציא Esr 10. 3, 19 העתיק
Prv 25. 1 Job 32. 15; *put forth* התיק Jer 12. 3; cf. ἑξίς

ἐπαγέλλομαι: Pass., *glory in, exult in* התהלל Jer 9. 22, 23 Ps 97. 7; cf.
ἀνιζομαι, ἐπαίρω

ἐπαγείρω: *gather together, collect, of things* התגורר Jer 30. 23; *of men,*
assemble העיר Joel 4. 9

ἐπαγκαλίζομαι: *embrace* חבק IIR 4. 16 חבק Prv 5. 20 Cant 2. 6 [cf.
ὑπ-]

ἐπαγλατίζω: *pride oneself on a thing, glory or exult in it* התעלס Prv 7. 18

ἐπαγωνίζομαι: *contend with* האבק Gn 32. 25, 26 צחק Gn 21. 9 Ex 32. 6
צחק Jud 16. 25

ἐπαείδω, contr. Att. ἐπάδω: *sing to or in accompaniment* נצה Hab 3. 19
Ps 4. 1 ICh 15. 21

ἐπαινετός: *praised, praiseworthy, laudable* محمود معتمد; τὸ ἐ. the *object of*
praise כחמד Ez 24. 16, 21, 25 מְחַמֵּד Thr 1. 7 כחמל Ez 24. 21

ἐπαινέω: used instead of *αἰνέω* (Poet. and Ion. Verb, very rare in good Attic); *approve, applaud, commend* שְׁבַח Eccl 8. 15; *assent, agree* אִתּוֹ Gn 34. 15 IIR 12. 9 הוֹאִיל Ex 2. 21; *praise* עָנָה Jes 27. 2 Ps 83. 1 שְׁבַח Ib 145. 4, 147. 12 הִשְׁתַּבַּח Ib 106. 47; *undertake* הֵאָוִיל Dt 1. 5; cf. *αἰνίζομαι*

ἐπαίρω, Ion and poet. *ἐπαείρω*: *raise* הָעֵלָה IS 2. 6, 28. 8, 11, 15 Jer 38. 13 Ez 37. 13 Ps 30. 4, 40. 3, 137. 6 הָרִים Gn 14. 22, 31. 45 IR 16. 2 Jes 37. 23 רִוּמָם Jes 1. 2 Ez 31. 4 Esr 9. 9; *lift* הָעֵלָה Gn 37. 28 IS 2. 14 IIR 2. 1 Jer 38. 10, 13 Ez 29. 4 Hab 1. 15 הָרִים Jos 4. 5 Ps 9. 14; *exalt, magnify* הָעֵלָה Ps 137. 6 הָרִים IS 2. 8 Ps 75. 8 Thr 2. 17 רִוּם Job 17. 4 רִוּמָם Ex 15. 2 Jes 25. 1 רִוּמָם Jes 33. 10 Ps 75. 11 Neh 9. 5 הִתְרוֹמַם Dan 11. 36; *stir up, excite* הָעֵלָה Jer 50. 9 Ez 16. 40, 23. 46, 24. 8, 26. 3 הָעֵרַר Jes 13. 17, 42. 13 Jer 50. 9 Esr 1. 1 עֹרֵר Zach 9. 13 Prv 10. 12 Cant 2. 7 רִוּמָם Ps 107. 25; *praise, approve*; esp. in religious sense, *glorify* God הָלַל IIS 14. 25 Ps 104. 35 ICh 16. 4, 23. 5 IICh 23. 12 הָלַל Ez 26. 17 Ps 113. 3; Pass., *glorify oneself* הִתְעַלָּה Jer 51. 3 הִתְהַלָּל IR 20. 11 Prv 25. 14. 27. 1 [cf. *αἰνίζομαι, ἐξαιρέω, ἐξείρω, ἐπαγάλλομαι*]

ἐπαίσσω, contr. *ἐπάσσω*: *assail, assault* הִקִּיץ Jes 7. 6; *make a suzerainty* יָחַד Jud 7. 21; *إِنْقَضَى*

ἐπαίσχυνομαι: *to be ashamed* הוֹבִישׁ Jer 10. 14 Hos 2. 7 הִתְבַּשְׁשָׁה Gn 2. 25
ἐπαυידאομαι: *bring a charge against, accuse; lay the blame upon* הָאָשִׁים Ps 5. 11

ἐπακούω: *hear* אָשַׁר Job 29. 11 (μακαρίζω: *congratulate* Gn 30. 13)

ἐπαθεύω: *heal, cure* شَاف

ἐπαυθεύω: *bloom, be in flower* הִנֵּץ Cant 6. 11 פָּתַח Ib 7. 13; *to be bright*: נֹסֵס Jes 59. 19 הִרְבִּישָׁה Zach 9. 16 [cf. *ἐξ-, ἐξ-, ἐξ-*]

ἐπάνω, Adv.: (*άνω*) *above, on the upper side or part* עַל פְּנֵי Gn 1. 2, 7. 12. 8. 8 IR 7. 42; *before, in front* פְּנֵי אל Nu 17. 8, 20. 10 Ez 41. 4 Dt 16. 16 IS 1. 22, 2. 11, 17, 18 עַל פְּנֵי Ex 33. 19 IR 6. 3 Gn 6. 13, 13. 9, 32. 17 Ex 17. 6. 33. 19 Jud 6. 13 Jes 66. 23 לְפָנֶי; *in the presence of* לְפָנֶי Ex 33. 19 Jud 13. 15 Ps 76. 8 Neh 6. 19; *in former times* לְפָנֶי Dt 2. 10, 12, 20 IS 9. 9 Job 42. 11 Ruth 4. 7 IICh 9. 11; cf. *ἐνωπαδῖς*

ἐπαράομαι: *imprecate curses upon; curse solemnly* הָאָלָה IS 14. 24 IR 8. 31 בְּרַךְ IR 21. 10, 13 (?) נָאָר Thr 2. 7 קָלַל Gn 12. 3 Ex 22. 27 Dt 23. 5 IR 2. 8 IIR 2. 24 Jes 8. 21; cf. *κατ-*

ἐπάρχω: *rule over; rule besides* הָחֵל Hos 7. 5; *begin* הָחֵל Gn 6. 1

ἐπασκέω: Pass., *set on one against another* הִתְעַשָּׂק Gn 26. 20

- ἐπαυγάζω: *examine carefully* עֲיֵן IS 18. 9; cf. οἰωνίζομαι
 ἐπαυλέω: *accompany on the flute* חָלַל IR 1. 40 [cf. προσ-]
 ἐπαυλίζομαι: *encamp on the field; pass the night* אָהַל Jes 13. 20
 ἐπαύριον, Adv.: *on the morrow* מָחָר Ex 8. 25 מֶחֱרָת ICh 29. 21 מֶחֱרָת
 Jon 4. 7 מִמָּחָרָת Gn 19. 34; הֵן הַיּוֹם הַזֶּה Gn 30. 33
 יוֹם הַמָּחָרָה Nu 11. 32
 ἐπεγχαλάω: *laugh at, exult over* הִלְעִיב ICh 36. 16 Ib 30. 10 [cf.
 δια-, ἐγ-, κατα-]
 ἐπεγείρω: *awaken, rouse up* עִירַר Jes 14. 9 העִיר Zach 4. 1; metaph.,
awaken, excite, stir up אָוַר Jes 50. 11 [cf. ἀνίσθαι] זָרָה Prv 15. 18
 הִתְעָרָה Dt 2. 5, 9, 19 הִתְעָרַר Jer 30. 23 עִירַר Zach 9. 13 Cant 2. 7
 העִיר Jes 13. 17 Jer 51. 1, 11 Cant 2. 7 [cf. ἐξ-, ἐξέρχω]
 ἐπεῖδον, aor. 2, inf. ἐπιδεῖν, with no pres. in use, ἐδοράω being used
 instead: *look upon, behold, see; esp. of the gods, look upon human*
affairs, הִשָּׁד Job 29. 11 شَاعِد
 ἐπειτα, ἐπειτε(ν): Adv., (ἐπί, εἶτα); of mere Sequence, without any
 notion of cause, *thereupon, thereafter, then* אַחֲרַיִם Est 4. 13 [cf. παρὰ
 πόδας, παρ ποδός] בְּעֵד; *just then, at the time* אֲדָן Dan 2. 15 בְּאֲדָן
 Ib 2. 14 אֲדָן Est 5. 5
 ἐπένδυμα, τό: *upper garment* כִּשְׂטָטָה Jes 3. 22 כִּשְׂטָטָה Ex 28. 34, 29. 5; cf.
 ἔνδυμα
 ἐπενδύνω, -δύω: *put on over* אָדַר Ex 29. 5 Lev 8. 7 הִלְבַּשָׁה Ps 89. 46
 [cf. ἐκδύνω, ἀπο-]
 ἐπενδύτης, ό: *robe or garment worn over another* אֲבִיט Lev 8. 7, 13 אָדַר
 Lev 8. 7 אָדַרָה Ex 28. 8 Jes 30. 22 בָּדִים Ez 9. 2 Dan 10. 5 בָּהִיב
 IIR 23. 7 [cf. βαδδύν] כִּשְׂטָטָה Dan 3. 21
 ἐπεξέρχομαι: *carry out, accomplish, execute (W)* בָּצַע Zach 4. 9 Thr 2.
 17; cf. ἀποσώζω
 ἐπεργάζομαι: *encroach upon, esp. encroach upon sacred ground* הִתְעַשֵּׂק
 Gn 26. 20; cf. ἐπασκέω
 ἐπεργασία: *encroachment upon sacred ground* עֲשָׂק Gn 26. 20
 ἐπέρχομαι: *come upon; esp. come suddenly upon* הִלָּךְ Prv 6. 11 הִתְהַלֵּךְ
 Ib 24. 34; *go over or on a space, traverse, mostly of persons, walk on*
 הִתְהַלֵּךְ Ps 104. 3, 142. 4 Prv 6. 28, 8. 20 Thr 5. 18 Eccl 11. 9 הִתְהַלֵּךְ
 Gn 3. 8, 13. 17 IIS 7. 6, 7 Ez 28. 14 Job 18. 8 Esth 2. 11; *go the*
round of, visit הִלָּךְ Ps 55. 15 Prv 6. 11 הִתְהַלֵּךְ Gn 3. 8 Zach 1. 10,
 11, 6. 7 Job 1. 7 (הִת-פַּעַל/עָלָה/עָלָה)
 ἐπεύχομαι: *boast* תִּבְחַח
 ἐπέχω: *extend, spread out* הִחְוִיק Mich 7. 18 ICh 26. 8 מִשָּׁךְ Ps 85. 6

- וְיָסַד Jes 13. 22; simply, *hold* הָחִיק Dt 25. 11 מָסַךְ Jud 5. 14 Am
 9. 13 Cant 1. 4 مَسَك; of writings, *contain* הָחִיק ICh 4. 5; *aim at*,
attack מָסַךְ Jud 4. 6; *hold back, keep in check* מָסַךְ Gn 43. 31, 45. 1
 Esth 5. 10 עָקַב Gn 27. 36 [cf. κατ-]; *stay, pause, tarry* בָּעַס Ex 32. 1
 Jud 5. 28; *preserve (W)* הָחִיק Neh 3. 4, 6; cf. ὀφείζω
 ἐπιάλλω: *send upon* הָשִׁילִיחַ IIR 15. 37 [cf. διαστέλλω]; *lay hands upon* שָׁלַח
 Gn 22. 12 Ex 22. 7, 24. 11 IS 26. 9 Ps 55. 21, 138. 7 Job 1. 12,
 28. 9 Esth 8. 7 ICh 13. 10 שָׁלַח Prv 31. 19; cf. ἐπιστέλλω
 ἐπιβοηθέω: *come to aid, succour* הִשְׁעָה IIS 22. 17 [cf. ἀποσφύζω] יָצַח
 Jer 49. 25 הִעֲזִיר ICh 28. 23
 ἐπιβρέμω: *make to roar* הִרְעִיב Ps 29. 3; *roar out* הִרְעִיב IIS 22. 14 Job
 37. 4
 ἐπιγαμβρευτής, ὁ: *one connected by marriage* נָכַח Dt 25. 5, 7 נָכַחַהּ Is 25.
 7, 9 Ruth 1. 15
 ἐπιγαμβρεύω: *take a woman to wife as her husband's next of kin* נָכַח
 Gn 38. 8 Dt 25. 5, 7
 ἐπιγυρόω: *make proud* נָבַר Zach 10. 6
 ἐπιγίγνομαι, -γίνομαι: of things, *come at the end* בָּיַע Jos 16. 7, 19. 11;
come upon, assault, attack פָּגַע Jud 8. 21. 15. 12 IS 22. 17. 13 IIR
 2. 25, 29, 31, 32, 34, 40; 1. p. 214
 ἐπιγινώσκω, -γινώσκω: *look upon, witness, observe* הִתְבּוֹן IR 3. 21 Job
 31. 1 הִשְׁנוּחַ Jes 14. 16 Ps 33. 14 Cant 2. 3; *learn to know* הִתְבּוֹן
 Ps 119. 100, 104 הִתְבּוֹן Eccl 7. 16 [cf. σιγή, πένεμα, πέπνεμα]
 ἐπιγουνίς, ἰδος, ἡ: *part above the knee* فُجْدَا فُجْدَا; *part above the knee,*
great muscle of the thigh, taken as a sign of strength and vigour
 קִרְחַר Job 40. 17
 ἐπιγράφω: *mark the surface, graze* קָקַח Nu 21. 13; *write upon, inscribe*
 קָקַח Job 19. 23; cf. ἐγγράφω
 ἐπιδέχομαι: *receive* קָבַל Est 8. 30; *welcome* קָבַל ICh 12. 18 (19); *take*
on oneself, undertake קָבַל Esth 9. 23, 27 ICh 29. 16; *accept* קָבַל
 Prv 19. 20 Job 2. 10 ICh 21. 11
 ἐπιδέω (A): *bind up, bandage* חָבַס Jes 30. 26. 61. 1 Ez 34. 4 Hos 6. 1
 Job 5. 18 חָבַס Ps 147. 3 חָבַס Jes 1. 6 Ez 30. 21; cf. ζεύγνυμι, ἐπι-
 ἐπιδιώκω: *pursue after* הִתְדַּבֵּק Gn 31. 23 Jud 20. 45 IIS 1. 6
 ἐπιδωρίς, ἰδος, ἡ: *deu. leg. nisi legendum ἐπιδωρά τις vel ἐπιδωρίς*
 يُعْدِدُ لِقُدُودٍ [Arabic confirms correctness of ἐπιδωρίς]
 ἐπίδοσις, ἡ: *free giving; free gift, esp. voluntary contribution to the state,*
'benevolence', benefaction נָדְבָה Ex 35. 29 Lev 7. 16 Ez 46. 12 הִתְנַחַח
 IS 9. 7; *devotion, addiction, to a thing* נָדְבָה Hos 14. 5 [cf. δόσις]

ἐπιζητέω: *seek after* שָׁקַב Gn 37. 16 Dt 4. 29, 13. 11 IIS 4. 8 Ez 7. 26 Hos 3. 5, 5. 15 Eccl 7. 28; *wish for* שָׁקַב Ex 2. 15 Nu 16. 10 IS 23. 10, 24. 10 IIS 20. 19 IR 11. 22 Jes 1. 12 Jer 45. 5 Ez 7. 25 Prv 17. 9 Esth 3. 6; *make further search for* שָׁקַב Gn 37. 16 IS 9. 3, 10. 16, 23. 14 Jos 22. 23 IR 1. 2, 3 Jer 5. 1 Ez 34. 4 Hos 2. 9 Cant 3. 1, 2 Ruth 3. 1 Esth 2. 2 קָשָׁב Jer 50. 20 Ez 26. 21 Esth 2. 23; *request* קָשָׁב Esth 2. 15, 4. 8, 7. 7; *seek for besides* שָׁקַב Prv 23. 35; *demand, require* שָׁקַב Gn 31. 39, 43. 9 IIS 4. 11 Dan 1. 20 Neh 5. 18

ἐπιζητήσις: *desire, craving* בְּקִשָּׁה Esth 5. 3

ἐπιθάλλω: *flourish* הִצְלִיחַ Gn 39. 2 Jud 18. 5 IR 22. 12, 15 Jes 55. 11 Jer 5. 28, 32. 5 Ps 1. 3 Dan 8. 12 ICh 22. 11 (10) IICh 7. 11; cf. ἀγλαίζω, κατορθόω

ἐπιθεωρέω: *examine over again or carefully; inspect* שָׁבַר Neh 2. 13, 15 [cf. θεωρέω]

ἐπιθήγω: *whet or sharpen yet more* הִתְאָחַד Ez 21. 21 הִתְחַד Ez 21. 14, 15, 16

ἐπίθημα, ατος, τό: *something put on; hence, lid, cover* צִבָּד Nu 19. 15

ἐπικαίνιζω: *renew, restore* הִחַדֵּשׁ Jes 61. 4 IICh 24. 4, 12 קָדַשׁ Neh 3. 1 [cf. ἀνα-, ἐπικτίζω]; שִׁחַדֵּשׁ Ps 103. 5

ἐπικαίω: *burn on an altar* נִיחָה Gn 8. 21 Ex 29. 18 Lev 2. 12, 26. 31 Ez 6. 13, 20. 28; *burn on the surface, scorch* אָבַל Ex 3. 2; *brand* קָצַק Lev 19. 28

ἐπικαλέω: *invite; call before one, summon, of the Ephors* הִקְהִיל Nu 20. 8, 10 Dt 31. 28 (הִקְהִיל) וַיִּקְהִלוּ, וַיִּקְהִלוּ IIS 20. 14

ἐπικαλύπτω: *cover over, cover up, shroud* כָּסָה Gn 38. 15 Lev 13. 12, 13 Nu 9. 15, 22. 5 Ps 78. 53 Job 36. 30 Neh 3. 37; Pass., *to be covered over, veiled* הִתְכַּסָּה Gn 24. 65 Jes 59. 6 Prv 26. 26 הִלְפָה Ruth 3. 8 צָלָה Cant 5. 14 הִתְעַלָּה Gn 38. 14 Jon 4. 8; *put as a covering, cover* כָּסָה Gn 38. 14 Ex 10. 5 Lev 17. 13 Jer 51. 51 Ez 32. 7 Ps 85. 3 Job 31. 33 כָּסָה Gn 7. 19 ICh 21. 16 הִתְכַּסָּה IR 11. 29 IIR 19. 1, 2; *conceal (W)* כָּפַר Jes 47. 11 [cf. ἐπικρύπτω]

ἐπικάμπτω: *bend into an angle* הִצְבִּיד Ps 50. 19; Pass., *bend or turn, form a curved line* צָמַד IIS 20. 8

ἐπικάμψις, εως: *curvature* צִמְד Gn 24. 22 Ez 16. 11, 23. 42 [cf. ἐπίθημα]

ἐπικείμει: *to lie in or on* הָצִיעַ Ps 139. 8; *to be laid upon* הָצִיעַ Jes 58. 5 הָצִיעַ Esth 4. 3; cf. κοιτάριον/κοιτάριον, Dim. of κοίτη, הָצִיעַ

ἐπικεύθω: *conceal, hide* כָּחַד Gn 47. 18 IS 3. 17, 18 Jer 50. 2 Job 27. 11 הכחיד Ib 20. 12 הִתְכַּחֵשׁ IIS 22. 45; v. ἐπιψεύδομαι

ἐπικόπτω: *lop, pollard* נָקַה Jes 17. 6; *dress blocks of stone* הָטַב Ps 144. 12 הָצַב Jes 51. 1

ἐπικρίνω: *select, pick out*; Med., *choose for oneself, pick out* לוּ הִקְרָה Nu 35. 11

ἐπικρύπτω: *throw a cloak over, conceal* חָבֵא Job 24. 4 הִחְבִּיא Jos 6. 17 מ 25 IR 18. 4, 13 Jes 49. 2 הִתְחַבֵּא Gn 3. 8 IS 14. 11, 22; freq. in Med., *disguise* הִתְחַבֵּר IR 14. 5, 6 הִתְחַפֵּס IS 28. 8 IR 22. 30 Job 30. 18 IICH 18. 29, 35. 22; cf. κατα-, ἐπικαλύπτω

ἐπικτιζω: *found in addition or anew* וְדָרַשׁ Jes 61. 4 קָדַשׁ Neh 3. 1

ἐπικτυπέω: *make a noise upon; stamp on the ground with the feet* נָבֵא Job 39. 24

ἐπικυδής: *glorious, distinguished, brilliant, successful* נִכְבָּד Gn 34. 19 Nu 22. 15 Dt 28. 58 IS 9. 6, 22. 14 IIS 23. 19, 23 Jes 3. 5 Nah 3. 10 [cf. ἔγκυδον]

ἐπικυδιάω: *vaunt oneself* הִתְכַּבֵּד Prv 12. 9

ἐπικυνέω: *kiss on the lips* נָשָׁק Cant 1. 2 [cf. ἀσπάζομαι]

ἐπικωκύω: *lament over* בָּכָה Jer 31. 15 (14) Ez 8. 14

ἐπιλέγω: *say against one* הִלָּחַשׁ Ps 41. 8 [cf. συλλέγω]

ἐπιλείχω: *lick* לָחַץ Nu 22. 4 IR 18. 38 Jes 49. 23 לָקַץ Jud 7. 6

ἐπιλήθω: Pass., *to be forgotten* הִשְׁכַּח Eccl 8. 10 [cf. ἐκλανθάνω]

ἐπιμαντεύομαι: *prophecy* הִנָּחֵז Ez 12. 10; cf. ἐκσέρω, προ-

ἐπιμενέω: *stay on, tarry, wait* הָאֲרָץ Job 39. 24; *persist in, cleave to* הָאֲרָץ Dt 28. 66 נֶאֱמָרָן Ps 78. 8, 37; *endure* נֶאֱמָרָן Dt 28. 59 IIS 7. 16 Jer 15. 18 Ps 78. 8, 37, 93. 5

ἐπινέμω: *allot, distribute* בָּנָה Job 7. 3 Dan 1. 10, 11; κατα-: *distribute, allot, freq. of pasture; plunder, ravage* בָּנָה Ps 68. 24

ἐπινοέω: *think on or of, contrive; have in one's mind, intend, purpose* הִתְחַבֵּר Gn 27. 42

ἐπινοτίζω: *sprinkle on the surface* הִזָּה Ex 29. 21 Lev 4. 6, 17, 5. 9, 14. 7

ἐπιξανθίζω: *brown over by roasting* הִצְחַב Esr 8. 27

ἐπιξύω: *grate over* הִקְצִיעַ Lev 14. 41 הִקְצָה Ib.

ἐπίουρος, ὁ: = οὔρος (B), *guardian, watcher, ward* غَفِير خَيْر; *wooden peg, pin* خَابِر

ἐπιπαίζω: *mock at* הִבִּזָּה Esth 1. 17

ἐπιπετάννυμι: *spread over* הִפָּץ Dt 4. 27 Jes 28. 25

ἐπιπηδάω: *leap upon, rush at, assault* פָּסַח IR 18. 26

ἐπιπιέζω: *press upon* פָּצַץ Job 16. 12; cf. πιέζω

ἐπιπίμπλημι: see p. 343

ἐπιποτίζω: *water* הִסְקָה Gn 2. 6, 10 Dt 11. 10 Ez 17. 7 Ps 104. 13 Eccl 2. 6 [cf. ποτίζω, a different word of which this is a compound]

ἐπιπταίρω: *sneeze* וּרַר IIR 4. 35

- ἐπιρράπτω: *sew or stitch on* תפר Ez 13. 18
 ἐπιρρέπω: *lean towards, incline* התרפק Cant 8. 5
 ἐπιρρήγγυμι: *break* נרם Nu 24. 8; cf. κατα-
 ἐπισεμνύνομαι: *pride oneself on a thing* התכבם IIS 22. 26
 ἐπισημαίνω, -σαμαίνω: *mark; indicate, signify; distinguish; ἐπισημαίνομαι*
 = ἐπισημειόομαι (*distinguish, observe*) ומן Esr 10. 14 Neh 10. 35,
 13. 31
 ἐπισκεπάζω: *cover over* חפה IICH 3. 5, 7, 8, 9 צפה Ex 25. 11 IR 6.
 15, 20 IICH 3. 6, 4. 9 צפה Ex 26. 32 Prv 25. 23 [cf. σκεπάζω,
 ἐπικαλύπτω]
 ἐπισκευάζω: *make afresh, repair, restore* בדרק IICH 34. 10 פנה Ps 48. 14
 جبر (the Hebrew homologues incorporate the preposition)
 ἐπισκευή, ἡ: *repair, restoration* בדרק IIR 12. 6
 ἐπισκιάζω: *throw a shadow upon* הסך Ps 5. 12, 91. 4 Job 3. 23 הציל
 IIS 20. 6; *conceal, obscure* הסך Ex 40. 21 Job 38. 8
 ἐπισκοτέω: (σκότος) *throw a shadow over* הקדיר Ez 32. 7, 8; metaph.,
throw darkness or obscurity over הקדיר Ib 31. 15; = ἐπισκοτάζω,
 -τίζω
 ἐπισκότῃσι, ἡ: *darkening, obscurity, of the sun or moon in eclipse*
 קדרת Jes 50. 3 [cf. σκότῃσι]
 ἐπισπένδω: *pour upon or over, esp. as a drink offering* נסך ICh 11. 18
 נסך Gn 35. 14 Nu 28. 7 IIS 23. 16 נסך Ex 25. 29
 ἐπίστασις, ἡ: (ἐπίστημι) = ἐπιστάσια II (*authority, dominion*), *superin-*
tendence פקדה Jer 37. 13
 ἐπιστατεία, ἡ: (ἐπιστατέω) *office of ἐπιστάτης* פקדה Nu 3. 32, 4. 16; cf.
 παρακαταθήκη, ψήφισμα
 ἐπιστατέω: *to be an ἐπιστάτης, to be set over; to be in charge of, to have*
the care of נצב Ruth 2. 6 הפקיד Gn 39. 5 IIR 7. 17, 25. 23 פקד
 IIR 12. 12 הפקד IIR 22. 5 IICH 34. 12; *stand by, aid* הניצב Ps
 94. 16 IICH 20. 6; *exercise the office of ἐπιστάτης* III (*president,*
overseer, superintendent, in charge of any public building or works)
 נצב Ps 4. 1 Esr 3. 8, 9 ICh 15. 21 IICH 2. 1 [cf. ἐπαιίδω, ὑπάδω]
 ἐπιστάτης, ὁ: (ἐφίσταμαι) *one who is set over, chief, commander* נציב IS
 13. 3 IIS 8. 6, 14 IICH 8. 10 פקיד IIR 25. 19 Neh 11. 14 שוטר
 Dt 1. 15, 16. 18 Prv 6. 7 ICh 23. 4 IICH 26. 11; *supervisor* פקיד
 Gn 41. 34 Jer 20. 1 Neh 12. 42; *president, overseer, superintendent,*
in charge of any public building or works שוטר Ex 5. 10, 14, 15;
governor, administrator נציב IR 4. 19 IICH 17. 2 פקד Neh 11. 9
 ἐπιστεγάζω: *roof over* שתף

ἐπιστέλλω: *enjoin, command* שָׁלַח Job 38. 35

ἐπιστρέφω: *turn about, turn round* מָצַף; *turn towards* הָסִיף Ez 21. 2, 7 [cf. ἐνδατέομαι]

ἐπισφάλλω: *trip up, make to fall* הִפִּיל Ez 6. 4

ἐπισχύω: *make strong or powerful* חִזַּק Ex 4. 21 Jes 54. 2 Nah 2. 2 Job 4. 3 ICh 11. 17 הִחֲזִיק Jer 51. 12 Ez 27. 9, 27 כִּבְּסָהּ Jes 9. 10 שָׁנַב Jes 9. 10 Ps 20. 2, 59. 2 שָׁנַב Prv 29. 25 הִשְׁמִיא Job 36. 24 הִשְׁמִיב Job 36. 22 הִשְׁנָה Ps 73. 12; *to be or grow strong* הִחֲזִיק Dan 11. 32 קִיָּהּ Nu 13. 20 IS 4. 9 IIS 3. 6 ICh 19. 13 ICh 1. 1

ἐπιταχύνω: *hasten on, urge forward* שָׁחַח Jes 5. 19 Ps 55. 9; cf. ταχίζω

ἐπιτείνω: = ἐπιτανύω, *stretch; stretch upon or over* הִתֵּן Jes 54. 2 Jer 15. 6; *urge on, incite* הִטָּה Prv 7. 21; Pass., *suffer more intensely, to be tormented, racked, to be tortured* הִטָּה Am 5. 12 Mal 3. 5 Ps 27. 9 Prv 18. 5

ἐπιτελειώω: (τέλος) *complete, especially a sacrifice* כָּלָה Jud 3. 18 IS 13. 10 IIS 6. 18 ICh 29. 29

ἐπιτελέω: (τέλος) *complete, finish, accomplish* כָּלָה Gn 18. 33 IS 3. 12 Ruth 3. 18 ICh 27. 2; כָּלָה Gn 2. 1 Ps 72. 20 נָתַהּ Jes 33. 1 הִתֵּן Ib., Dan 8. 23; esp. of the fulfilment of oracles שָׁלַם IIR 9. 26 הִשְׁלִים Jes 44. 26; *bring to perfection* הִתֵּן Job 22. 3; *pay in full* הִשְׁלִים ICh 9. 15, 16 שָׁלַם Gn 44. 4 Ex 21. 34 Jud 1. 7 IIR 9. 26 Jes 57. 18, 65. 6 Jer 16. 18 Prv 7. 14 שָׁלַם Ps 65. 2 Prv 13. 13; *to have to pay, be subject to a burden* הִשְׁלִים IR 9. 15, 21; cf. ἀπο-

ἐπιτίθημι: *lay, put or place upon, of offerings laid on the altar* שָׂם Gn 22. 6, 9 נָתַן Lev 2. 15, 22. 22; *set meats on the table* שָׂם Gn 43. 31 IIR 6. 22 נָתַן Ex 25. 30 IIR 4. 43, 44 הִשָּׂם Gn 24. 33; *turn towards* שָׂם Ez 6. 2, 13. 17, 21. 2, 7 הָסִיב Ib 21. 21; *put on a covering or lid* שָׂם Ex 40. 19 נָתַן Ib 25. 21; *put to, add, grant or give besides* יָסַף Lev 22. 14 Jes 38. 5 הוֹסִיף IS 3. 17 IIR 20. 6; *impose, inflict burdens* שָׂם Jud 1. 28 Esth 10. 1 נָתַן Jos 17. 13; *place a helmet on his head* שָׂם Ex 29. 6 Esth 2. 17 נָתַן IS 17. 38; *laying one's hands upon* שָׂם IIR 13. 16 הִשָּׂה Gn 48. 14; *make an attack* שָׂם IR 20. 12 Job 37. 15 נָתַן Neh 5. 7

ἐπιφαίνω: Pass., *come into view, show oneself, appear, of a divine manifestation* הוֹפִיעַ Dt 33. 2 Ps 50. 2; *show light, dawn* הוֹפִיעַ Job 3. 4, 37. 15

ἐπιφέρω: *bring a charge against, impute folly to* הִשָּׂא Lev 22. 16

ἐπιφθέγγομαι: *simply, utter, pronounce* בָּטָא Lev 5. 4 Ps 106. 33

ἐπιφθονέω: *bear hate or a grudge against* קָנָא Nu 5. 14 Jes 11. 13 [cf. φθονέω]

- ἐπιφθονος, ον: *liable to envy or jealousy, jealous* (W) אֶקֶל Ex 20. 5 אַקֶּל
Jos 24. 19 Nah 1. 2 [cf. φθονερός]
- ἐπιφλεγέθω, -λέγω: *heat, inflame; metaph., inflame, excite* קִדְלֵהּ Jes 5.
11; metaph., *to be brilliant* קִלְהֵהּ Ex 9. 24 Ez 1. 4
- ἐπιφυλλίζω: *glean grapes in a vineyard* לִלְוֵהּ Lev 19. 10 Dt 24. 21
- ἐπιφυλλίς: (φύλλον) *small grapes left for gleaners* לִלְוֵהּ Jud 8. 2 Jes 17.
6, 24. 13 (φύλλον: *leaf* לִלְוֵהּ Lev 26. 36)
- ἐπιχειρέω: *make an attempt on, attack* (T) מִלְחָמָה Ex 24. 11 IS 26. 9
- ἐπιχείρημα, τό: *undertaking, attempt* (T) מִלְחָמָה Dt 12. 7; esp. of a
military enterprise (T) מִלְחָמָהּ Jes 11. 14
- ἐπιχλευάζω: *jeer, make a mock of* מִלְחָמָהּ IIR 2. 23 Hab 1. 10
- ἐπιχρίω: *anoint, besmear* מִשָּׁח Gn 31. 13 Ex 29. 7, 30. 26 IS 9. 16;
cf. χρίω
- ἐπίχρισις: *smearing over* מִשָּׁחָהּ Ex 40. 15 Lev 7. 35 Nu 18. 8; cf. χρίσις
- ἐπίχρισμα: *unguent* מִשָּׁחָהּ Ex 25. 6; cf. χρίμα, -ισμα: *anointing*
- ἐπίχριστος: *smearred on* מִשָּׁחָהּ Ex 29. 2 IIS 3. 39 מִשָּׁחָהּ Lev 4. 3 IIS 1.
14, 21; cf. χριστός
- ἐπιχώριος, α, ον: *of persons, οἱ ἐ. the people of the country, natives* אֲדָמָהּ
Ex 12. 19, 48, 49 Lev 23. 42 [cf. ἐγχώριος: אֲדָמָהּ, חֵדֶר, חֵדֶר]
- ἐπιψάύω: *touch on the surface, touch lightly* מִשָּׁחָהּ Jes 59. 10 מִשָּׁחָהּ Gn 27.
12, 21, 22 מִשָּׁחָהּ Ib 31. 34, 37 Dt 28. 29 מִשָּׁחָהּ Ps 115. 7; ἐπιψάω: *stroke*
- ἐπιψεύδομαι: *lie still more; feign* מִשָּׁחָהּ Ez 13. 19 מִשָּׁחָהּ Dt 33. 29 Ps 18. 45
מִשָּׁחָהּ IIS 22. 45 [cf. κατα-]; *deceive* מִשָּׁחָהּ IIR 4. 16 מִשָּׁחָהּ Zach 13. 4
- ἐπιψηλαφάω: *feel by passing the hand over the surface; ψηλαφάω: feel or*
grope about to find a thing, like a blind man or hoodman-blind
מִשָּׁחָהּ, מִשָּׁחָהּ, מִשָּׁחָהּ Gn 27. 12, 21-2, 31. 34, 37 Ex 10. 21 Dt 28. 29 Jes
59. 10 Ps 115. 7 Job 5. 14, 12. 25; cf. ἐπιψάύω
- ἐπιψοφέω: *rattle at or with, applaud* מִשָּׁחָהּ IIS 6. 16
- ἐπιψύχω: *cool* מִשָּׁחָהּ Jer 6. 7
- ἐπογκόω: *stuff* מִשָּׁחָהּ Nah 2. 13 מִשָּׁחָהּ Prv 29. 21
- ἐποικέω: *to be settled near or with hostile views against* מִשָּׁחָהּ IR 21. 10
- ἐποικίδιος, α, ον: *presiding over the house* מִשָּׁחָהּ Ps 113. 9
- ἐποπτεύω: *keep watch* מִשָּׁחָהּ Jud 5. 28
- ἐπόψομαι: fut. of ἐφοράω (*observe*) מִשָּׁחָהּ Nu 23. 21 Jes 18. 4; *look upon,*
behold מִשָּׁחָהּ Gn 15. 5 Ex 3. 6, 33. 8 Nu 21. 9 Hab 2. 15
- ἐπωάδιος, ον: (ῥόν) *upon the eggs, hatched; ἐπωάζω: sit or brood upon*
eggs מִשָּׁחָהּ Dt 22. 6 Jes 59. 5 Job 39. 14 מִשָּׁחָהּ
- ἐπωδός, όν: (ἐπάδω) Subst. *a charm for or against* מִשָּׁחָהּ Jud 17. 5, 18.
14 Hos 3. 4; = ἐπωδή; cf. ἐπενδύτης
- ἐπωμίς, ή: (ῶμος) Poet. *shoulder* מִשָּׁחָהּ Gn 9. 23, 49. 15 Job 31. 22

- ἐφαιρέομαι: *choose as successor* בָּכַר Dt 21. 16
 ἐφάμαρτάνω: *miss one's aim* אָחַזָּה Jud 20. 16 [cf. ἐό-, ἐξ-]
 ἐφάπτω, ἐπάπτω: as law term, *claim as one's property* נָחַב Mich 7. 3;
 Pass., *to be kindled* הִצִּיתָ Jud 9. 49 IIS 14. 30, 31 [cf. ἐξ-]
 ἐφέδρα, ἐπέδρη, ἥ: *stable* אָרְה ICh 32. 28 אָרְה Ib. אָרְה Ib 9. 25
 ἐφεδρεία, ἥ: in war, *reserve; lying in wait; watchfulness* אֹרֶב Jos 8. 7
 אָרֶב Job 37. 8, 38. 40 [cf. ἐνεδρεύω: *ambush*, ἐνεδρεία: *ambush*]
 ἐφεδρος, ον: generally, *one who waits to take another's place, a successor*
 נִצָּר Jud 18. 7
 ἐφέλω: *drag or trail after one; οἱ ἐπελκόμενοι the stragglers of an army*
 הִנְחִילָם Dt 25. 18
 ἐφέπω: *follow, pursue*, once in Hom. in hostile sense נָסַח IIS 22. 3
 Jon 2. 6 Ps 40. 13 [cf. ἀμφιβαίνω]
 ἐφέσις, ἥ: (ἐφίημι) a law term, *appeal to a judicial tribunal from a lower*
tribunal נָסַח Eccl 5. 7 اِسْتِثْنَان; (ἐφίεμαι) *aiming at a thing, appetite,*
desire אָוָה Dt 12. 15, 18. 6 IS 23. 20 הָאֵהָה Gn 3. 6 Nu 11. 4 Ps
 21. 3; cf. ἀγάπη
 ἐφθιβος, ἐφάβος, ὁ: (ἐφθῆ) *one arrived at adolescence* i.e. the age of 18
 years) صَبِي شَاب; c. p. 127
 ἐφθιβοσύνη, ἥ: *age of an ἐφθιβος, adolescence* صَبَاب
 ἐφθγέομαι: *lead to a place* הָנִיחַ Ex 15. 13 הָנִיחַ Jud 15. 26 Jes 14. 1 Ez
 37. 14, 44. 30 [cf. ἀναπαύω] הָנִיחַ Nu 23. 7 IIR 12. 11 Prov 18. 16
 הָנִיחַ Dan 2. 25 [cf. ὑό-]
 ἐφίημι: *long for, desire* אָהָה Dt 12. 20 Jes 26. 9 Prov 21. 10 הָאֵהָהָה Nu
 11. 4 Jer 17. 16 Ps 45. 12 אָהָה Ps 119. 131; cf. ἀγαπάω
 ἐόικε-έομαι: simply, *reach or hit with a stick* נָגַע Ex 5. 3 IS 22. 18;
reach, extend הִנִּיעַ Gn 28. 12 Job 20. 6 ICh 3. 11. 12; *reach, attain*
 הִנִּיעַ Jes 25. 12 ICh 28. 9; *to visit with* נָגַע Gn 12. 17 נָגַע Ps 73. 5
 נָגַע Ex 5. 3 הִפְגִּיעַ Jes 53. 6; c. p. 204
 ἐόίστημι: *set over* צָוָה ICh 17. 10; *set up* הִצִּיתָ Gn 22. 20 IIS 18. 18
 Jer 31. 21 (20); *establish* הִצִּיתָ Ps 74. 17; *ordain, prescribe* צָוָה
 Esth 1. 8; *stop, cause to halt* הִשָּׁבִיתָ Jes 21. 2 Ps 46. 10 Neh 4. 5;
stand by or near הִצִּיתָ Ex 14. 13, 34. 5 Nu 23. 3 Zach 6. 5 Job
 1. 6; in hostile sense, *stand against* הִצִּיתָ Dt 7. 24 Ps 2. 2 ICh
 11. 13; *halt, stop* שָׁבָה Gn 2. 2, 3, 8. 22 Jes 24. 8 Job 32. 1
 ἐόολκιον, τό: (ἐφέλω) *small boat towed after a ship* نَوْكَة
 ἐόοπλίζω: *get ready; fit out, equip, make ready; arm oneself, get ready to*
attack הִעָפִיל Nu 14. 44; cf. ὀπλίζω

ἐφώραω: *observe* רָעָה; *oversee* רָעָה Jer 23. 2, 4 Ez 34. 8, 23 Mich 5. 3, 5; of the gods, *watch over* רָעָה Gn 48. 15; cf. ἀλγέω, θυραυλέω, τρώγω
ἐφ' ὅριος, α, ον: (ὅρος) *on the border or frontier*, ἀγορὰ ἐ., where the people
of the adjacent states met for market and other purposes גָּלִיל
IR 9. 11 Jes 8. 23; ἐφ' ὅρια, τά, *boundaries* גְּבוּל Gn 10. 19 IS 5. 6
גְּבוּלָה Dt 32. 8 Jes 28. 25

ἐφόρος, ὁ: (cf. ἐπίουρος) *overseer, guardian, ruler* רָעָה Jer 56. 11 Jer 23.
1, 2 Ez 34. 2 Mich 5. 4 Zach 10. 3; at Sparta, ἐφόροι, οἱ, *the ephors*;
title of magistrates at Heraclea, in the Eleuthero-Laconian cities,
also of officials of corporations פְּרוֹטִי (פּוֹטִי) Gn 39. 1 פָּרֶשׁ Ib 41. 45
פָּרֶשׁ Ib 12. 15; cf. Κάβειροι, οἱ: *the Cabeiri*, divinities
worshipped especially in Lemnos, Samothrace and Boeotia; sg.
Κάβειρος; freq. in Boeotian inscr. (written -βει-); Καβειρίδες
νύμφαι, and Καβειρώ, ἡ, *the sisters and mother of the Cabeiri* גְּבִירָה

ἐφύμνέω: *chant or utter over* זָמַר Jud 5. 3 IIS 22. 50 Jes 12. 5 Ps 21.
14, 33. 2, 47. 7, 8, 66. 2, 71. 22 זָמַן Dt 6. 7 זָמַר Jud 5. 11; *sing a*
dirge or mournful strain זָמַר Ib 11. 40; *sing of* זָמַר Jud 5. 3 Jes 12. 5
ἐφύμνιον, τό: *burden, refrain* זָמִירָה Dt 28. 37

καθά: Adv. for καθ' ᾧ, *according as, just as* כַּדְּכִדְרָה Gn 47. 30 (כְּתִיב)
IR 2. 3 כִּפִּי Lev 25. 52 Nu 6. 21, 7. 5; also καθάπερ, κατάπερ, *like as*
if, exactly as כַּאֲשֶׁר Gn 7. 9, 8. 21; *like* (כְּרִאיוֹן) Ib 48. 5; = καθώς
καθαγίζω: *devote, dedicate* קָדַשׁ Ex 29. 1, 37 Nu 6. 11 IR 8. 64
Nu 3. 13 Dt 15. 19 Jud 17. 3 IIS 8. 11 ICh 26. 26; *make offerings*
קָדַשׁ Ex 29. 27; generally, *burn*, esp. *burn a dead body* דָּשַׁן Ps 20. 4
καθαγνίζω: *purify* קָדַשׁ Lev 16. 19 קָדַשׁ Ez 48. 11; *hallow* קָדַשׁ Ex 29.
1, 37 IR 8. 64 הִקְדִּישׁ ICh 30. 8

καθαιμακτός: *bloodstained* מְאֻדָּם Nah 2. 4

καθαιμάσσω, -ατόω: *make bloody, sprinkle or stain with blood*, Pass.,
מְאֻדָּם Nah 2. 4

καθαίρεισις: *demolition, destruction* (W) הָרָבָה Lev 26. 31 Jes 49. 19
Jer 25. 13 Ez 33. 24 Mal 1. 4 הָרַבָּה Zach 14. 11 Mal 3. 24
Nu 21. 3; *subjugation* הָרַבָּה Jer 43. 28

καθαίρῃω, κατ-, κατάγρημι, λαθελεῖν: of sorcerers, *bring down from the*
sky הִתְגַּדֵּר אֶת־ Dan 2. 34, 45; הָרַץ (הָרִץ) Ib 2. 27, 4. 4 [cf. δικάζω,
σπαράσσω]; *kill, slay; put down; annihilate, exterminate* (W)
הִחְרִיב IIR 19. 17 הִחְרִיב Nu 21. 3 Dt 3. 6, 7. 2 Jos 6. 21, 10. 28
Jud 21. 11 IS 15. 8, 9, 18, 20 IR 9. 21 Jes 34. 2 Jer 25. 9, 51. 3
Dan 11. 44 קָטַל Dan 5. 19; Pass. הִחְרַב IIR 3. 23 הִחְרַב Ex 22. 19
קָטַל Dan 5. 30, 7. 11 קָטַל Ib 2. 14, 3. 22 הִתְקַטַּל Ib 2. 13

- [cf. ἀτείνω] جزر; *remove utterly from*, Pass., גָּזַר Jes 53. 8 Ps 88. 6 ICh 26. 21 [cf. ἐξοπίλ]; *raze to the ground, demolish* בָּהַר ICh 34. 6 Jes 49. 17 הָחֲרִים Nu 21. 2, 3 Jos 11. 21 Jer 51. 58; Pass., הָחֲרַב Ez 29. 12 עוֹרֵר Jes 23. 13 הִתְעַרְעֵר Jer 51. 53; as law-term, גֹּזֵר Ez 37. 11 Thr 3. 54 הָחֲרִים Jes 34. 2; simply, *decide* גֹּזֵר Job 22. 28 Esth 2. 1; *fetch down as a reward or prize* הָחֲרִים Lev 27. 28 Mich 4. 13; Pass., הָחֲרַם Lev 27. 29 Esr 10. 8; cf. καθιερῶ καθέζομαι, fut. καθεδουῖμαι: *sit down, take one's seat*; قَامَ; *preside* יָשַׁב Ps 29. 10; cf. ἵζω
- καθιερεύω: *sacrifice, offer* הִקְרִיב Lev 1. 13, 7. 29, 23. 3, 16 Nu 28. 2, 26, 27
- καθιερῶ: *dedicate, devote* הִוִּיר Nu 6. 2, 5, 12 הִקְדִּישׁ Lev 27. 28; Pass., הִנָּחֵר Hos 9. 10 הָחֲרַם Lev 27. 29 [cf. ἱέρω: *offer* Jos (6. 24) 7. 1]
- καθίζω, κατ-: *causal, make to sit down, seat* הִיטָב IR 2. 24, 21. 9, 10, 12 Thr 3. 6 ICh 23. 20; *set, place* הִיטָב Gn 47. 6, 11; *encamp* הִיטָב IS 30. 21; *set up* יָשַׁב Ez 25. 4; *marry* הִיטָב Esr 10. 2, 10, 14, 17, 18 Neh 13. 23, 27
- [καθίζω, in the sense 'marry', is a Hebraism used exclusively by the LXX; the genuine homologue is συνοικέω, q.v.]
- καθικετεύω, κατ-; strengthd. for ἱκετεύω (*supplicate, beseech; beg of one* that חָכָה Jes 30. 18 פָּנַע Gn 23. 8 Ruth 1. 16 اَلتَّسَلُّعُ إِلَى شَيْءٍ entreat earnestly חָכָה Jes 8. 17, 64. 3 Ps 33. 20 Job 32. 4 הַבְּרִיעַ Jes 53. 12, 59. 16 Jer 36. 25; cf. ἱκετεύω; ק. 214
- καθικατέομαι: *reach, touch* הִגִּיעַ Jes 6. 7 Jer 1. 9 Ps 83. 4 הִשִּׁק Ez 3. 13; κατακόμενον, τό, *that which comes to one, one's share of an inheritance, הגיע* Eccl 8. 14
- κάμαμα: *seat* מוֹשֵׁב IS 20. 18, 25 Ez 28. 2 Ps 132. 13 כָּסֶה Cant 1. 12; cf. ἵμα
- καθιστάνω, -με: *set down* שָׁטַח; *set up, erect, of stones* הִצִּיב Jer 31. 21 (20); *replace, restore* הִסֵּה Gn 31. 39; *set in order, arrange, of soldiers* הִצִּיב Gn 21. 28; *ordain, appoint* הִצִּיר Neh 13. 13 צִוָּה IR 1. 35; *to be established or instituted, prevail* נָצַח Ps 82. 1, 9. 89 [cf. σέβομαι]
- καθοράω, κατ-; fut. κατόψομαι, 3 sg. pf. καταψάμεθα, aor. 1 καταψήθη: *look down* הִבִּיט Jes 51. 6, 63. 15 Ps 33. 13, 104. 32; *see distinctly* הִבִּיט Hab 1. 5; *descrie, perceive* הִבִּיט Nu 23. 21; *behold* הִבִּיט Ib 12. 8, 21. 9 Jes 51. 1, 2, 63. 5 Hab 2. 15 Ps 13. 4, 84. 10, 91. 8, 119. 15; *observe* הִבִּיט Jes 18. 4 Hab 2. 15 Ps 119. 15 Job 6. 19; *to look and see whether* הִבִּיט Thr 1. 12
- καθώς: Adv. = καθά; of Time, *as, when* כַּאֲשֶׁר Gn 18. 33, 20. 13
- κάπ: Ep. for κατά before π, φ

- καταβάλλω, Ep. 3 sg. κάββαλε, imp. καταβαλόντων: *throw down; drop*
 הפיל Dt 25. 2 IIR 6. 5 פלח IIR 4. 39; *strike down* with a weapon,
slay הפיל Ib 19. 7 Ez 6. 4 Piv 7. 26; *cast down* or *away*, *cast off*,
reject הפיל Jud 2. 19 Ps 106. 26; *let fall, drop* הפיל Jud 2. 19 IS 3.
 19; *throw down* seed, *sow* הפיל Ps 106. 27; *let fall, drop; set down*
 חב Cant 8. 5; *to be the author of, commit to writing* כתב Ex 24. 12,
 34. 1 (a spurious or secondary homology; cf. γράφω, κατα-)
 καταβαπτίζω: *dip* טבל Gn 37. 31; Pass., *to be submerged* נטבל Jos 3. 15
 טבע Jer 38. 22; *drown* טבל Job 9. 31 טבע Ex 15. 4; cf. καταδύω
 καταβάπτω: *dip; soak, v. καταβαπτίζω; dye, colour* הדיש IIR 9. 30; Pass.,
deep-coloured טבול Ez 23. 15
 καταβιβρώσκω: *eat up, devour* בצר Ex 22. 4 הבעיר Ib. [cf. δια-]
 καταβολή: *throwing down, esp. begetting* הבל Job 39. 3; *paying down*,
esp. by instalments; money as a deposit by way of caution חבל
 Ez 18. 12 הבלה Ib 18. 7; *periodical attack of illness, fit* חבל Hos
 13. 13 Ps 18. 5
 καταβρέχω: *drench, soak, steep; Pass., מרבכה* Lev 7. 12; cf. δια-
 καταβρύκω: *bite in pieces, eat up* כרסב Ps 80. 14; cf. κατατρώγω
 καταγελάω: *laugh, jeer at; laugh scornfully, mock; deride* הליץ IIR 36.
 16 הלץ Ps 22. 8 Job 21. 3 Neh 2. 19, 3. 33 IIR 30. 10
 καταγιγνώσκω: *lay as a charge against a person, pronounce a verdict against*
 ענה Ps 105. 22; Pass., *to be condemned* נהנה Ib 58. 6; cf. ἀνα-
 καταγλωττίζω: *use the tongue against another* קלץ Ps 101. 5 קלץ Piv
 30. 10
 καταγνυμι, late pres. κατάσσω, κατεάσσω: *break in pieces, shatter* נד
 Dt 7. 5, 12. 3 Jes 45. 2 IIR 34. 4 נחש Job 30. 13 נהץ Lev 14. 45
 Dt 7. 5 Jud 6. 30-ץנא Dt 12. 3 IIR 31. 1; Pass., *to be broken, to be*
shattered נד Jes 9. 9 נהץ Jud 6. 28 נהץ Lev 11. 35; z. p. 166
 καταγράφω: *prescribe, ordain* כתב Jes 10. 1; cf. καταβάλλω
 κατάγω: *reduce to a state* הצי Jer 51. 34 Job 17. 6; cf. προσ-
 καταδάκνω: *bite* נחש Jer 8. 17; cf. δακνάω; p. 157
 καταδέσεις, -σμος: *binding fast; binding by magic knots; hence, spells,*
enchantments, in pl. קשרים Jes 3. 20 Jer 2. 32
 καταδέω: *bind fast* קשר Gn 44. 30 Dt 6. 8 Jos 2. 18 IS 18. 1 קשר Jes
 49. 18 Job 38. 31
 καταδιώκω: *follow hard upon, pursue closely* הדביק Gn 31. 23 Jud 18.
 22, 20. 45 IS 31. 2 IIR 1. 6
 καταδουλεύομαι, -λίζω, -όω: *reduce to slavery, enslave* חלל Ps 137. 3
 καταδύω or -δύνω: *go down, sink, set, esp. of the sun* שקע Nu 11. 2
 Jer 51. 64 Am 8. 8, 9. 5; causal, *make to sink*, rarely in prose,

- ῥבע Ex 15. 4 הִטְבַּע Jer 38. 22 הִטְקִיעַ Ez 32. 14 Job 40. 25; cf.
 ἐκδέω, καταβαπτίζω
 κατάθεσις: *payment down, payment; in Law, promise, covenant* הַשְׁמָה
 Lev 5. 21
 καταθραύω: *break in pieces, shatter* פָּרַק IR 19. 11 חָרַק Ex 9. 25,
 34. 1 IIR 11. 18 Jes 21. 9 Jer 43. 13 Ps 29. 5, 48. 8
 καταθρώσκω: *leap down* נָהַר Lev 11. 21; cf. ἐκ-
 καταθύω: *sacrifice* נָחַר IR 3. 2, 8. 5 IICH 30. 22. 33. 22 שָׁחַת
 καταιδέομαι: *feel shame or reverence before another, stand in awe of him*
 הִתְיַדַּה Dan 9. 4 Esr 10. 1 Nch 9. 3; *to be ashamed to do a thing*
 הִתְיַדַּה Lev 5. 5, 16. 21, 26. 40 Dan 9. 20 Nch 1. 6
 καταίθω: *kindle* יָחַד Jes 50. 11
 καταίνεσις: *betrothal* خُطْبَه
 καταινέω: *grant, promise; esp. promise in marriage, betroth* خُطِبَ
 καταισχύνω: = καταχέζειν (*besoul*) קָדַשׁ IS 21. 6 Jes 65. 5
 κατακαίνω: = κατακτείνω (*kill, slay*) הִקְטִיעַ Nu 25. 4 IIS 21. 6
 הִקְטִיעַ Ib 21. 13
 κατακαίω: *burn completely; to be burnt* אָכַל Ex 3. 2 Nah 1. 10 Nch 2. 3
 κατακενόω, strengthd. for κενόω: *empty, make space empty* הֶאֱנִיחַ Jes
 19. 6 חָלַל Ez 28. 9 פָּנָה Gn 24. 31 Lev 14. 36 Jes 40. 3 Mal 3. 1
 חָלַל Ez 32. 26 חָלַל Jes 53. 5; *desert* הֶעֱזִיחַ ICh 28. 9 חָלַל Thr 2. 2
 פָּנָה Zeph 3. 15
 κατακληιδόω, strengthd. for κηλιδόω: *stain, soil* אֶמְאֵלֶהּ Jes 63. 3; Pass.,
 אֶמְאֵל Jes 59. 3 Thr 4. 14 חָלַל Jes 9. 4; metaph., *defile, sully* אֶמְאֵל
 Mal 1. 7; Pass., אֶמְאֵל Dan 1. 8 אֶמְאֵל Mal 1. 12 Esr 2. 62
 κατακινέω, strengthd. for κινέω: *set in motion, simply move* הִגִּיעַ IIS
 15. 20 IIR 19. 21 Am 9. 9 Dan 10. 10; *alter* הִגִּיעַ IIR 25. 29 Jer 2. 36
 הִגִּיעַ Eccl 8. 1 הִשְׁתַּבַּח IR 14. 2; *disturb* הִגִּיעַ IIS 15. 20 IIR 23. 16
 κατακλείς or κατάκλεις, -κληίς: *sheath for a sword* הִצִּיר IS 17. 51 IIS 20.
 8 Jer 47. 6; cf. τὸ ξυρόν
 κατακληρονομέω: *leave as an inheritance* הִנְחִיל IS 2. 8 ICh 28. 8
 הִנְחִיל Lev 25. 46
 κατακληρόω, -ουχέω: *receive as one's portion, esp. of a conquered
 country, divide among themselves, portion out; assign as a portion,
 portion out to colonists* הִנְחִיל Nu 33. 54
 κατακοιμάω: (κεῖμαι) causal, *put to sleep* הִשְׁכִּיחַ IIS 8. 2 IR 3. 20, 17. 19
 הִשְׁכִּיחַ IIR 4. 32 Ez 32. 32 [cf. κεῖμαι, κοιτάω]
 κατακόπτω: *cut down, fell, of trees* חָקַע Jer 10. 34 חָקַע Nu 15. 32; *cut in
 pieces, cut up* חָתַם IIR 18. 4 Jes 2. 4 IICH 34. 7 חָקַע Ex 39. 3 IIR

24. 13 Ps 46. 10 שָׁקַח Ex 5. 7 IR 17. 12; Pass., חָכַח Mich 1. 7; *cut down, massacre, butcher* חָכַח Job 4. 20; in a military sense, *cut in pieces, 'cut up'* כָּתַח Zach 11. 6 חָכַח Nu 14. 45 Dt 1. 44; Pass., חָכַח Jes 24. 12 Jer 46. 5; generally, *break in pieces, destroy, fretted in pieces* כָּתַח IICh 15. 6 חָכַח Job 4. 20; cf. συγ-; p. 224

κατακροάομαι: *listen attentively* כָּהַר Job 36. 2

κατακρύπτω: *hide, conceal, cover* (W) חָפַץ Job 17. 13 Cant 2. 5 חָפַץ Jos 6. 17 IIR 6. 29; Pass., נָחַת (נָחַת) IIR 6. 9 חָפַץ Job 24. 4 חָפַץ Prv 28. 12 [cf. חָפַץ] חָפַץ Jes 42. 22; *use concealment, conceal oneself or one's true nature* חָפַץ Gn 3. 8 IS 13. 6 IIR 11. 3 חָפַץ IS 28. 8 IR 22. 30; cf. ἐπι-

κατακυλίνδω, -κυλίω: *roll down* גָּלַל Jer 51. 25 [cf. ἀπο-]

καταλείπω: *bequeath* חָתַת (cf. γεννάω: *beget*): *leave, forsake, abandon* חָתַת Dt 31. 6 Jos 1. 5; *leave alone* חָתַת IIR 4. 27 Job 7. 19

κατάλειψις: *posterity* חָתַת; cf. γόνος: *offspring; progeny* (W)

καταλευκώ: *whiten* הָלַבַּח Jer 1. 18 Joel 1. 7 Ps 51. 9

καταλέω: *grind* הָלַעַח Joel 1. 6 Prv 30. 14 Job 29. 17 הָלַעַח Ps 58. 7

καταμαρτυρόμαι: *foretell against or about one* הָעֵדָא Ez 12. 10; cf. ἀνασέρω

καταμεγαλυνέομαι: *strengthd. for* μεγαλυνέομαι, *exalt oneself against* הָגִדִיל Ps 35. 26

καταμεθύσκω: *make drunk, intoxicate* (W) חָכַר Jer 51. 7 חָכַר Dt 32. 42 Jer 51. 57

καταμελέω: *give no heed to, neglect* הָהַעֲלֵם Jer 58. 7 Ps 55. 2

καταμύω, Ep. καμμύω: *close the eyes* עָצַם Jer 33. 15 עָצַם Ib 29. 10 קָבַח IS 4. 15 IR 14. 4

κατανείφω, -νίφω: *snow all over, cover with snow; metaph., sprinkle as with snow* הָנִיף Ps 68. 10

κατανίζω (pres. -νίπτω): *wash well* כָּבַשׁ Gn 49. 11 Ex 19. 10 Mal 3. 2; *wash out, purge* כָּבַשׁ Jer 4. 14 Ps 51. 4, 9

κατανικάω, strengthd. for νικάω: *conquer, vanquish; generally, overpower* כָּבַשׁ Ps 44. 6

κατανίπτης: *washer; at Athens, he who washed the peplos of Athena* כָּוַשׁ Jer 36. 2

κατανοτίζω: *bedew* מָוַג Ps 65. 11 הָתַמַּג Am 9. 13 (?) נָדָי

καταντίον, Adv.: *facing one* קָדַם Ps 139. 5 קָדַם Dan 2. 6, 9, 10 נָדָם [cf. κατέναντα, -τίον]

κατανύσσω: *stab, gouge* נָקַר Nu 16. 14 Jud 16. 21 [cf. ἐξορύσσω]

καταξέω: *carve* קָרַח Nu 21. 18; in Pass., קָרַח IR 6. 35 Ez 8. 10 הוֹחַק Job 19. 23; cf. ἐπιγράφω

καταξηραίνω: *dry up* הִקְרַיַּב IIR 19. 24 Jes 50. 2; Pass., חָרַב Jud 16. 7

καταξιοώ: in bad sense, *degrade* הוִיל Thr 1. 8

καταξυράω: *shave close* חָלַל Gn 41. 14 Lev 14. 9 Nu 6. 9 גָּלַח Jud 16.

17, 22 Jer 41. 5 חָלַל Lev 13. 33 Nu 6. 19 חָקַר Ez 27. 31

חָקַר Ib 29. 18; cf. ξυρίζω

καταπαλταφέτης: *artilleryman* קָלַע IIR 3. 25

καταπάλτης, -πέλτης: (πάλλω) *engine of war for hurling bolts, catapult*

קָלַע IS 17. 50; cf. σφενδόνη

καταπάσσω: *sprinkle, strew over* הָסַח Ex 29. 21 Lev 4. 6, 14. 7, 16 Nu

19. 4, 21 Jes 52. 15 טָשׂ [cf. δια-, καταρραίνω, διασπείρω]

καταπήγνυμι, -ύω: *stick fast in something* דָּבַק Dt 28. 21 עָרַב Ez 3.

26 [cf. ἐπι-]

καταπίμπλημι: *fill quite full* מָלַא Dt 6. 11 IIR 21. 16 Ps 129. 7; *fill*

full of מָלַא Ex 28. 3, 35. 35 Jes 33. 5 Jer 51. 14, 34

καταπνέω, -είω: *blow or breathe upon or over* הָנִיחַ Ez 21. 36

καταποικίλλω: *deck with various colours or in diverse modes, mottle; Pass.,*

רָבַע Ex 28. 20; *embroider (W)* רָבַע Ib 22. 39

καταπονέω: *subdue after a long struggle; handle roughly, crush, damage;*

maltreat, oppress הָכָה Gn 15. 13, 16. 6, 31. 50 Ex 1. 11. 22. 21 Nu

24. 24 Dt 26. 6 Jes 60. 14; esp. in Pass., הָכָה Jes 53. 4 Ps 119. 71

הָכָה Gn 16. 9

καταπρίω: *saw up, saw asunder, cut into pieces* הָרַח Jer 18. 21 Ez 35. 5

Ps 63. 11; cf. πρίω/בָּרַא/נָשַׁר Jos 17. 15. 18 ICh 20. 3

κατάπυγος, ον: = καταπίγων, ὁ, ἡ, *given to unnatural lust* קָדַשׁ Dt 23.

18 IIR 23. 7 קָדַשׁ Gn 38. 21 Dt 23. 18 Hes 4. 14

καταπυγοςύνη: *unnatural lust* קָדַשׁ IR 14. 24, 22. 47

καταπύγων: *the middle finger (used in an obscene gesture)* אֶצְבָּע Jes

58. 9

καταπύθω: *putrefy* הִבְאִישׁ Ex 5. 21, 16. 24 Eccl 10. 1 עָפָן Ib. עָפָן

Pass., *become putrefied* הִבְאִישׁ ICh 19. 6 נָעַן

κατάραμα: *curse* מָאָרַח Mal 3. 9 Prv 3. 33, 28. 27

καταράομαι: *call down curses upon, curse, execrate* הָאָלַח IR 8. 31 אָרַר

Gn 5. 29 אָרַר Thr 2. 7 קָלַל Gn 8. 21, 12. 3 Ex 21. 17, 22. 27

IIS 16. 7 IIR 2. 24 Job 3. 1 Neh 13. 2, 25 אָרַר Jes 27. 11;

Pass., אָרַר Mal 3. 9 קָלַל Job 24. 18 מָאָרַח Nu 5. 18 אָרַר Nu 22. 6

[cf. ἐπι-]

καταράσσω, -τω, καταρράσσω, -τω: *dash down, break in pieces* רָצַץ Ps

74. 14 Job 20. 19 ICh 16. 10 רָצַץ Jud 10. 8 הָרִיץ Jud 9. 53

καταρραίνω: *besprinkle, sprinkle* וָרָה Ps 139. 3 וָרָק [cf. κατασπείρω]

καταρρακτήρ, -της (from καταρράσσω), or καταράκτης (from καταράσσω): *as Subst., waterfall, cataract* شَلال

καταρρήγνυμι and -ύω: *break down; tear in pieces* נָדַם Nu 24. 8; *Pass., to be broken down; to be broken in pieces; comminuted, crumbling soil* הִתְרַצַּע Jes 24. 19

καταρρυσόμαι: *Pass., become wrinkled* تَنَقَّس تَنَقَّس

καταρχή: *beginning* הֶהְלֵל Gn 13. 3 IIS 21. 9, 10 הֶהְלֵל Hos 1. 2 [cf. γένεσις]

κατάρχω: *begin* הֶהְלֵל Gn 6. 1 הֶהְלֵל Ib 4. 26

κατασβέννυμι or -ύω: *put out, quench* כָּבַה IIS 21. 17 Jes 1. 31; *metaph., כָּבַה IIS 14. 7; of passions, כָּבַה Cant 8. 7*

κατασείω: *shake down* נָעַר Neh 5. 13; *throw down* נָדַה Ps 36. 12; *shake the head in token of contempt* הִנִּיד Jer 18. 16; cf. κατακυρέω

κατασκευάζω: *furnish, equip fully; prepare, make ready for* מָכִן Ex 19. 11 מָכִן Nu 21. 27 מָכִן IR 5. 32 Ps 78. 8 מָכִן Prv 21. 31 Esr 7. 10; *construct, build* מָכִן Jud 16. 26 מָכִן Hab 2. 12 מָכִן IR 6. 19 ICh 33. 16, 35. 20 מָכִן Ez 40. 43 Zach 5. 11; *generally, prepare, arrange, establish* מָכִן Gn 43. 16, 25 Ex 16. 5 Jos 4. 4 Jer 51. 12 Zeph 1. 7 Ps 7. 14 Esth 6. 4 ICh 22. 3 (2); *establish* מָכִן IIS 7. 16 מָכִן Ib 7. 13 Hab 2. 12 מָכִן IS 13. 13 IIS 5. 12 IR 2. 24 Ps 103. 19 ICh 12. 1 Jes 16. 5; *prepare for the purpose* מָכִן Esr 7. 10 ICh 28. 2; *prepare oneself or make ready for doing* מָכִן Ez 38. 7 מָכִן Ps 59. 5 מָכִן Esr 7. 10

κατασκευάσμα: *work of art, esp. building, structure* מָכִן Ex 15. 17 IR 8. 13, 49 Jes 4. 5 Ps 104. 5 מָכִן Esr 3. 3 מָכִן Zach 5. 11; *in pl., engines of war; contrivance* מָכִן IR 7. 27, 28

κατασκηάω: = -νόω, *take up one's quarters, encamp* מָכִן Gn 14. 13, 35. 22 Nu 24. 2 Mich 4. 10 Ps 120. 5; *generally, res: מָכִן Ex 24. 16, 40. 35 Jos 22. 19 IIS 7. 10; settle, of birds* מָכִן Jes 13. 21 Ez 17. 23 Ps 55. 7; cf. σκατήμα/מִשְׁכָּן

κατασκοπέω: *spy out, reconnoitre* تَجَسَّس

κατάσκοπος: *one who reconnoitres, scout, spy* جاسوس

κατασπείρω: *sow, plant* וָרָע Jes 40. 24; *beget* הָוִרִיעַ Gn 1. 11 Lev 12. 2; *spread as in sowing* וָרָה Lev 26. 33 Jer 31. 10 (9), 49. 32 Ez 12. 15, 20. 23 Prv 15. 7, 20. 8, 26; *Pass., to be spread abroad, dispersed* וָרָה Jes 30. 24; *besprinkle* וָרָה Ps 139. 3 וָרָה Jes 1. 6 Job 18. 15

- κατασπένδω: *pour as a drink-offering* נָסַךְ ICh 11. 18 הָסִיךְ Gn 35. 14
Nu 28. 7 IIS 23. 16 [cf. ICh 11. 18] Jer 7. 18, 44. 17 Ps 16. 4;
Pass., הָסַךְ Ex 25. 29, 37. 16
- κατασπεύδω: *urge, hasten on* בָּהֵל IICh 35. 21 הָבֵיל Esth 8. 14
IICh 26. 20; *make haste, hasten* בָּהֵל Eccl 5. 1, 7. 9 הָבֵיל Esth 6. 14
- καταστέφω: *deck with garlands, crown, wreath* הַכְתִּיר Ps 142. 8; *encircle*
כִּתֹּר Jud 20. 43 Ps 22. 13
- καταστολίζω: *clothe, dress* (Pass.) הָתַל Ez 16. 4 הָתַלִּי Ib.
- κατασώχω: *rub in pieces, pound* דָּכָא Ps 51. 10 Prv 22. 22 Job 19. 2
Thr 3. 34 דָּכָא Job 22. 9 הִדְכָא Job 5. 4 הִדָּקָה Ex 30. 36 IIS 22. 43
IIR 23. 6, 15 Mich 4. 13 IICh 15. 16, 34. 4. 7 הִדָּקָה Jes 28. 23;
cf. δαίζω
- καταταχέω: *accelerate* הָחֵץ Jud 20. 37 Jes 5. 19, 60. 22; *escape by
superior speed* הָחֵץ Ps 55. 9
- κατατείνω: *rack, torture; overwork* הָסַח Am 5. 12 Mal 3. 5; *tend; strive
earnestly* הָסַח Ex 23. 2; *stretch* הָסַח Jer 6. 12; *stretch, extend downwards*
הָסַח Gn 24. 14 Ps 88. 3, 116. 2; v. p. 183
- κατατέμνω: *cut in pieces, cut up* נָחַץ Lev 1. 6, 12 Jud 19. 29, 20. 6 IS
11. 7 הָחַץ Ez 24. 10
- κατατεύχω: *make, construe* עָצַב Job 10. 8
- κατατήκω, -τάκω: *melts* הָנַח Ez 22. 20 הָנַחַץ Ez 22. 20 הָנַחַץ Ib. הָנַחַץ
Ib 22. 22
- κατατίθῃμι: *place, put, lay down* הָנַח Lev 16. 23 Nu 17. 19, 19. 9 Dt
26. 4 Ez 5. 13, 37. 1; *deposit* הִנָּחַתָּן (נָחַתָּ) Esr 6. 1 הָנַחַתָּ (נָחַתָּ) Ib
6. 5 אָנַחַתָּ Ib 5. 15; *deposit in the tomb, bury* הָנַחַתָּ IR 13. 30; *sow seed*
הָנַחַתָּ IS 2. 20; *lay down, make a road* נָחַן Ps 18. 33 הָנַחַתָּ IIS 22. 33
[cf. Ps 18. 33]; *dish up, serve* הָנַחַתָּ Gn 43. 31 IS 9. 24 הָנַחַתָּ Gn 24. 33;
lay down in a place; of the dead, bury הָנַחַתָּ IR 13. 31 הָנַחַתָּ Gn 50. 26;
make a testamentary disposition הָנַחַתָּ Gn 49. 29, 33, 50. 16; v. p. 148
- κατατιλάω: *make dirt over* עָלָה Job 16. 15, κατὰ τῆς κεφαλῆς κατατετι-
λῆσαι, Artemidorus Daldianus 2. 26 [cf. κατατίλω]; Pass., הָתַלִּי IS 31. 4
- κατατίλλω: *pull to pieces* שָׁלַח Jos 9. 5
- κατατρίβω: *of clothes, wear out—hence metaph., οἱ τὰ βήματα κατατε-
τριφότες, i.e. constant frequenters of the tribune, Isocrates, Epistolae*
8. 7; cf. וְשָׁלַח בְּמַתֵּי יְדִירָכִי Hab 3. 19—הָדַרִי Job 28. 8; *of persons,*
wear out, exhaust הָדַרִי Jud 20. 43
- κατατρίζω, strengthd. for τρίζω: *grind* חָרַק; *gnash* חָרַק Ps 35. 16 Job
16. 9 חָרַק; cf. βρύκω, τρίζω

- κατατρύχω: *wear out, exhaust* הַטְרִיחַ Job 37. 11 יָנַע Jos 7. 3 Eccl 10. 15 הוֹנֵעַ Jes 43. 23, 24 (τρύχωσις/הַנִּיעָה/טָרַח Dt 1. 12 Jes 1. 14 Eccl 12. 12 *exhaustion, distress*)
- κατατρώγω: *eat up, esp. fruits and vegetables* כָּרַס Ps 20. 14
- κατατυγχάνω: *hit one's mark, reach the object of; abs., to be lucky or successful* הִצְבִּיל Dt 29. 8 Jos 1. 7, 8 IS 18. 5, 14, 15 IR 2. 3 IIR 18. 7 Jes 52. 13 Jer 10. 21, 20. 11 Ps 101. 2 Prv 17. 8 (?)
- κατατίπτω: *pound* הִתְדַּפֵּק Jud 19. 22 דָּק (κατα-/הִתְדַּפֵּק)
- καταυγάζω: *shine upon, illuminate* הִנִּיחַ IIS 22. 29; *intr., shine brightly* הִנִּיחַ Jes 13. 10
- καταυλέω: *play on the flute* הָלַל IR 1. 40
- καταυλίζομαι: *to be under shelter of a hall, house, tent* אָהַל Jes 13. 20 [cf. νῦν μὲν καταυλίσθητε, Euripides *Rhesus* 518, Now to your tents (W) לָאֲהָלֶיךָ הִרְאָל IR 12. 16]; cf. αὐλίζομαι
- καταφαρμακεύω: *dose with drugs; anoint with drugs or charms* רָקַח IICH 16. 14 [cf. הרקח/enchanted potion]; *poison* הִפְרִישׁ Prv 23. 32
- καταφέρω: *bring down* הִדְבִּיר Ps 18. 48, 47. 4 [cf. IIS 22. 48]
- καταφεύγω: *flee and take refuge, flee for protection* הִעֲרַץ Jer 4. 6, 6. 1
- καταφθέγγω: *sound loudly* הִקְנִיחַ Jes 8. 19
- καταφθείρω: *destroy* נָחַץ Dt 12. 3 IICH 33. 3 נָחַץ Jud 6. 28 הָחַץ Lev 11. 35; cf. κατέγνυμι
- καταφύω: *ruin, destroy* אָבַד Nu 33. 52 Dt 12. 2, 3 IIR 11. 1, 21. 3 Jes 26. 14 Jer 12. 17, 15. 7 Ez 22. 27 Ps 9. 6 Prv 1. 32 Thr 2. 9 Esth 3. 9 אָבַד; = καταφθινύω
- καταφλέγω: *burn up, consume, burn down (W)* בָּלַע Nu 4. 20 Ps 21. 10 כָּלַה Jes 10. 18 Ez 22. 31 Zach 5. 4 שָׁלַח Jud 1. 8 IIR 8. 12 Ps 74. 7; v. ἐκ-, ἐκπυρόω
- καταχέω, -εύω: *pour, shower down* וָקַע Job 36. 27 יָצַק Lev 2. 1, 8. 15 IIR 3. 11, 4. 4, 41 Jes 44. 3 Ez 24. 3 Job 29. 6, 38. 38 הִצִּיק IIR 4. 5 הִצִּיק Lev 21. 10 נָהַךְ Ex 9. 33 سَبَّكَ سَنَك; metaph., יָצַק Jes 44. 3 הוּצַק Ps 45. 3 נָהַךְ Jer 42. 18 Job 3. 24 Dan 9. 11 נָהַךְ Jer 42. 18 Nah 1. 6; *cause to flow* הִשְׁכִּיב Job 38. 37; *to have metal melted* וָקַע Mal 3. 3 וָקַע Ps 12. 7 ICh 28. 18 יָצַק Ex 25. 12, 26. 37 IR 7. 46 יָצַק Job 28. 2 IICH 4. 3 הִצִּיק Jos 7. 23 הוּצַק IR 7. 23 Job 37. 18 נָהַךְ Ez 22. 21, 24. 11 הִתִּיךְ IIR 22. 9 Ez 22. 20 Job 10. 10 הִתִּיךְ Ez 22. 20 הִתִּיךְ Ib 22. 22 [cf. τήκω, ἐν-, ἐπι-, κατα-]
- καταψεύδομαι: *tell lies against, speak false of, accuse falsely* כָּזַב Job 34. 6 הִכְזִיב Job 24. 25 כָּחַשׁ Jos 24. 27 Jes 59. 13 Jer 5. 12 Prv 30. 9;

say falsely, pretend, feign, invent כָּזַב Nu 23. 19 IIR 4. 16 Ez 13. 19 Ps 78. 36, 89. 36 Prv 14. 5 Job 6. 28 כָּהַשׁ Gn 18. 15 IR 13. 18 Hos 4. 2 Zach 13. 4 Ps 18. 45 Job 8. 18 כָּחַשׁ Dt 33. 29 IIS 22. 45; *Pass., to be wrong, in error* כָּחַשׁ Lev 5. 21, 22; cf. ψεύδομαι: *give a false account of*; v. ἐπικεύθω

καταψήχω: *rub down, pound in a mortar* כָּהַשׁ Prv 27. 22 כָּתַת IIR 18. 4 Jes 2. 4 IICH 34. 7 כָּהַת Ib 15. 6 הָכַת Nu 14. 45 Jer 46. 5

Mich 1. 7 דָּץ [cf. σῶχω, ψά-, κατα-, ἰγδίων. -ισμα, -ίζω]

καταψύχω: *cool, chill* הִקֵּר Jer 6. 7

κατεγγυεύω: *give security* הָקַע Prv 6. 1, 11. 15; cf. πῆγνυμι

κατέναντα, -τίον: *Adv. over against, opposite* נֶגֶד Ex 19. 2 Jos 3. 16, 5. 13.

8. 33 Job 10. 17 נֶגְדָה Ps 116. 14 נֶגְדָה Gn 2. 18 קִדְמָה Ez 39. 11 נֶגְדָה

κατεργάζομαι, ἐργάζομαι, ἐργάδδομαι: *work, labour, esp. of husbandry* יָצַע Jos 24. 13 Jes 62. 8 עָבַד Gn 2. 15, 4. 2 Jer 27. 11; but also of all manual labour—with brass חָרַשׁ Gn 4. 22; *do something to* חָרַשׁ Prv 14. 22; chiefly in bad sense, *do one* !! הִחָרַשׁ IS 23. 9; *perform rites* עָבַד Ex 13. 5 Nu 18. 6 פָּלַח Dan 3. 12; *prevail upon* הִעָבֵד IICH 34. 33; *till the land* חָרַשׁ Am 9. 13 פָּלַח Ps 141. 7 [cf. πολέω] פָּלַח Prv 7. 23 נָח; cf. ἀποτριάω, ὀπηδέω

κατερημόω: *strip entirely off* הִקְרָה Lev 20. 18. 19; cf. ἐξερημόω

κατέρχομαι: *go down to* יָרַד Ex 15. 5; *go down to the grave* יָרַד Gn 37. 35 Ez 32. 30; *from high land to the coast* יָרַד Jon 1. 3; *of a river, come down* יָרַד Dt 9. 21

κατέχω, κατίσχω: *hold fast* הִחָזַק Ex 9. 2 Dt 22. 25 IS 17. 35 IIS 15. 5 Jes 41. 13 Jer 50. 33 Mich 7. 18 Neh 4. 11; *hold back, withhold* הִחָזַק Ex 10. 24 (cf. ἐξαιρέω); *restrain oneself from* הִחָזַק Nu 6. 3; *cling to* הִחָזַק Jes 4. 1, 56. 2, 4 Jer 8. 5 Prv 3. 18, 7. 13 Job 2. 3, 27. 6; *possess, occupy, esp. of rulers* הִחָזַק IIR 15. 19 Dan 11. 21; *hold fast, have one in their power* הִחָזַק Jer 6. 24, 49. 24 Mich 4. 9; *occupy in right of conquest* הִחָזַק Dan 11. 7; *follow close upon* הִחָזַק Neh 3. 4; cf. הִחָזַק Jer 20. 7 ἔχω: *take advantage of*

κατηλογέω: *make of small account* בָּרַךְ IR 21. 10, 13; cf. εὐλογέω

κατικετεύω, καθ-: *strengthened. for* ἰκετεύω (עָנָה Gn 23. 8 Ruth 1. 16) *entreat earnestly* עָנָה Jer 36. 25

κατισχυρεύομαι: *strengthen oneself* הִתְחַזַּק Gn 48. 2 Nu 13. 20 IS 4. 3 IIS 10. 12 IR 20. 22 Dan 10. 19 IICH 1. 1

κατισχύω: *strengthen, encourage* הִחָזַק Dt 1. 38, 3. 28 Jos 11. 20 IIR 12. 7 Jes 41. 7 Ez 13. 22 Dan 10. 18, 19 Esr 6. 22 IICH 29. 34, 35. 2 הִחָזַק IIR 15. 19 Ez 27. 9, 30. 25 Dan 11. 1

κατοικίζω: *settle, establish* הוֹשִׁיב IIR 17. 6, 24 Jer 32. 37 Ez 26. 20
 סֵכֵן Nu 14. 30 Jer 7. 3, 7 הַשְׁכִּין Gn 3. 24 Ez 32. 4; *colonise, people
 a place, Pass.*, הוֹשִׁיב Jes 5. 8, 44. 26; *bring home and re-establish there,
 restore to one's country* הוֹשִׁיב Ez 36. 11

κατοικισμός: (in pl.) = κατοίσις, *habitation* מוֹשָׁב Ex 10. 23 IR 10. 5
 Ez 6. 14, 34. 13, 48. 15 Ps 107. 4 ICh 6. 39

κάτοικος: *inhabitant, esp. of military colonists* תוֹשֵׁב Gn 23. 4 Ex 12. 45
 Lev 22. 10, 25. 40, 45, 47 IR 17. 1; cf. οἰκέτης, οἰκητής

κατοιμώζω: *bewail, lament* הָהִים Ps 55. 3

κατορθόω: *metaph., keep straight, set straight* אָצַר Jes 3. 12, 9. 15
 אָסַר Ib. יָצַר Prv 3. 6, 4. 25, 15. 21 הוֹשִׁיב Jes 45. 2 הַיָּשָׁר Ps 5. 9;
Pass., succeed, prosper; intr. as in Pass., go on prospering, succeed, opp.
 πταίειν (כָּסַל, נָפַח *stumble, trip, fall*) הִרְשִׁיעַ Prv 12. 2; of success in
 war הִרְשִׁיעַ IS 14. 47; pp. 633-4

κατωθέω: *push down; Pass.*, דָּחָה Ps 36. 13

κάτωμος: *low in the shoulder or forequarter* קִמָּה Ex 28. 12 Dt 33. 12
 Jes 46. 7 Ez 24. 4, 34. 21 Job 31. 22 [cf. ἐπ' αὐμῶν: poet., *shoulder*
 קִמָּה Gn 9. 23, 21. 14 Jes 10. 27 Job 31. 22]

μετερμηνεύω: *translate* עָרַב; freq. in Pass. פָּתַרְגִּים Est 4. 7 [spurious
 homology; cf. μεταγρέψω]

μετίωμι, imp. 3 pl. μέουσεν Od. 21. 377, Ep. μετίεσσαν: *let loose, let go*
 what is bound, stretched or held back נָטַח IS 4. 2; *release a*
prisoner, set one free to do as he will, dismiss, a wife, dismiss (W)
 פָּטַר ICh 23. 8; *Pass., let loose (as if from a leash)* נָטַח Jes 33. 23;
give up, abandon נָטַח Jud 6. 13 Jer 12. 7 Prv 17. 14; of liquids,
let flow, let drop נָטַח Jud 5. 4 Joel 4. 18 Job 29. 22 Cant 5. 5, 13
 נָטַח Hos 12. 15 הִטִּיף Am 9. 13 Mich 2. 11 פָּטַר Prv 17. 14; of
 words, *utter* הִטִּיף Ez 2. 12 Am 7. 16; *throw aside, give up* נָטַח IS
 10. 2; *abandon, neglect* נָטַח Jud 6. 13 IS 17. 28 Prv 1. 8; *permit*
 נָטַח Gn 31. 28 נָתַן Nu 21. 23; v. ἀντεῖπον

μείγνυμι or μίγνυμι, also μ(ε)γύω: *mix, strictly of liquids* בָּהַל Jes 1.
 22 [cf. μίκτός] מִסָּךְ Ps 102. 10 מִסָּךְ Ps 28. 3; generally, *join,
 bring together, in various ways*: מִסָּךְ Cant 1. 4; in hostile sense, *join*
battle hand to hand מִסָּךְ Jud 20. 37; *come to; mix in fight* מִסָּךְ Ib
 4. 7; in Hom. and Hes. most freq. of the sexes, *have intercourse*
with, both of the man and the woman מִן Cant 7. 3 [cf. μίξις]

μεταβαίνω: *pass over* סָבַב IR 2. 15 Ez 42. 19; *pass from one state to*
another, make a transition; pass to another place or state סָבַב Nu 36. 7

μεταβιβάζω: causal of μεταβαίνω, *carry over, transfer* סָבַב IR 2. 15

- הִסֵּב IIR 16. 18 Jer 21. 4; *lead in a different direction, change the course or form* הִסֵּב Nu 34. 4 סִבֵּב Ps 114. 3, 5 הִסֵּב IIS 14. 20 הִסֵּב IR 18. 37 Jer 21. 4 Ez 7. 22 Esr 6. 22 IICH 35. 22; *go after, follow a pursuit eagerly* סִבֵּב Jer 31. 22 (21)
- μεταγινώσκω: *change one's mind, repent* הִתְיַדָּה Dan 9. 4 Esr 10. 1 Neh 9. 3; c. acc. rei, *change one's mind about, repent of* הִתְיַדָּה Lev 5. 5, 16. 21, 26. 40 Dan 9. 20 Neh 1. 6 [μεταγινώσκω is an associate verb of εἶδω/עָדָה. Like עָדָה, but unlike εἶδω, it has preserved the meaning of 'carnal knowledge'. It has also preserved the meaning of 'repentance', which εἶδω also had, and of which there is a clue in τὸ συνειδός (sub v. σύννοια) meaning acknowledgement, and in הִתְיַדָּה, for הִתְיַדָּה—like הִקְצִיעַ/הִקְצָה in Lev 14. 41]
- μεταγράφω: *copy, transcribe; rewrite, alter or correct what one has written; translate* תָּרְגַּם Esr 4. 7 תָּרְגַּם Esr 4. 7
- μεταίρω, πεδ-: *lift up and remove, shift* הִעִיר Joel 4. 7
- μεταίχμιος, πεδ-: *between two armies; but usu. Subst. -on, space between two armies* בֵּינֵם IS 17. 23
- μετακινέω: *change, alter* הִנָּח IIR 25. 29 Ps 34. 11 Pass. הִנָּח Thir 4. 1 הִנָּח Eccl 8. 1 הִנָּח IR 14. 2
- μετακομίζω: *transport; Med., cause to be carried over* הִסְתַּחֲבֵס Dan 2. 4
- μεταλλάσσω, -ττω: *change, alter* הִלַּךְ Gn 41. 14 הִלַּךְ Ib 31. 7, 35. 2 *exchange, interchange* הִחֲלִיף Lev 27. 10 Jes 9. 9; *substitute* הִחֲלִיף Job 1. 1
- μετανόεω: *change one's mind or purpose, change one's opinion and think that it is not; repent* הִתְנַחֵם Gn 6. 6 Ex 13. 17 IS 15. 29 Jer 15. 6 הִתְנַחֵם Nu 23. 19; cf. ἐπι-
- μεταξύ, μετοξύ: *prop. in the midst* קֶצֶה Gn 47. 2 Ez 33. 2 Jud 16. 2 IR 12. 31 הִךְ Gn 19. 29, 23. 10 Ex 3. 2, 12. 31 Nu 3. 12, 4. 2 Dt 4. 15; *in the middle of* בֵּתוֹךְ Gn 15. 10 Nu 35. 5 Jos 8. 22 בֵּתוֹךְ Gn 1. 6 Ex 2. 5 Nu 2. 17 Ez 11. 23; v. ἐντός
- μεταφέρω: *carry across, transfer, divert, shift* הִסֵּב Jer 22. 17 הִסֵּב Jer 16. 13 Jon 1. 4 הִסֵּב IIS 17. 13 הִסֵּב Gn 47. 2 Jos 7. 7 Ps 136. 14 Esth 8. 2 IICH 35. 24; v. p. 148
- μετέρχομαι, πεδ-: *come or go among* הִתְהַלֵּךְ IS 12. 2, 25. 15, 30. 31; *go to another place, migrate, change one's abode* הִתְהַלֵּךְ Ps 105. 13; *come after* הִתְהַלֵּךְ IS 25. 27; *in hostile sense, pursue, prosecute* הִתְהַלֵּךְ Job 16. 3; *punish, seek to avenge, visit a crime upon* הִתְהַלֵּךְ IR 2. 1 Job 6. 25
- μετέχω: *partake of, share in, to be in the secret, partake of something in common with another* הִמְתִּיק Ps 55. 15

μέτοικος: *occupant of the same house with another* מֵתוֹכָן Ex 3. 22
 μετωπίας: *having a broad or high forehead* גִּבַּח Lev 13. 41
 μετώπιον: = μέτωπον: *prop. the space between the eyes, brow, forehead*
 גִּבַּח Lev 13. 42 جِبْهَة جَبِين מצח Ex 28. 38 Ez 3. 7

παραβαίνω: *overstep, transgress, sin against a god* עָבַר Nu 22. 18 Jud
 2. 20 IS 15. 24 Jes 24. 5 Prv 27. 12 Dan 9. 11 IICh 24. 20; *Med.,*
offend against, commit an offence against הִתְעַבֵּר Prv 14. 16, 20. 2,
 26. 17; *pass over, omit* עָבַר Dt 26. 13 Am 7. 8 Mich 7. 18 Prv 19.
 11 העביר IIS 12. 13, 24. 10

παραγγελεύς: *informer, accuser* רֹבֵל Lev 19. 16 Jer 9. 3 Prv 11. 13

παράγγελμα: *message transmitted by beacons, mobilization* רִגְלַל Job 12. 5

παραδίδωμι (late -δίδω): *hand over to another, transmit; deliver up, sur-*
render; with collat. notion of treachery, betray; give up to justice
 רָדָה Dt 20. 20; cf. ἀνα-

παραδόσιμος: *handed down, transmitted, hereditary, handed down by tradition*
 מוֹרֶשׁ Jes 14. 23 Ob מוֹרֶשֶׁה Ex 6. 8 Dt 33. 4 Ez 11. 15, 25. 10
 [cf. LXX]

παράδοσις: *handing down, bequeathing, transmission, handing over, transfer;*
transmission of legends, doctrines, etc., tradition; that which is handed
down or bequeathed, tradition, doctrine, teaching בִּירְשָׁה, ה. παραδόσιμος

παρακαταθήκη, παρακαθήκα: *deposit of money or property entrusted to*
one's care פִּקְדוֹן Lev 5. 21, 23; *of persons entrusted to guardians,*
ward פִּקְדָּה Jer 52. 11; *of persons under the protection of the state,*
sacred trust פִּקְדוֹן Gn 41. 36 [cf. κατατίθημι, הִפְקֵד Lev 5. 23]

πάραλος, ον: (ἄλς) *by or near the sea; ἡ πάραλος γῆ the coast-land of*
Attica פְּלֶשֶׁת Ex 15. 14 Joel 4. 4 Ps 87. 4 [(—ρ, γ ὦ); cf. Πελασγίη];
hence of Π. the people of the coast-land פְּלֶשֶׁתִּים Gn 10. 14, 21. 32
 פְּלֶשֶׁתִּי IS 17. 8, 21. 10 IIS 21. 17 [cf. Πελασγός]

παράλυσις: *disabling of the nerves, paralysis* פִּלְצוּס Jes 21. 4 Job 21. 6

παραμυθέομαι: *encourage, exhort* חָצַר חֵץ IIS 12. 14; *console, comfort*
 נָחַם IIS 13. 39 הִנְחֵם Gn 24. 67 Jer 31. 15 (14) Ps 77. 3 נָחַם Jes
 49. 13 Jer 31. 13 (12) Ruth 2. 13 Thr 1. 2 נָחַם Jes 54. 11, 66. 13
 הִנְחֵם Gn 37. 35; cf. ἀτίζω, ἄγαν, ἄγαν not to heed; slight, p. 137

παραμύθημα: *consolation* נָחַם Hos 13. 14 נָחַם Ps 119. 50 נָחַם Jes 57. 18

παραμυθητής: *consoler* נָחֵם IIS 10. 3 Nah 3. 7 Thr 1. 2

παραμυθητικός: *consolatory, a letter of consolation* נָחֵם Zach 1. 13

παραμυθία: *encouragement, exhortation; consolation* נָחֵם Jer 16. 7 Ps 94.
 19 נָחַם Ps 119. 50 [cf. παραμύθημα]

- παρανομέω*: *transgress the law, act unlawfully; commit a crime or outrage*
 חָנַף Jer 3. 1, 9, 23. 11 Ps 106. 38 חָנַף Nu 35. 33 Jer 3. 2; cf.
 ἀνομος/חָנַף/חָנִיף; ἀνόμημα/חָנִיף; ἀνομία/חָנִיף
- παρπατάω*: *deceive, cajole* הָתַל Gn 31. 7 Ex 8. 25 Jud 16. 10 Jer 9. 4
 Job 13. 9 הָתַל Jes 44. 20 [cf. ἐξ-; מְהַתְּלָה Ib 30. 10: ἀπάτημα,
beguilement, deceit, stratagem]
- παρτηρέω*: *with evil design, lie in wait for, watch one's opportunity* נִסַּר
 Lev 19. 18 Jer 3. 5 Ps 103. 9; cf. תִּהְרֶעַ
- παρέχω*: *furnish, supply, provide* נָהַל Gn 47. 17 IICh 28. 15
- παρίστημι*: *make to stand, place beside* הִצִּיב Gn 21. 28, 29
- παροικέω*: *live in a place* שָׁכַן Gn 14. 13 Jer 25. 24 Joel 4. 17 Mich
 4. 10 Ps 74. 2 IICh 6. 1; cf. ἐπ-, προσ-
- πάροικος*: *neighbour* שָׁכֵן Ex 3. 22, 12. 4 IIR 4. 3 Ez 16. 26 Prv 27. 10;
sojourner in another's house שָׁכֵן Ex 3. 22; = μέτοικος
- παρόραμα*: *oversight, error (pl.)* עָלוּם Ps 90. 8
- παροράω*: *look past, i.e. overlook* הֶעֱצִילִים Lev 20. 4 IS 12. 3 Jes 1. 15;
 Pass., נֶעְזַלִים IR 10. 3; *disregard, neglect* הֶעֱזִילִים Dt 22. 1 Jes 58. 7
 Ps 55. 2; cf. καταμελέω (spurious; at best, secondary)
- παροργίζω*: *provoke to anger* הָרַגִּז IS 28. 15; cf. ὀργίζω
- παρωτίς*: *lock of hair or curl by the ear* עָאָה Lev 19. 27 Jer 9. 25
- περιβάλλω*: *throw round or over oneself, put on; Pass., have a thing put
 round one* כָּרַבֵּל ICh 15. 27 (כ/ב)
- περίβλημα*: *garment, robe* מִרְבֵּד Prv 31. 22 (—π. א. ד.)
- περιβολή*: *covering, garment, dress* כָּרַבֵּלָא Dan 3. 21 כָּרַבֵּל Ib., Ib 3. 27
- περιδέραςιον*: *necklace* נָלֵאֵ (π/ב, ρ/ל) כְּרִדָּן; cf. δέραςιον צִדְדִּין
- περιέχω*: *surround so as to guard* הִקִּיף IICh 23. 7; *beleaguer* הִקִּיף
 IIR 6. 14
- περίζωμα, -ωσμα*: *girdle worn round the loins* כִּתְמִיָּה Jes 3. 24; *apron* מִשְׁרָר
- περιζώννυμι*: *gird upon a person* אָזַר IIS 22. 40 Jes 45. 5 Ps 30. 12 [cf.
 καταίθω]; *gird oneself with* הִתְאָזַר Ib 93. 1; cf. אָזַר אֶזְרִי, אָזַר אֶזְרִי
- περικόπτω*: *trim off* קָצַץ IIR 16. 17, 18. 16, 24. 13; cf. ἀναξύω
- περιοχή*: *generally, compass, extent; aggregate* פֶּרֶסָה Esth 4. 7, 10. 2
- περιρραντήριον*: *utensil for besprinkling, esp. whisk for sprinkling water
 at sacrifices, or vessel for lustral water* מְזִרָה Jer 15. 7 מְזִרָה Ex 27. 3
 Nu 7. 13 Zach 9. 15; = ραντήριο; v. καταρραίνω
- περιφέρω*: *carry round, carry about with one* עָרָה Jes 22. 6; cf. φορέω
- προάγγελος*: *announcing beforehand; Subst., harbinger* מְלָאָךְ Gn 16. 7,
 19. 1, 22. 11, 28. 12, 31. 11, 32. 4, 48. 16 Ex 3. 2, 14. 19, 23. 20
 Nu 20. 14, 16, 22. 22 Jos 7. 22 Jud 2. 1, 5. 23, 6. 11 IS 29. 9

IIR 5. 10 Jes 18. 2, 42. 19 Hag 1. 13 Mal 2. 7 Ps 78. 49, 91. 11, 103. 20, 104. 4 Prv 16. 14 Job 33. 23 מַלְאֲכֵי יְהוָה [cf. προσ-αγγέλλω]

προαγορεύω: (in Att. fut. is προερῶ, aor. προεἶπον, pf. προεἶρηκα) *declare* or *proclaim publicly*; *order publicly*; *give public notice* הוֹדִיעַ Ex 18. 20 Ez 3. 17-21; cf. ἀγοραῖν/צְהַרִים

προαγωγός: *leading on*; Subst., *pander*, *pimp*, *procurer* (W) قَرَّاد; cf. ἡγέομαι, ἡγεμών

προαιρέω: *prefer* בָּכַר Dt 21. 16; cf. ἐξ-

προβαίνω: *step forward*, *advance*; of hair, *grow*; of persons, οἱ προβεβηκότες τῇ ἡλικίᾳ *advanced in age* כָּאָ Gn 24. 1 Jos 13. 1, 23. 1 (LXX: προβεβηκὼς ἡμερῶν, π. τῶν ἡμερῶν, π. ταῖς ἡμέραις) IS 17. 12

προβολή: *advanced body of cavalry* פְּרָבָר ICh 26. 18 פְּרָבָר IIR 23. 11

πρόγονος: (γίγνομαι) *forefather*, *ancestor*; freq. in pl. יָקָן Dt 32. 7

προδίδωμι: *give up*; *surrender*, *give up* רָדָה Dt 20. 20 [cf. παρα-]

προεγγυάομαι: *furnish security* or *guarantee* עָרַב Gn 32. 32 Prv 6. 1, 11. 15 Neh 5. 3 רָבַב Ib 5. 2

προθύρωμα, ατος: = πρόθυρον, *front door*, *door-way*, esp. of the entrance to the αὐλή (*open court*, *court-yard*; later *court* or *quadrangle* round which the house was built; generally, *court*, *hall*); of the entrance to the μέγαρον (*hall*; *house*, *palace*) פְּרָשְׁדָן Jud 3. 22 (*spurious*); προστάς, ἄδος: *vestibule*, *porch*, *portico*

προίξ, προικός: *gift*, *present* בְּרֵכָה Gn 33. 11 IS 30. 26 IIR 5. 15; after Hom., *marriage-portion*, *dowry* בְּרֵכָה Jos 15. 19

προκάλυμμα: *veil*, *curtain* פְּרָכָה Ex 26. 31, 33 [cf. παρα-, πυργῶτις]

προκαλύπτω: *put as a screen*; *cover over*; Med., *veil* הִתְעַלֵּף Gn 38. 14; cf. κάλυψις/כַּפְרָת

προκόμιον: *frontal tuft*, of human beings פָּרֵעַ Nu 6. 5

προλαβή: *hill* לְהָב Jud 3. 22

προλαλέω: *converse first*; *state*, *announce before* כִּלְלֵל Gn 21. 7; cf. ἀπο-, ὑπερ-

προλείπω: *forsake*, *abandon* הִרְפָּה Dt 31. 6 Cant 3. 4; κατὰ-

πρόμος: (πρό) *foremost man*; later, generally, *chief* רֹבֵב (רֹבֵב) Jer 39. 3 (רֹבֵב) Ib. (רֹבֵב) IIR 18. 17; cf. βραβεύς

πρόρρησις: *prediction*, *prognosis* אִמְרָה Ps 119. 38; *precious instruction* or *warning* אִמְרָה Ib 119. 67; αἱ π. *public notices*, as *proclamation*, *instruction*, *order*, *public command* (W) בְּרָאשׁ ICh 16. 7 רְשִׁין Esr 3. 7

προσαγγελία: *bringing of tidings*, *message* בְּשׂוּרָה IIS 18. 25, 27

προσαγγέλλω: *announce*, *bring tidings* בְּשַׂר IS 4. 17 IIS 1. 20 IR 1. 42;

= προσάγω, announce, report; denounce רַצַּל IIS 19. 28 [cf. Ib 16. 1-4; παρ-]

προσάγω: introduce, present (W) הָצִיץ Gn 43. 9; introduce at court הָצִיץ Ib 47. 2 [cf. εἰς-]; bring or draw to oneself, attach to oneself, bring over to one's side; draw to oneself, embrace רַצַּב IIS 1. 26; bring or draw to oneself, attach to oneself, bring over to one's side, recruit (W) הָצִיץ Jer 52. 25; cf. κατ-

προσαγωγέως, -γός: tale bearer, hence 'agent provocateur' of tyrants רַבִּיל Lev 19. 16 Jer 9. 3 Ez 22. 9 Prv 11. 13 [cf. παραγγελεύς]

προσαγωγός: attractive, persuasive רַצִּים IIS 1. 23 Prv 23. 3, 24. 4 Cant 1. 16; cf. προσάγω

προσαιρεόμαι: choose and associate with, take for one's companion or ally וַיִּבַּח Gn 37. 2; cf. συννέω

προσαυλέω: perform on the flute הָלַל IR 1. 40 [cf. ἐπ-]

προσβάλλω: strike against, make an attack or assault ὑπὸν, attack, charge הָלַל Gn 43. 18 הָלַל Ib.; throw oneself upon another's protection הָלַל Dt 9. 18, 25 Est 10. 1 [cf. ἀντιβολέω]

πρόσβασις: (προσβαίνω) means of approach, access, esp. uphill רַבִּי Jud 1. 24 IIS 3. 25 IICH 23. 15

προσβολή: attack, fit of disease הָלַל Lev 25. 15

πρόσδεξις: acceptance רַצִּין Ex 28. 38 Lev 22. 26 Jes 58. 5, 61. 2 Ps 19. 15

προσδέχομαι, -κομαι: receive favourably, accept רַצַּח Jer 14. 10 Eccl 9. 7 IICH 10. 7; admit רַצַּח Lev 26. 41; undertake רַצַּח Ps 50. 18; take a liability upon oneself, guarantee רַצַּח Jes 30. 18; await, expect רַצַּח Job 14. 6 [cf. Ib 7. 2] רַצַּח Jes 30. 18 רַצַּח Job 3. 21; wait for רַצַּח Jes 8. 17 Hab 2. 3 Ps 33. 20; wait רַצַּח IIR 7. 9, 9. 3

προσδοκάω, -έω: expect, whether in hope or fear רַצַּח Jes 5. 2, 4, 59. 9, 11, 64. 2 Jer 13. 16 Job 3. 9, 30. 26 Thr 2. 16 רַצַּח; expect, look for a thing רַצַּח Gn 49. 18 Jer 8. 15 Job 7. 2 [cf. Ib 14. 6]; expect, wait for a person רַצַּח Jes 40. 31, 49. 23 [cf. Jer 17. 13 Ps 71. 5] Ps 37. 9 Thr 3. 25 רַצַּח Jes 8. 17, 25. 9, 60. 9 Mich 5. 6 Ps 25. 5, 21 Job 17. 13; cf. ἐλπίζω (spurious)

προσδοκῆμα: expectation רַצַּח Jer 14. 8, 17. 13 Est 10. 2 ICh 29. 15

προσδοκία: expectation, whether in hope or fear רַצַּח Jer 29. 11 Hos 2. 17 Ps 71. 5 Prv 19. 13 Job 6. 8, 8. 13, 11. 18, 14. 19 Thr 3. 29

προσεγγίζω: bring near רַצַּח Gn 27. 25, 48. 10 Ex 21. 6; intr., approach רַצַּח IS 14. 18; cf. συν-

προσεννέπω: command רַצַּח Gn 49. 28 Ex 16. 23, 19. 8 Nu 23. 2 רַצַּח Ps 19. 3

- προσερίζω, ποτερίσδω: *strive with or against* הִתְחַרְרָה Jer 12. 5, 22. 15
 Ps 37. 1 Prv 24. 19; *provoke to anger* הִתְחַרְרָה Ps 37. 7, 8; cf. συν-
 προσέρχομαι, ποτέ-: *come or go to* הִתְהַלֵּךְ Jud 21. 24; in hostile sense,
attack פָּרַח IIS 5. 24; cf. ῥύζω
 προσήκω, ποθή-, ποθά-: freq. in Part. as Adj., προσήκων, *befitting,*
proper, meet, becoming (W); τὰ π. *what is fit, seemly* אֲרִיךְ Esr 4. 14
 πρόσθεν, -θα, and in Poets -θε: of Place or Space, *before, in front* קִדְמָה
 Jes 9. 11 Ps 139. 5 תְּדָמ; of Time, *before, formerly, erst, of old* קִדְמָה
 IIR 19. 25 Jes 23. 7, 51. 9 Jer 46. 26 Mich 5. 1 Hab 1. 12 Ps 74. 2,
 12 Thr 2. 17 קִדְמָה Jes 23. 7 Ez 16. 55 תְּדָמָה
 προσκαθέζομαι: *sit down before a town, besiege* כָּאֵשׁ Ez 16. 57, 28. 24,
 26; *watch carefully* חֹשֶׁד Zach 4. 10
 προσκαίω: *set on fire* הִשִּׁיךְ Jes 44. 15 Ez 39. 9; metaph., *to be in love*
with הִשִּׁיךְ Gn 34. 8 Dt 7. 7, 10. 15 [spurious(?); cf. ἀγαπάω]
 πρόσκειμαι: generally *to remain in place; to be attached or devoted to*
 הִשִּׁיךְ Gn 34. 8; *devote oneself to the service of a god* הִשִּׁיךְ Ps 91. 14
 [spurious(?); cf. ἀγαπάω, προσκαίω]
 προσκόπτω: *stumble or strike against* נִגַּח Ps 91. 12 Prv 3. 23 הִתְנַחֵץ Jer
 13. 16; cf. πταίω; נִקְּחָה, p. 209
 προσκυλίω: *roll to, roll up; metaph., in Pass., wallow in* הִתְהַלֵּךְ IIS 20.
 12; cf. κατα-, συγ-
 προσκυνέω: *make obeisance to the gods or their images, fall down and*
worship בָּרַךְ Ps 95. 6 IICH 6. 13 כָּרַע IR 8. 54, 19. 18 Jes 45. 23 Ps
 95. 6 Esr 9. 5 IICH 7. 3; esp. of the Oriental fashion of *prostrating*
oneself before kings and superiors אֲכַרַךְ Gn 41. 43 כָּרַע IIR 1. 13
 Esth 3. 2, 5 رُكِعَ بِرُكٍ; v. p. 116
 προσλαλέω: *talk to or with* בָּלַל Gn 21. 7 Job 8. 2, 33. 3 Ps 106. 2
 [cf. προ-]
 προσλαμβάνω: *borrow* לוֹה Dt 28. 12 Jes 24. 2 Ps 37. 21 Prv 22. 7
 Neh 5. 4; *lend a hand, help, assist* לוֹה Eccl 8. 15 הִלֹּוה Ps 37. 26,
 112. 5; *co-operate with* נִלְוֶה Ps 83. 9
 πρόσοδος, πόθοδος, πόσοδος: *solemn procession to a temple with singing*
and music תוֹדָה Jer 30. 19 Jon 2. 10 Ps 42. 5, 69. 31, 100. 1, 4,
 147. 7 Neh 12. 27, 31, 38, 40; cf. σύνοιδα
 προσοργίζομαι: Pass., *to be angry at* הִתְהַרְהַר IIR 19. 27; cf. παρ-
 πρόσοψις: *appearance, aspect, mien* תִּפְאֶרֶת Jes 44. 13 [cf. ὄρασις;
 προσοράω, fut. -όψομαι; φάντασις]
 προσπαλαίω: *wrestle or struggle with* נִבַּל Mich 7. 6

προστάς, -άδος: *vestibule, porch, portico* פְּרָסֶדֶן Jud 3. 22 [cf. Dim.,
προστάδιον; προθύρωμα]

προστάσσω, -ττω: *place or post at a place*; Pass., נָתַתָּה IIR 6. 9

προστίθῃμι, ποτι-: *impose, inflict* נָתַן IR 12. 4 שָׂם Ex 1. 11 Esth 10. 1;
add יָסַף Lev 22. 14 Dt 19. 9 Jer 45. 3 IICh 9. 6 נִסְתָּף Ex 1. 10 Jer 36.
32 הוֹסִיף IR 10. 7 IIR 20. 6 Ps 71. 14 Neh 13. 18 IICh 28. 13
סָפַה Nu 32. 14 Dt 29. 18 Jes 29. 1, 30. 1 Jer 7. 21 הִסְבֵּה Dt 32. 23;
continue or repeat an action יָסַף Gn 8. 12, 38. 26 הוֹסִיף Gn 8. 10,
21 Ex 9. 34 IIR 24. 7; *continue* יָסַף Nu 11. 25 IS 27. 4 הוֹסִיף Jos 7.
12 Hos 9. 15

προστρέχω: *run to or towards, run up* הָרַץ IS 17. 17; *join or side with*
הָרַץ Ps 68. 32

προσφάγιον: (φαγεῖν) = ὄψον: (ὄψω) *cooked or otherwise prepared food,*
a made dish, eaten with bread and wine; cf. פֶּתֶחַ דָּבַדָּן Dan 1. 5, 8

προσφέρω, ποσ-, ποτι-: *bring to or upon* הֵבִיל Jes 23. 7 Jer 31. 9 (8)
הוֹבִיל Jes 55. 12 Hos 12. 2 Ps 45. 16; *present*, הוֹבִיל זֶפְתָּה Zeph 3. 10
Ps 68. 30, 76. 12 הוֹבִיל Jes 18. 7 נָשָׂא IR 9. 11 Est 1. 4

προσφθονέω: *oppose through envy, regard with envy* קָנָא Gn 26. 14 Jes 11.
13 Ez 31. 9

προσφόρημα: = προσφορά III. 2 (*food, victuals* נֶשֶׂא IICh 17. 11
Gn 43. 34 IIS 11. 8 Am 5. 11)

πρόσχωρος: *neighbour* גָּר Ex 3. 22 גַּר

πρόσωπον: *face, countenance*, Hom., always in pl., even of a single
person אַפִּים Gn 3. 19, 19. 1 פְּנֵים Gn 32. 31; *one's look, countenance*
פְּנֵים Gn 4. 6, 31. 2; *person (pl.)* פְּנֵים Lev 19. 15; *bodily presence*
פְּנֵים Job 2. 5

συγγενής: *of the same kin, descent, or family, akin* :ו; Subst., *kinsman,*
retainer; συγγενής represented a title bestowed at the Persian Court
by the king as a mark of honour, 'cousin' בֶּן־בִּנְיָן Jer 51. 23, 28, 57
Ez 23. 6, 12, 23 Esr 9. 2 Neh 2. 16, 5. 17 בֶּן־בִּנְיָן Jer 22. 15; =
συγγενεύς, σύγγονος; cf. ζωγάτης, LXX

συγγίγνομαι, συγγίν-: *have sexual intercourse with* הִסִּי Mich 6. 14

συγγιγνώσκω: *to be a party to a thing, join in a plot with* הִתְחַבֵּר Ex 1. 10

συγκαλέω: *call to council, convoke, convene, assemble* (W) הִקְהִיל Ex 35. 1
Lev 8. 3 Nu 10. 7, 16. 19 Dt 31. 12, 28 IR 8. 1 ICh 28. 1 IICh
5. 2 [cf. ἐκ-]

συγκαλύπτω: *cover or veil completely* חָלַף Cant 5. 14 חָלַף חֵץ Gn 38. 14;
cf. ἐπι-, προ-

συγκάμπτω: *bend down* כָּנַע Jes 44. 15, 17, 19, 46. 6 سَجَلَ; συγκεκαμμένω τῷ σκέλει of a person mounting a horse מָצַדִּים IIR 9. 25 [secondary; cf. κάμπτω, συνωρίς]

συγκεράννυμι, -νύω, poet. συγκεράω: *mix, blend with; mix together; more freq. in Pass., to be mixed or blended with, coalesce* הִתְעָרַב Ps 106. 35 Esr 9. 2; of friendships, *to be formed by close union; form a close friendship with any one; of persons, to be closely attached, to be close friends with, become deeply intolved in* הִתְעָרַב Prv 14. 10, 24. 21; cf. φύρω

συγκλείς, κλείτος. ἡ (i.e. συγκλής, κλήτος), Thessalian for σύγκλητος: *called together, summoned; oi σ. invited guests; σ. ἐκκλησία at Athens, an assembly specially summoned* הִגְלָה Dt 7. 6 Mal 3. 17

σύγκλεισις, -λησις, ξύγκλησις: (συγκλείω) *a locking up, safe storage* הִגְלָה Eccl 2. 8 ICh 29. 3

συγκλείω, -κληίω, ξυγκλήω: *shut or coop up, hem in, enclose* הִסְגִּיר Lev 13. 4; *shut close, close, close the doors* סָגַר Jos 6. 1 Jes 24. 10, 22 Jer 13. 19 Eccl 12. 4 הִסְכִּיל Prv 16. 23 [cf. Ib 17. 28]; *close up the ranks, the part that was not closed up, of a gap in the line, סָגַר Gn 2. 21 IR 11. 27; connect closely together; Pass., linked, compacted* סָגַר IR 10. 21 [cf. κλείω (A)]; הִסְכִּיל is a debatable homologue]

σύγκλιнос: *sharing one's couch, = συγκαλίτης: one who lies with one* הִגְלָה Ps 45. 10 Dan 5. 2 Neh 2. 6; *companion at table; pl., comrades at table, perh. a group of* עֹהֶבֶזִים Jes 49. 20

συγκλίνω: *lay together* הִגְלָה Dt 28. 30; Pass., *lie with; of the woman* הִגְלָה Jes 13. 16 Zach 14. 2 הִגְלָה Jer 3. 2; *inflect similarly* הִגְלָה Gn 48. 14

συγκοιμάομαι: Pass., *sleep with, lie with* הִגְלָה Q Jes 13. 16 Zach 14. 2 הִגְלָה Q Jer 3. 2

συγκομιδή: of harvest, *gathering in; in Pass. sense, being gathered together, crowding* קָבַצַּהּ Ez 22. 20 קָבַצַּהּ Jes 57. 13

συγκομίζω: *bring together, collect* קָבַצַּהּ Dt 30. 3, 4 Jes 11. 12 Jer 31. 8 (7), 10 (9), 49. 5 Ez 16. 37 Mich 4. 12 קָבַצַּהּ Ez 38. 8 הִשְׁמִיעַ IR 15. 22 Jer 50. 29, 51. 27; Pass., *help in burying or cremating* קָבַצַּהּ Hos 9. 6

συγκόπτω: *chop up* כָּתַח Jes 2. 4 Joel 4. 10; *thrash soundly* הִכָּה Ex 5. 14 Dt 25. 3 IR 20. 37; cf. κατα-

συγκρύπτω: *cover up or completely, conceal* הִסְתַּר Prv 28. 12 הִסְתַּר IS 28. 8 IR 22. 30; cf. ἐπι-

συγκυλίομαι: *swamp* הִגְלָה Gn 43. 18; = *συγκυλινδέομαι (roll about or wallow together)* הִגְלָה IIS 20. 12; cf. προσ-, προσβάλλω

- συμβαίνω: of events, *come to pass, fall out, happen*; τὸ συμβεβηκός *chance event, contingency* חֲבִיבָה ICh 10. 15 חֲבִיבָה IR 12. 15
 συμβάλλω: *jumble up together*; generally, *join, unite* לְהַבִּיל Hos 7. 8
 συμβιβάζω: *teach, instruct* כִּנֵּי Dt 32. 10
 συμμετρέω: *to be commensurate with* חֲתִמָּה IR 17. 21
 συμπληθύω: *multiply* אֶלְמָה Job 16. 10
 συμπυρόω: *burn up* חֲבִיבָה Dt 18. 10 Ez 16. 21, 20. 31; cf. ἐκ-
 συμφέρω: *bring together, gather, collect* חֲבִיבָה Gn 6. 21 Ex 3. 16 Nu 11. 16, 21. 16 Dt 11. 14; *confer benefit, be useful or profitable* חֲבִיבָה Ps 16. 6; literally, *to be carried along with, follow beyond the grave* חֲבִיבָה Gn 25. 8 Nu 27. 13 Dt 32. 50 Jud 2. 10
 συμφλάω: (φλάω, -άζω) *crush in pieces* חֲבִיבָה Job 9. 6
 συμφλέγω: *burn up, burn to cinders* חֲבִיבָה Ex 9. 24 Ez 1. 4
 συμφορά, -ρή: *mishap, misfortune, calamity* (W) חֲבִיבָה Jes 1. 28 Jer 4. 6, 20 Ptn 16. 18 Thr 2. 13, 3. 47; rarely in good sense, *good luck, happy issue* חֲבִיבָה Gn 49. 21; cf. συμφέρω
 συμφωνία: *harmonious union of many voices or sounds, concert; band, orchestra* חֲבִיבָה Dan 3. 5, 15 חֲבִיבָה Ib 3. 10
 συμψεύδομαι: *tell a lie together* חֲבִיבָה Dt 33. 29 חֲבִיבָה IIS 22. 45 [cf. ἐπι-, κατα-]
 συναγείρω: *gather together, assemble*; Pass., *gather together, come together, assemble* חֲבִיבָה Jer 30. 23
 συνάγνυμι: *break to pieces, shiver* חֲבִיבָה Jos 9. 13 Mich 1. 4
 συνάγω, ξυ-: *bring together, gather together* חֲבִיבָה Jos 8. 16 Jud 6. 34, 35 חֲבִיבָה Jud 4. 10, 13 IIS 20. 4, 5 חֲבִיבָה Ex 9. 19 Jes 10. 31 Jer 4. 6 חֲבִיבָה Jud 7. 23, 24, 10. 17 IS 13. 4 חֲבִיבָה IS 10. 17
 συναλλαγή: *intercourse, esp. for purposes of conciliation; conciliation, reconciliation, making of peace* חֲבִיבָה
 συνάλλαγμα: generally, in pl., *dealings, transactions* חֲבִיבָה Jes 16. 8
 συναντάω, -τιάζω, -τίζω: *meet face to face, of two persons; meet with, encounter* חֲבִיבָה Am 3. 3; *meet together, assemble* חֲבִיבָה Nu 10. 3, 4 IR 8. 5 Neh 6. 2, 10; *meet in battle* חֲבִיבָה Jos 11. 5
 συνάντησις: *meeting* חֲבִיבָה Ex 27. 21 Job 30. 23
 συνάπτω: *join together, link, join, associate* חֲבִיבָה ICh 20. 35, 37 חֲבִיבָה IS 26. 19 (συν-|μετα-|חֲבִיבָה)
 συναράσσω: intr., *dash together, of enemies*, חֲבִיבָה Gn 25. 22
 σύνδεσμος: *that which binds together, bond of union, fastening*; metaph., *bond of union* חֲבִיבָה Ez 20. 37 [cf. δέσμος]; = σύνδεσις (*binding together*; πρὸς τὴν τῆς κονίας so as to bind the mortar or stucco) חֲבִיבָה

- Dt 27. 2, 4 Jes 33. 12 Am 2. 1 שֶׁד Dt 32. 17 Ps 106. 37 شيد; *conspiracy*
סוד Gn 49. 6 Ps 64. 3; cf. σύνοδος
- συνδέω: *bind or tie together; bind them together, side by side; generally, bind together, unite* שֶׁד Dt 27. 2, 4 אָסַר Jes 22. 3
- συνεγγίζω: *draw near* הִתְקַבֵּץ Jes 45. 20; cf. προσ-
- συνεγείρω: *revive* הִתְעוֹרֵר Jes 51. 17
- συνεδρεύω, -ριάω, -ριάομαι: *sit in council, hold a council* סִיד Job 29. 4
- συνέδριον: *council* סִיד Jer 23. 18 Ez 13. 9
- συνερίζω: *contend together* הִתְהַרְרָה Jer 12. 5, 22. 15; cf. προσ-
- συνέρχομαι, fut. -ελεύσομαι; aor. 2 συνήλθον, pl. συνελήλυθα: *to go together, or in company* הִתְהַלַּךְ Gn 6. 9 IS 25. 15; of sexual intercourse, σ. τῷ ἀνδρὶ הִתְעַלֵּל IS 31. 4 Jer 38. 19 ICh 10. 4, σ. γυναιξί: Jud 19. 25 [cf. συνέλευσις]
- σύνεσις, ξύ-: (συνήμι) *faculty of quick comprehension, mother-wit, sagacity*: בִּינָה Jes 11. 2, 29. 14, 24 הַבְּנִיָּה Ex 31. 3 Dt 32. 28(?); cf. πινυτή
- συνετός: (συνήμι) *intelligent, sagacious, wise* נָבִין Gn 41. 33 Dt 1. 13; τὸ σ. = σύνεσις(?); cf. πινυτός
- συνῆδομαι: *rejoice together; rejoice at a thing* הִתְעַדָּן Neh 9. 25 [cf. הִדּוּתִי]
- συνθεάομαι: *view or see together; examine together* הִתְבַּרְרָה Jes 41. 23; *take in at a glance* הִתְבַּרְרָה Gn 24. 21
- συνθήκη: = θήκη (case, chest) مَدَوَّق
- σύνθημα: *agreement, covenant* مِيثَاق
- συνθραύω: *break in pieces, shiver* שָׁבַר Ex 9. 25, 34. 1 IR 19. 11 IIR 11. 18 Jer 43. 13, 52. 17 Thr 2. 9 ICh 34. 4 [cf. κατα-]
- συνήμι, ξύν-: *come together* הִתְבָּרַן Jer 9. 16; *take notice of* הִתְבֹּן Job 11. 11; *observe* הִבֵּן Prv 7. 7 Dan 8. 5 הִתְבֹּן IR 3. 21 Jes 14. 16, 52. 15 Ps 37. 10 Job 30. 20, 31. 1, 37. 14, 38. 18; *understand* יָבִין IR 3. 9 Jes 6. 10, 40. 14 Dan 1. 17 הִתְבֹּן Ps 107. 43, 119. 100 Job 20. 14; (Subst.) *intelligent* נָבִין Prv 17. 10; cf. σύνεσις
- συνισόομαι: *to be or be made identical* נִשְׁתָּוה Prv 27. 15
- συνίστημι, -τάω, -τάω: *combine, associate, unite* נִסְדַּר Ps 2. 2 הִנְסַד Ib 31. 14; *organize* اِخْتَدَّ; *stand together* הִתְיַצַּב Ex 19. 17 Nu 11. 16; in hostile sense, *meet in fight, be engaged with* הִתְיַצַּב ICh 11. 14 Ps 2. 2, 94. 16; of friends, *form a league or union, band together* הִתְיַצַּב ICh 11. 13; *arise, take shape or body, come into existence, exist* הִנְסַד Ex 9. 18; *league themselves with one side or the other* הִתְיַצַּב Ps 2. 2 [cf. ἐφ-]
- συννεάω: *join in youthful wantonness* נָעַר Gn 37. 2 [cf. νεανιεύομαι, -ίω]
- σύννομος: *feeding in herds or together, of birds that flock together, living*

- with, associated with; sharing or partaking in a thing; abs. as Subst., σύννομος, ὁ, ἡ, partner, consort, mate; of a paramour כַּלְבִּיָּה Cant 7. 1 כַּלְבִּיָּה IR 1. 3, 15, 2. 17 קִנְיָה Ib 2. 21, 22 [cf. εἰρήνη]
- σύνοδος: assembly, meeting, especially for deliberation כִּד Ps 89. 8, 111. 1; pl., of political clubs נָדָי; also of private meetings or gatherings for discussion כִּד Jer 6. 11, 15. 17; or conspiracies כִּד Gn 49. 6 Ps 83. 4 Prv 11. 13; = συνουσία, sexual intercourse קִדָּה Eccl 2. 8; of things, coming together, constriction, κνάνειαι σύνοδοι θαλάσσης, of the Straits of the Bosphorus, Euripides, *Iphigenia Taurica*, 393; coming together resulting from juxtaposition; meeting, junction נִדָּה Nu 21. 15 Dt 3. 17; cf. σύνδεσμος
- σύνοιδα, pf. with pres. sense: know something about a person, esp. as a potential witness for or against him; τὸ συνειδὸς acknowledgement הוּדָה Lev 7. 12-13 Jos 7. 19 [cf. πρόσδοτος]
- συνοικέω: dwell or live together; live with הִתְבָּרַךְ IR 17. 20; live with in wedlock, of the man, הִתְבָּרַךְ Esr 10. 18 Neh 13. 23 [cf. καθίζω]
- σύνοικος, σύνφοικος: dwelling in the same house with יָכָן Ex 3. 22; of persons living in the same city or country, fellow-inhabitants יָכָן Ib 12. 4 Prv 27. 10 Ruth 4. 17; cf. μέτ-
- συνόμνυμι, -ύω: pledge one's oath to a thing, promise by oath נִשְׁבַּע Gn 24. 7, 50. 24 Lev 5. 22 Jer 4. 2 [cf. ὁμνυμι]
- συνοξύνω: bring to a point יָכָן Ps 64. 4, 140. 4 יָכָן; cf. ἐρύμνέω
- σύνοξυς: pointed יָכָן Prv 25. 18 סִינִי סִינִי
- συνωνέομαι: buy up נָחַץ Prv 31. 16 יָכָן Dan 2. 8
- συνωρίς, ἵδος: (συνήορος) pair of horses (with or without a chariot or carriage); of mules נִחָץ IS 14. 14 IIR 5. 17; generally, a pair or couple of anything נִחָץ Jud 19. 10 IS 11. 7 IR 19. 19 Jes 21. 7; of things, manacles for the hands and for the feet נִחָץ Gn 24. 22 נִחָץ Nu 31. 50 IIS 1. 10 נִחָץ Jes 3. 20 سِوَارِ اسْوَار
- συνράπτω: sew or stitch together, sew up נָחַץ Ez 13. 18
- συνρρήγνυμι: break to pieces נִחָץ Jes 24. 19
- συσκοτάζω: make dark, συσκοτάσω τὰ ἄσπρα αὐτοῦ LXX Ez 32. 7 נִחָץ Ez 32. 8 [cf. ἐπι-]; intr., grow quite dark, ὁ οὐρανὸς συνεσκοτάσσε νεφέλαις (LXX) נִחָץ IR 18. 45; συσκοταζόομαι: Pass., become quite dark נִחָץ Ib.; cf. ἐπισκοτέω
- σύστασις: (συνίσταμαι) conflict قִדָּה; knot of men assembled حֶזֶב; political union, more general than ἐταιρεία or σύνοδος, حֶזֶב حֶזֶב; contingent

- of four light-armed *λάχοι* (32 men) *حزب*; conspiracy *עצב* Hos 4. 17; political constitution *تستور*
- σύστημα, -ταμα*: body of soldiers, corps *מצב* IS 13. 23, 14. 1 IIS 23. 14
מצב Jes 29. 3 *מצבה* IS 14. 12; college of priests or magistrates
מצב Jes 22. 19 *מצמד* Ib.; accumulation of sediments *סמרים* Ps 75. 9
- ὑπεράνω*: above *מעל* Gn 1. 7, 7. 17 Ez 41. 17, 20 (*אנא*)
ὑπεράνωθεν: from above, above *מעל* Gn 22. 9 IR 8. 23 Jes 45. 8 Job 3. 4 (*ὑπερί*, *על*, *אנא*, *נא*)
ὑπερπαίνέω: praise above measure *עב* Ps 117. 1 Eccl 4. 2; cf. *ἐπαινέω*
ὑπερίων: Hyperion, in Hom. the Sun-god; he always joins *ὑπερίων*
ἥλιος or *ἥλιος ὑπερίων* *עליון אל* Gn 14. 18–22 Ps 78. 35;
ὑπερίων stands alone for *ἥλιος עליון* Nu 24. 16; some derive it
from *ὑπὲρ ἰών*, he that walks on high; others simply bring *ὑπερίων*
from *ὑπέρ*, the God above *עליון* Dt 32. 8 Ps 7. 18, 91. 1 Thr 3. 38
ὑπερλαλέω: speak too much *כלל* Job 8. 2 [cf. *ἐπι*-, *προσ*-]
ὑπερμεγέθης, *-άθης* = *ὑπέρμεγας* (immensely great), monstrous (W)
عظيم (*ع*, *ز*, *م*, *ط*) (*ع*, *ز*, *م*, *ط*—metathesis) *ف*, *ع*, *ز*, *م*, *ط*
ὑπεροράω, fut. *-όψομαι*: overlook, take no notice of, *עבר* Mich 7. 18
עבר IIS 12. 13, 24. 10 *عبر*; despise, disdain *בז* Jes 37. 22 Prov 30. 17 Cant 8. 7
ὑπεροψία: contempt, disdain *בז* Gn 38. 23 Ps 123. 3, 4 *בזה* Neh 3. 36
ὑπερπεράω: pass beyond *העבר* Jer 46. 17
ὑπερψάω: exalt exceedingly *הנב* Ez 21. 31
ὑπερφύης: overgrown, enormous; monstrous, extraordinary *רבה* Gn 14. 5
Dt 2. 11 ICh 20. 6, 8 *רבה* IIS 21. 20, 22; cf. *εὐ-*
ὑπερών: the upper part of the house, where the women resided *אפרון*
Cant 3. 9 (in LXX, *φορεῖον*: litter, sedan-chair); upper chamber or
story *עליון* IIR 1. 2 Ps 104. 3, 13 *עליון* Ib 91. 9
ὑπηρεσία: (*ἐρέτης*) service *ערת* Nu 4. 12; = *ὑπηρετεία*; cf. *θεραπεία*
ὑπηρεσιον: cushion on a ruler's bench *כביר* IS 19. 13; riding-pad or
saddle-cloth *برذعه*
ὑπηρετέω: to be a servant, do service; minister to, serve *ערת* Gn 39. 4,
40. 4 Nu 1. 50, 8. 26, 18. 2 Dt 10. 8, 18. 5 IS 2. 11 IR 1. 4, 15, 19.
21 Jes 56. 6, 60. 7 Ez 20. 32, 44. 11, 12 ICh 15. 2 IIR 8. 14,
31. 2; = *-εύω*; cf. *θεραπεύω* (secondary)
ὑπηρέτης, *-έτας*: underling, servant, attendant, subordinate; servitor in the
cult of Mithras *מסתר* Am 6. 10 *מסתר* Nu 11. 28 IIS 13. 17, 18

IIR 4. 43, 6. 15 Jes 61. 6 Ps 104. 4 Prv 29. 12 Esr 8. 17 IICH 23. 6
[cf. θεραπευτής]

ὑπνον: a kind of *lichen* اَلشَّيْءُ

ὑπνος: *sleep, slumber* נִמְחָה Prv 23. 21 שָׁנָה נִמְחָה נִמְחָה Prv 6. 4, 10 שָׁנָה Ps 132.

4 שִׁנֵּה וְשֵׁן וְשִׁנֵּה; of waking from sleep, ἐγείραι τινα ἐξ ὑπνου (Od.

15. 44) וְלֹא-יָעִירוּ מִשְׁנָתָם זָכַח 4. 1 וְעִירָנוּ כְּאִישׁ אֲשֶׁר יַעֲזֹב מִשְׁנָתוֹ (Job

14. 12; of the sleeper, ἐγρετο δ' ἐξ ὑπνου (Il. 2. 41) הִתְעוֹרָרִי הִתְעוֹרָרִי (I. 2. 41)

Jes 51. 17 הִתְעוֹרָרִי Ib 6. 6

ὑπνόω: *fall asleep, sleep* יָרָח Gn 2. 21 Jer 51. 39 Ps 4. 9, 13. 4

נָמָה Jes 5. 27 Ps 76. 6 וְשֵׁן אִתְּוֹן

ὑπνωδία: *sleepiness, drowsiness* תְּנוּמָה Ps 132. 4 Job 33. 15

ὑπόγυιος: *nigh at hand* עַל-יָד Nu 2. 17 Neh 3. 2; *recent*, ὑπογυσιότατος

חֲדִיחַ Cant 7. 14 حَديث جديد

ὑποδείκνυμι: *set a pattern or example; generally, teach, indicate* יָסַר Jer
2. 19 Ps 94. 12 Prv 31. 1

ὑποδέω: *bind on, fasten under*, esp. *underbind* the feet, i.e. *shoe*, because
the ancient sandals or shoes were bound on with straps; mostly
in Med., *bind under one's feet, put on shoes* הִתְעִיר Ez 16. 10 IICH
28. 15 נָעַל

ὑποδηλόω: *hint at, suggest* הִתְעוֹלֵל Ps 141. 4

ὑποδηλώσις: *insinuation* (pl.) עֲלִילָה Dt 22. 14, 17 Ps 141. 4

ὑπόδημα: (ὑποδέω) *sole bound under the foot with straps, sandal*; ὑπόδημα
κοῖλον is a *shoe* or *half-boot*, which covered the whole foot;
ὑπόδημα is sts. used alone in this sense נָעַל Gn 14. 23 Dt 25. 9

Ps 60. 10 Cant 7. 2 Ruth 4. 7 נָעַל Dt 33. 25; = αἶμα

ὑποδμῶς: *servant* خَدَام

ὑποζύγιον: *beast for the yoke, beast of draught or burden* (oxen, mules,
horses) הֶעָזָן Jes 49. 22 حِصَان; cf. τὰ γόνατα

ὑποθήκη: *pledge, deposit, mortgage, security given* עֲבוֹת Dt 24. 10-13

ὑπόθημα: ὑποθήκη (sup.) כֶּסֶף Neh 5. 7, 10 כֶּסֶף Dt 24. 10 Prv 22.
26

ὑποκάτω: Adv. *below, under* הַתַּחַת Gn 7. 19; *subordinate* פָּתָה IR 20. 24
Ez 23. 6 Neh 5. 15, 12. 26 פָּתָה Ib 2. 7 פָּתָה Ib 5. 14 פָּתָה IIR
18. 24 Hag 1. 1 Neh 3. 7

ὑποκάτωθεν: = ὑποκάτω (sup.); *lower* תַּחַת Jos 18. 13 IR 6. 6 תַּחַת
Jud 1. 15

ὑποκύω: used only in Med. ὑποκύομαι, of the woman, *conceive, become*
pregnant תְּהַלָּה Cant 8. 5 חָמַם Gn 30. 38, 39 (מְהֵרָה, terminal מְהֵרָה)

ὑπονοέω: *suspect* חָשַׁן Nu 5. 14; cf. διαφθονέω

ὑπονοητής: *suspicious person* שָׁטָן זָנוּן

ὑπόνοια: (ὑπονοέω) *suspicion, conjecture, guess, (pl.), in bad sense*, חָשָׁה Nu 5. 14 חָשָׁה Ib 5. 25, 29; *the real meaning which lies at the bottom of a thing, deeper sense, esp. covert meaning (such as is conveyed by myths and allegories)* חֲשֹׁנוֹת Prv 25. 11

ὑπόνομος: as Subst., *underground passage, mine* חֲבִיטָן Dan 11. 43

ὑποπρό, or ὑπὸ πρό: *just before* קִדְּלָה IIR 15. 10; Thessalian ὑππρό, of Time, *before* קִבֵּל

ὑποσκελίζω: *trip up one's heels, upset*; כָּסַל Lev 26. 37 Jes 3. 15; Pass., חָסַל Dt 25. 18 חָסַל Dan 11. 19; cf. παταίω; σόαλλω, v. pp. 155, 643-4

ὑποσκελισμα: *fall given by tripping up*; -μός: *tripping up* חֲסָלָה Prv 16. 18 חֲסָלָה Jes 8. 14 חֲסָלָה Lev 19. 14; cf. παταίσμα

ὑποτίθημι: *advise, counsel, admonish* חָשָׂה Job 11. 6; *put down as a deposit or stake, pawn, pledge, mortgage* נָשָׂה Jes 24. 2 נָשָׂה Dt 15. 6; of the mortgagee, *lend money on pledge* נָשָׂה בֶּהֱנָה Jes 24. 2 Neh 5. 7 נָשָׂה בֶּהֱנָה Ib 5. 10, 11 נָשָׂה IIR 4. 1 Jes 50. 1 חָשָׁבִים Dt 15. 6, 8 נָשָׂה בֶּהֱנָה Ps 89. 23 חָשָׁה Dt 24. 10; *hazard, risk* נָשָׂה Joel 2. 7; v. p. 163

ὑπουλος: (οὐλή) *of sores, extending inwards, under the surface of the flesh, enclosed; metaph., with festering sores underneath, unsound beneath* חָסַל Dt 28. 27 IS 5. 6, 6. 4; cf. ὀπλον

ὑποόθονέω: *feel secret envy at* חָסַן Prv 23. 17

ὑπόψαμμος: like ὑψαμμος, *having sand under or on it, sandy* חֲסִיבִין Nu 21. 20 Jes 43. 20 חֲסִיבִין Ps 107. 4 חֲסִיבִין Dt 32. 10 חֲסִיבִין Jes 43. 19 [cf. ὑάμμη]

ὑπτιος: *laid on one's back*; ὑ. μέρη, in animals, *the under parts, i.e. the belly* [cf. חֲקִי Gn 32. 26, 33 Dt 2. 5]; *to hold out the hollow of the hand, so as to receive something* חֲקִי Gn 40. 11 IR 17. 12 [cf. Gn 32. 26, 33 Nu 7. 14 Dt 2. 5 IIR 11. 12]; *lift the upturned hands in prayers* חֲקִי Ex 9. 29 IR 8. 22, 38 Esr 9. 5; *generally, of anything turned downside up; from the upturned helmet, with the hollow uppermost; a half wheel with the concave side uppermost* חֲקִי IR 7. 33; of land, *flat, horizontal, sloping evenly*, of Egypt, Hdt. 2. 7 חֲקִי Gn 10. 6 Ez 27. 10 חֲקִי Gn 41. 45 (פר) Ib 37. 36 [cf. Αἴγυπτος חֲקִי]

Like the prefixed preposition, the suffix -ַּֿו is sometimes incorporated in the homologue, e.g. אָגאַפְאָװ, אָהבְאָװ, חשקְךָ / حبّك. Note incidentally the parallel interchange between the gutturals ה and ו; and that between ן and ע, which vindicates the Ashkenazi pronunciation of ן.

ἀγγρίζω זרע Dt 4. 2 *diminish gradually, subtract, deduct;*
 (atavism) cf. ὑφαιρέω
 צורר Zach 9. 13 *rouse to fight, incite, rouse to anger*
 העיר Jes 13. 17
 החריד Lev 20. 6 حرّض *rouse to anger, challenge, provoke, irritate;* cf. ἐρεθίζω
 سرق *purloin, steal, filch*
 ἀγιάζω, ἀγιαζώ קדש Nu 17. 2, 3 *hallow, make sacred, esp. by burning a sacrifice; sanctify (W);* cf. ἀγιάζω
 נקדש Pass., Ex 29. 43 Jes 5. 16
 ההקדש Ez 38. 23
 הקדש Jes 29. 23 IICh 30. 8
 קדש Gn 2. 3 Lev 25. 10 IR 8. 64 *devote, dedicate* קדש Ex 13. 2 קדש Ez 48. 11 IICh 31. 6 הקדש Nu 3. 13 Dt 15. 19 Jos 20. 7 Jud 17. 3 IIS 8. 11 Neh 12. 47 ICh 26. 26
 تَدَس; cf. καθ-
 ἀγλαίζω עלו Hab 3. 18 *take delight in*

- עלך IS 2. 1
 גיל Joel 2. 23
 התעלס Prv 7. 18
 Job 39. 13 only in Med.
 and Pass., *adorn oneself with*
 a thing, *take delight in*
 ἀγλαΐζει θάλλει צלח IS 10. 6
 Jer 12. 1, 22. 30 Ez 17. 9, 10
 הצליח Gn 24. 21 Jud 18. 5
 Ps 1. 3 ICh 7. 11 *sprout,*
grow, thrive, esp. of fruit trees;
of persons, thrive, flourish,
be prosperous; cf. φλογίζω
 ἀγνίζω נקה Job 10. 14 *wash off,*
cleanse away, esp. by water;
cleanse, purify; cf. νίζω
 Pass., נקה Jer 2. 35
 התקדש IIS 11. 4 ICh 5. 11,
 30. 3, 17 Med., *purify oneself*
 καθ- קדש Lev 16. 19 *cleanse,*
purify
 ἀγοράζω כרה Dt 2. 6 *buy in*
the market; generally, buy
 סבר Gn 41. 57 اشترى
 סבר Gn 34. 1a *frequent the*
ἀγορά, occupy the market-place
 ἀγωνίζομαι האבק Gn 32. 25
fight; generally, contend for
victory; struggle; wrestle (W)
 צחק Gn 21. 9, 26. 8; cf. καχάζω
 סחק Prv 29. 9
 סחק IIS 2. 14; cf. ἐπ-
 סחק Joel 2. 9
 جادل جاهد خاصم اختصم تشاجر كد
 نازع ناظر تنافس ناأش
 עצב IR 1. 6 Ps 78. 40
 ἀγάζω ἀγάζω
 exert oneself
 ἀθροίζω, ἀ- (= ἀγελίζει) אסר
- Hos 10. 10 *form a party*
 נסר Hos 10. 10 *gather together,*
collect, muster
 עדר ICh 12. 38 (39)
 עור IR 1. 7 ICh 5. 20
 עטר IS 23. 26
 עצר ICh 13. 20, 20. 37
 חרד IS 13. 7, 16. 4
 דגל Cant 5. 10 *collect round*
one جيش حشد حشد حشد
 ἀνιζομαι, ἀνίζω = ἀνέω, Poet.
 and Ion. Verb, very rare in
 good Att. Prose, ἐπαινέω
 being used instead: אבה
 Gn 24. 5 *to be content with,*
acquiesce in; agree, assent
 אוח Gn 34. 15
 הואיל Ex 2. 21
 הלל Ps 113. 1 Prv 31. 28
 ICh 23. 12 *praise, approve,*
applaud, commend; esp. in
religious sense, glorify
 הלל Prv 12. 8; cf. δόλοῦζω
 הההלל Jer 9. 22, 23 Pass.,
 Prv 31. 30; cf. ἀγάλλω
 אמר Jes 3. 10
 המד Jes 1. 29 Ps 68. 17 حمد
 הטה Ex 15. 2
 התעננ Jes 57. 4
 ענה Jes 27. 2 Ps 88. 1
 שבה Ps 117. 1
 השתבח Ps 106. 47 تسبح
 ענה Nu 21. 17; esp. *compli-*
ment publicly
 הואיל Dt 1. 5 *agree to or under-*
take to do
 יעד Ex 21. 8, 9 وعد تعهد
to promise or vow
 נעד Am 3. 3

- יעץ IIS 16. 23 نصح وعظ ἀπονωτίζω Dt 32. 30 Jud
advise, recommend
 נעץ Jes 40. 14
 ἀκουτίζω השמיע IIR 7. 6 *make*
to hear; cf. συγκομίζω
 ἀναγκάζω אנס Esth 1. 8 *force,*
compel, constrain, esp. by
argument
 ἀναγνωρίζω הכיר Gn 27. 23
recognize
 ἀναστενάζω, -αχίζω, -άχω, -νω
 אנן Jer 51. 52 *groan forth,*
lament; groan oft and loudly,
wail aloud; bemoan, bewail
aloud; groan aloud [cf. στένω]
 נאנן Ez 9. 4; cf. נאנה Thr 1. 4,
 21 ינן Jer 22. 23
 ἀναχάζομαι, δια- נסינ Jes 50. 5
 Ps 35. 4 *draw back, give way,*
retire [cf. χάζομαι]
 נסינ IIS 1. 22
 נהר Jes 1. 4
 ἀναχάζω הסני Dt 19. 14 *make*
to recoil, force back [cf. χάζω]
 הסני Jes 59. 14 (ו. συγγίγνομαι)
 הסני Job 24. 2
 ἀιθίζω, -θέω הניס Cant 2. 13
colour, dye, stain
 ניס Dt 34. 7 *blossom, bloom,*
of the youthful beard; cf.
χνοάζω, νωτίζω
 ἀνιάζω אנה Jes 19. 8 אנה Ps
 90. 15 *Ep. Verb grieve,*
distress, like ἀνιάω
 אנה Ps 116. 10 *intr., to be*
grieved or distressed
 ἀπολολύζω היליל Jes 15. 3 Jer
 47. 2 Ez 21. 17 Zach 11. 2
cry aloud, shout aloud, bewail
loudly; cf. ὀλολύζω
- ἀποπλάζω, ἀποπλαιάω לעצ
 Hab 2. 4 *lead away from,*
stray away from; lead astray,
make to digress, wander away
from, wander from the truth
 ἀποσώζω בצע Jes 38. 12 Job
 6. 9 *save or preserve from,*
preserve; cf. διαπράσσω
 כסה Ex 2. 10
 הססה IIS 22. 17
 פדה IIS 4. 9 Jes 29. 22 פדע
 Job 33. 24; cf. φείδομαι
 פצה Ps 144. 7
 הזכיר Jes 63. 7 تذكر keep
in mind, remember; cf. δια-
 ἀράζω, ἀραρίζω, ἀρράζω, ἀρρίζω
 הרק Ex 11. 7 *snarl, growl;*
cf. ῥύζω, χρεῖζω
 ἀρπάζω בח Nu 31. 32 Dt 3. 7
 Ez 29. 19 *seize, plunder*
 הרק IIS 23. 9 Jes 18. 6
 ערק Hos 10. 2
 סדד Jes 21. 2
 סדד Prov 24. 15
 סדד Jer 9. 18
 הסדד Jes 33. 1
 חסך Ps 10. 9
 הסך לו Jud 21. 21 *snatch*
away, carry off, seize harshly,
snatch up
 רבע Lev 18. 23 عرف ravish
 הרביע Lev 19. 19
 حجز اختطف سرق سلب قبط اغتصب
 قبض نهب
 ἀσπάζομαι, ἀσπακάζομαι אסך
 Ps 27. 10 *welcome kindly*
 דבק Gn 2. 24, 34. 3 IR 11. 2

Ps 63. 9 Ruth 1. 14 *cling fondly, follow eagerly, cleave to*; cf. *διώκω*
נָשָׂא Gn 27. 27 Ps 85. 11 Ruth 1. 9, 14 *take leave of*; from the mode of salutation in use, *kiss, embrace*; cf. *τοξάζομαι, σκευάζω, κυνέω*
נָשָׂא Gn 29. 13, 31. 28
אֵלֶּיךָ Jes 9. 1 Job 18. 5 *appear bright, shine*
עֲלֶיךָ HES 22. 29 *illumine, shine*; cf. *διδάσκω*
הוֹרֶה Dan 12. 3
אֵלֶיךָ Gn 13. 12 *take one's abode, lodge, live in a place*; cf. *ἐπι-*
עֲלֶיךָ Jes 13. 20 *take up one's quarters during the night*
לֵךְ Ps 55. 8 Ruth 1. 16, 3. 13
עֲלֶיךָ Ex 19. 10 IR 8. 6 *purify, consecrate*; cf. *ἐκτίω*
קָדַשׁ Ez 48. 11
הַקָּדָשׁ Nu 3. 13 Jud 17. 3
עֲלֶיךָ Gn 47. 15 Jes 16. 4 Ps 77. 9 *disappear*
פָּנָה Jer 6. 4 Cant 6. 1
פָּסַח Ps 12. 2
נָשָׂא Jer 48. 8 Prv 14. 11 *destroy*
הַשְׁמִיד Dt 2. 22 Mich 5. 13 *make away with, do away with, remove, destroy*
παράγω Jes 27. 4 *wait, march; generally, go, proceed*
פָּסַח Am 4. 4; cf. *עָדָה* Job 28. 8
בָּרַךְ IR 12. 33 Poet. Verb, *speak, say*; cf. *φασίω, ψευδω*
בָּטָח Prv 12. 18
בָּטָא Lev 5. 4
בָּטָח Ps 40. 10

- נשך Nu 21. 6 Jer 8. 17
 שוך Gn 3. 15
 δαμάζω דמה Hos 4. 5 *over-*
power; of maidens, make
subject to a husband; subdue,
conquer
 נדמה Hos 4. 6, 10. 15 *Pass.,*
to be subject to another
 סמא Gn 34. 5 דנסי *force,*
seduce
 δανείζω, δανίζω נשא בו Jes 24. 2
 تدین أدان Jer 15. 10 נשה בו
have lent to one, borrow
 נשא Dt 24. 10-11 נשה ב' Jes
 24. 2 Jer 15. 10 דאין أدان
put out money at usury, lend
 נשה ב' Dt 15. 2
 שאל Ex 3. 22, 12. 35 *borrow*
 השאל Ex 12. 36 *lend*
 δεκάζω שחד Ez 16. 33 *bribe,*
corrupt
 δεσπόζω שפט Jud 16. 31 Ruth
 1. 1 *to be lord or master, lord*
it over; cf. δικάζω
 διαχωρίζω גרש IICh 20. 11
separate; cf. όρίζω
 Pass., διαχωρισθείσα גרושה
 Lev 21. 14 *divorced*
 δικάζω גזר Job 22. 28 قضی
decree, ordain; cf. δικάζω
 גזר Esth 2. 1 *decree as punish-*
ment
 Thr 3. 54 Ez 37. 11 *condemn*
 דן Jes 3. 13 Jer 5. 28 *judge,*
give judgment
 חקק Jes 10. 1 *judge, decide,*
determine; cf. ρήγνυμι
 חקק Prov 8. 15
 שפט IS 24. 13 *judge, sit in*
judgment, decide; cf. δεσπόζω,
σώζω
 נשפט Jes 43. 26; cf. ἐκ- *
 διχάζω נזר IR 3. 25 הבה
 Gn 32. 8 قسم *divide in two;*
cf. σχίζω
 δοκάζω הבה IIR 7. 9 *wait for;*
cf. προσεύχομαι, ἐξ-, p. 477
 ἐγγίζω נגש Gn 45. 4 IIR 4. 27
approach, to be on the point of
 נגש Gn 33. 7
 הגיש Lev 2. 8 *bring near,*
bring up to
 הגיש IIS 3. 34
 εἰσχειρίζω כנר IS 26. 8 נזר
into one's hands
 הסגיר Ps 31. 9
 סכר Jes 19. 4
 ἐκθαμνίζω נקד Job 4. 10 root
out, extirpate (Pass.); cf. σείω
 נקד Jer 45. 4; p. 167
 נקד Am 9. 15
 קהש Ez 19. 12
 ἐκνίζω, ἐκνίπτω כבש Jes 7. 3
 wash clean, purify نَقَّى
 כבש Gn 49. 11 Ex 19. 10 Jer
 4. 14 Ps 51. 4
 Pass., כבש Lev 13. 58
 نَقَّى
 ἐκσώζω חסך Gn 22. 12 *save*
for oneself
 חסך Jes 38. 17 *preserve from*
danger, keep safe; cf. ἀγαπάζω
 ἐκφράζω ספר Jes 43. 20 Ps 44.
 2, 50. 16 *tell over, recount,*
describe
 ἐλελίζω חול Jer 4. 19 *Pass.,*
quake, tremble, quiver
 חלל Ps 55. 5, 77. 17
 התחלחל Esth 4. 4

התחולל Jer 23. 19 *whirl round*
ἐλπίζω חול Jud 3. 25 IS 31. 3
expect, fear

חולל Job 35. 14 *hope for*

יחל Job 30. 26

התחולל Ps 37. 7

יחליף Job 14. 7 *expect, hope for*

נחל Gn 8. 12

הוחלל IS 10. 8 Ps 130. 5

כלה Ps 119. 81

צפה Mich 7. 7 Thr 4. 17; cf.

σκαπάζω, σκοπιάζω

קוה Jes 8. 17; cf. προσδοκάω

דבר Ruth 1. 13

اصبر اغتر امل توقع

ἐνθουσιάζω שוע Dt 28. 34 IIR

9. 11 Jer 29. 26 Hos 9. 7

to be inspired or possessed by a god, to be in ecstasy

השתגע IS 21. 15-16

ἐξετάζω חקר Dt 13. 15 Jud 18.

2 IS 20. 12 Jer 17. 10 Prv

25. 2 Job 29. 16 Thr 3.

40 *examine well or closely,*

scrutinize; cf. ἐτάζω חקר

Eccl 12. 9 חכיר Neh 6. 12

חקר Prv 18. 17 *examine or*

question a person closely

Prv 23. 30 *compare*

חקק IR 7. 47 *estimate*

ἐξορίζω (A) (ὅρος) הוריש Nu

33. 52 طرد *send beyond the*

frontier, banish

התפרק Ex 32. 24 *get rid of*

ἐξορίζω (B) (ὀρός) חריץ IS 17. 18)

press out the whey from cheese

ἐπαυλαίζω התהלל Jer 9. 23

pride oneself on a thing, glory,

exult; ἀυλαίζω: glorify הלל

ἐπικαίνίζω התחדש Ps 103. 5

renew, restore (Pass.)

ἐπικρύπτω התגבר IR 14. 5

Prv 20. 11 *freq. in Med.,*

disguise; dissemble (W)

ἐπισκευάζω בדק IICH 34. 10

make afresh, repair, restore

פסג Ps 48. 14

جهز أعاد أعد

ἐπισκιάζω, -άω הסך Ps 91. 4

throw shade upon, overshadow

for protection

הציל IIS 20. 6 *darken, obscure;*

cf. σώζω

הצל Ez 31. 3

ἐπισχίζω, προ- בהק Ez 16. 40

cleave at top

ἐπιχλευάζω התקלס IIR 2. 23

Ez 22. 5 Hab 1. 10 *jeer,*

make a mock of; cf. χλευάζω

ἐποργίζομαι התרגז Jes 37. 29

to be uprothed at; cf. ὀργίζω

ἐργάζομαι, ἔρδω, ῥέζω חרש Gn

4. 22 *work a material; cf.*

χρονίζω/χρηστηριάζω

Jes 28. 24 Prv 14. 22 *do,*

perform; till the land

החרש IS 23. 9 Prv 3. 29 *do*

something to; chiefly in bad

sense, do one ill, do one a

shrewd turn קח/נקח Gn

26. 20; cf. συν-, ἐπασκέω

חרש לקח/נקח Prv 31. 16

till the land; cf. ἀροτριάω

עזק Jes 5. 2 عرق

עשה Gn 1. 31 *make, do, per-*

form (spurious); cf. τεύχω

פלח Ps 141. 7 فلع *till the*

land; cf. πολέω

- פלח Prv 7. 23 Job 16. 13
 פלח Dan 3. 12 *perform rites*
 ἐρεθίζω, -θω החריד Lev 26. 6
rouse to anger, rouse to fight,
provoke, irritate
 ἐρίω חרד IS 14. 15 *strive,*
wrangle, quarrel, contend, rival
 נהרה Cant 1. 6
 התחרה Jer 12. 5
 רוב Jud 11. 25 Prv 3. 30
 ריב Ps 35. 1
 הריב IS 2. 10
 הריד Jud 5. 13
 כרה Gn 32. 29
 כרה Ez 27. 25
 ἐξάγω נחש חקר *examine, test*
 נחש, mostly in compd. ἐξ-,
 q.v.
 אנשי חקר Jer 31. 37 (35) *researchers*
 كشف
 نضح حمران Job 13. 9
 نضح; visit, try, חקר
 חציק Dt 28. 53 Jud 14. 17
 خابق Jes 29. 2, 7
 ἐλάττω זנה Dt 22. 24 *go to bed,*
go to bed, of sexual inter-
course
 ἐλάττω Jes 57. 3; cf. ἐλάττω
 קנן Ez 31. 6 *nest*
 קנן Jer 22. 23
 ἡσυχάζω חשה Ecc 3. 7 *keep*
quiet, be at rest, impose silence,
leave unspeaken
 חשה Jes 42. 14
 הסבית Dt 27. 9
 שקט Jes 62. 1
 השקט Jer 49. 23
 שהק Jon 1. 11, 12 Ps 107. 30
 Prv 26. 20
 سكت سكتن هجع هدا
 θαυμάζω למה IR 9. 8 Jer 18. 16
wonder, marvel
 נשם Jer 4. 9
 כונם Est 9. 3
 הסבית Ez 3. 15
 השם Job 21. 5
 הסבית Dan 8. 27
 הבה Gn 43. 33
 התקפה Hab 1. 5
 ندمتى التصوب
 קצר Jer 12. 13
 summer work, mow, reap
 בשרי IICh 33. 6
 declare by oracle, prophesy,
 divine foretell
 דמה (A), -םשש Jer 49.
 22 *more quickly, rush, dart*
 דחק Job 41. 14
 דחק Jer 50. 11; cf. דחק
 דחק Hab 1. 8
 דחק Job 9. 26
 דחק Jer 50. 11 Hab 1. 8
 צעה Jes 63. 1
 קיץ Jes 18. 5
 זבחה Ex 20. 24 *sacrifice;*
 cf. זבח, שזבח
 זבח IR 3. 3
 יב IR 1. 46, 48 Jer 36. 15
 mostly in poets and late
 Prose, the Att. Prose form
 being καθίζω, intrs., sit, sit
 down; IR 2. 24, 21.
 9-10 Ps 143. 3 causal, *make*
to sit, seat, place; cf. οἰκίζω
 καυχάσθαι, καυχάω חל
 Jes 12. 6 Jer 50. 11 *rejoice,*
exult; of hounds, deer,
 pards; cf. φθέγγομαι, p. 247
 קדש Ex 28. 41
 καθάγιζω, -άω
 Nu 6. 11 *devote, dedicate*

- הקדיש Nu 3. 13 Jos 20. 7
IIS 8. 11
καθαρίζω קָהַר Nu 31. 23 קָהַר
Nu 8. 6-7 Ez 36. 33 Mal 3. 3
طهر *cleanse, purify*
טהר Ez 22. 24 הטהר Nu
8. 7 Jos 22. 17 Jes 66. 17
קָהַר, הטהר, קָהַר Lev 14. 49 Nu
31. 23
καθίζομαι יָסַב Ps 29. 10 *preside*
IIS 7. 18 ICh 17. 16 *sit as*
suppliants; cf. יָסַב
καθίζω, κατ- סָבַב IS 15. 11 *sit,*
recline at meals
היָסַב Gn 47. 6 IR 2. 24, 21.
10 IIR 17. 26 *causal, make*
to sit, seat, place; settle [cf.
οἰκίζω]
היָסַב Neh 13. 27 (LXX, but
cf. συνοικέω)
καίνίζω, ἐγ- קָדַשׁ IS 11. 14 *in*
Poets, esp. use for the first
time, handsel; cf. ἐπι-
הִקְדִּישׁ Dt 20. 5 جَدَّد
καπνίζω הַבְּפִיז Thir 3. 16
smoke, blacken with smoke
הַבְּפִיז Prv 19. 26
הַפִּיז Jes 24. 23 Ps 34. 6
metaph., to be black with smoke
הַבְּפִיז Jes 33. 9 Prv 13. 5
καρπίζω (B) נָחַרף Lev 19. 20
emancipate a slave by touching
him with the rod
καταβαπτίζω טָבַל Gn 37. 31
Lev 4. 6 Nu 19. 18 *dip*
טָבַל Jos 3. 15
שָׁטַף IR 22. 38 Cant 8. 7
drown; Pass., to be submerged
καταποντίζω טָבַע Ps 69. 3
throw into the sea, plunge or
drown therein; cf. δύνω
טָבַע Ex 15. 4
הטָבַע Jer 38. 22; cf. βαπτίζω
κατασκευάζω הִכִּין IS 13. 13
Zeph 1. 7 Ps 103. 19 Esth
6. 4 ICh 29. 19 ICh 27. 6
generally prepare, arrange,
establish; cf. σκευάζω
הוֹכִין Jes 16. 5 Ez 40. 43 Prv
21. 31
καταχέζω קָדַשׁ IS 21. 6 Jes 65. 5
Hag 2. 12 *besoul* [cf. ἀγίζω]
καχάζω, καγχάζω קָחַצ Gn 18.
12 *laugh aloud, jeer, mock*
קָחַצ Gn 19. 14; cf. ἀγωνίζομαι
קָחַצ Thir 1. 7
קָחַצ IIS 6. 21
הַשְׁחִיק ICh 30. 10
ضَحَكٌ تَحْتَهُ قَهَقَه
καχλάζω, καχ- קָחַצ Jes 24. 14
plash or bubble, or sound of
liquids; froth forth foam; cf.
καγχαλίζομαι
קָחַצ Ex 29. 21 *get*
purified
קָדַשׁ IR 8. 64 ICh 29. 5
cleanse, purify; cf. ἀθάγγίζω
הַקְדִּישׁ ICh 29. 19
הַתְקַדֵּשׁ IIS 11. 4 Jes 66. 17
ICh 29. 5 *purify oneself*
κλάζω הָרָץ Ex 11. 7 Jos 10. 21
of dogs, bark, bay (ρύζω,
κραυγάζω)
צָרַח Zeph 1. 14 صَاح صَرَخ
of men, shout, shout aloud,
scream; cf. κράζω
הַצְרִיחַ Jes 42. 13
שָׁרַק Jes 5. 26 Zach 10. 8
κλύζω נָלַח Am 5. 24 (ρέω)
wash away, wash, rinse out

- הִחֲלִיץ Jes 58. 11
 גָּלַל Jos 5. 9 (ἀφαιρέω)
 רָחַץ Gn 43. 31 Ex 30. 18, 21
 Lev 1. 9, 14. 8 IIR 5. 10
 Jes 4. 4 Ps 58. 11 Cant 5. 3, 12
 רָחַץ Ez 16. 4 Prv 30. 12
 הִתְרַחֵץ Job 9. 30
 κνεφάζω נִכְנֶה Jes 30. 20 *cloud over, obscure*
 κνίζω הִקְוִיא Dt 32. 16, 21 *usu. metaph., of love, chafe, tease, provoke, provoke to jealousy*
 קָנָא Dt 32. 21
 κολάζω חָלַשׁ Ex 17. 13 Jes 14. 12 *get person punished*
 קָלַל Job 40. 4 *suffer injury*
 קָלַל Jes 65. 20 *Pass., to be punished; cf. καταράσθαι*
 κομίζω זָמַר Lev 25. 3 *gather in, reap; reap fruit*
 צֹוֶסֶה Prv 31. 27 *take care of, provide for; of things, attend to, give heed to; δῶμα κομίζη, keep house, of mistress of the house; cf. σοφίζομαι*
 שָׁמַע Gn 16. 11, 21. 17 *attend, give heed to; cf. σὺν-, κλύω*
 سَمِعَ اَمْرًا
 κούφίζω הִפֵּץ Job 40. 17 *lift up, raise; cf. ἀγαπάω*
 קָלַל Gn 16. 4 IS 2. 30 Hab 1. 8 خَفَّ *to be light*
 נִקַּל IIR 3. 18
 נִקְלָה Dt 25. 3
 הִקְלָה Jes 23. 9 Jon 1. 5 IIR 10. 4 خَفَّفَ *lighten, make light (s. p. 353)*
 κράζω צָרַח Zeph 1. 14 صَاح صَرَخ *generally, scream, shriek, cry, bawl, shout; cf. κραυγάζω*
 הצָרִיחַ Jes 42. 13
 שָׁרַק Jes 5. 26 Zach 10. 8
 קָרָא Gn 19. 5 Ps 81. 8 *to call to*
 הָרַץ Ex 11. 7 Jos 10. 21 *of dogs, bay*
 κραστιζομαι, κρατ- רָעַה Job 1. 14 Cant 2. 16 *consume green fodder (?)*; cf. τρώγω
 κραυγάζω (a derivative of κράζω)
 וָעָרַץ Ez 11. 13 *cry aloud, shout*
 הוֹעִיץ Job 35. 9; cf. συνάγω
 צָעַק Jer 22. 20; cf. συνάγω
 צָרַח Zeph 1. 14 صَاح صَرَخ
 הצָרִיחַ Jes 42. 13
 שָׁוַע Ps 31. 23
 שָׁרַק Jes 5. 26
 קָרָא Gn 19. 5 Ps 81. 8 *to call to*
 הָרַץ Ex 11. 7 *of dogs, bay*
 יָסַד יָסַד Jes 54. 11 Ps 89. 12 Job 38. 4 Esr 3. 12 *of a city, found, build*
 יָסַד Jos 6. 26 Jes 14. 32 Zach 4. 9
 יָסַד IR 6. 37 *found*
 Cant 5. 15 *set up*
 הוֹסֵד Esr 3. 11 *build*
 יָסַד Jes 44. 28 *Pass., to be founded*
 יָסַד Hab 1. 12 *establish, set up*
 יָסַד Ps 8. 3 Esth 1. 8 ICh 9. 22 *establish, bring about*
 קָדַשׁ Neh 3. 1 *found, set up; cf. ἀγίζω*
 κυδάζω יָדָה IIR 19. 22 نَضَع *revile, cōuse*
 ληΐζομαι לָץ Ps 1. 1 نَحْسُ تَلَصَّصَ *plunder, despoil, rob*

μύζω (B), μυζάω כצה Jes 51. 17

Ps 75. 9 suck

מצץ Jes 66. 11

νεανίζω, νεανιεύομαι נצר Gn 37.

2 act like a hot-headed youth,

wilfully or wantonly, swagger

νεφελίζω נפל Gn 4. 6 wrap in clouds

הפיל Jes 26. 19

אפל Am 5. 20

νίζω (νίπτω)

נקה Nu 5. 19, 28, 31 gener-

ally, purge, cleanse; cf. ἀγνίζω

נקה Job 10. 14; cf. ἀπο-

εῖω IIS 19. 25 wash the hands

or feet; commonly used of

washing part of the person,

while λούομαι is used of

bathing, πλύνω (בלל Ps 92. 11

בץ) of washing clothes, etc.;

but νίζω is str. used of

things; Att. Prose writers use

the word only in compds., v.

ἀπο-, ἐναπο-, ἐκ-νίζω; cf.

δυσχίζω غسل نطف نقي

νομίζω חשב Job 21. 27 use

customarily, practise, use

חשב Gn 38. 15, 50. 20 con-

sider as, consider (W)

חשב Ps 119. 59 (cf. πεμπάζω)

נחשב Jes 2. 22 Job 18. 3, 41. 21

Pass., to be deemed, reputed,

considered

התחשב Nu 23. 9

νοσάζω, -σιζω אנש IIS 12. 15

to be ill

נע Job 6. 7

נע Gn 12. 17 causal, produce

sickness

נע Ps 73. 5

נע IIS 12. 15 Jes 19. 22

ροσφίζω נפץ Jer 51. 21-3 set

apart, separate

νωτίζω נח Jud 9. 21 turn one's

back, turn one's back and flee

(cf. ἀπο-, φύζω, χνοάζω)

נצה Job 39. 13 cover the

back

ξυρίζω = ξυρέω נלה Lev 13. 33,

14. 8 Dt 21. 12 shave

נלה Jud 16. 17; cf. καταξυρέω

קרח Mich 1. 16

נקרח Jer 16. 6

הקרח Ez 27. 31

הקרח Ez 29. 18

התגלה Lev 13. 33 Nu 6. 19

shave oneself or have oneself

shaved جلع جلع حتى حتى

ὀδακτάζω, -τίζω נסך Am 5. 19

bite; cf. ὀδακτάζω

נסך Jer 8. 17

οἰκίζω, -σιζω הוסיב Ez 36. 33

people with new settlers; cf.

יז

IIR 17. 6, 24 settle, plant as

a colonist or inhabitant; trans-

plant

הסבין Gn 3. 24

οἰωνίζομαι עין, עין IS 18. 9 take

omens from the flight and cries

of birds; generally, divine

from omens; regard as an omen,

shun as an ill omen (cf. ἐπαι-

γάζω); עין Lev 19. 26

עין Jes 2. 6; cf. εὐνάζω

ὀκλάζω כרע Gn 49. 9 Jud 5. 27

IS 4. 19 Job 4. 4, 39. 3 ركع

sink down, crouch down with

bent hams; bend their hind-

or fore-legs; cf. χροίζω

ὀλολύζω, -ύττω הלל Ps 44. 9
cry with a loud voice, in Hom.
 esp. of women *crying aloud* to
 the gods in prayer or thanks-
 giving; cf. הוֹדִיר ICh 16. 4;
 cf. ἀγάλλω, αἰνίζομαι
 ὁμοιάζω דמה Ez 31. 8 Cant 2. 9
compare, liken
 דמה Ps 49. 13
 דמה Cant 1. 9; cf. ἐξ-
 עשב Ez 31. 8; cf. βαμβέω
 נסח Ps 49. 13
 ὀνομάζω ושא Dt 5. 11 *speak*
of by name, name, specify
 נשא Lev 24. 16; cf. διακόπτω
 נשא Nu 1. 17
 ὀνυχίζω עשה Dt 21. 12 *pare*
the nails
 ὀπλίζω העמיד Nu 14. 44 *make*
or get ready; of persons, esp.
 of soldiers, *equip*, אָמַן; אָמַן
oneself with boldness; אָמַן
oneself, *get ready to attack*
 ὀργίζω הרגז IS 28. 15 *make*
angry, provoke to anger, irritate
 הרגז Jes 51. 15 Job 25. 12
 הרגז IIS 19. 1 *grow angry, be*
arrogant
 הרגז Ps 2. 1
 הרגז IIR 19. 27; -ζέω
 ברקס Ps 55. 15 *in a passion*
 ὀρίζω, ἀφ-, δι-, ἐξ- נבדל Dt 19. 14
divide or separate from as a
border or boundary
 נבדל IR 3. 25 *part, divide*; cf.
 διαρίζω, διχάζω
 נבדל Jes 53. 8 ICh 25. 21
banish from; cf. ἐξ-
 נבדל Ps 31. 23
 נבדל IS 4. 21 IIS 15. 19 Jes

24. 11, 38. 12 Ez 12. 3 Am
 7. 11 Job 20. 28 *depart*
 נבדל Gn 21. 10 Dt 2. 12 *part,*
divide; banish
 נבדל Gn 10. 25 *part, divide*
 נבדל Ez 1. 11 *part, divide,*
separate
 נבדל Gn 2. 10, 10. 5, 25. 23
 נבדל Dt 32. 8 Ruth 1. 17
 נבדל Job 41. 9 *separate*
 נבדל Jer 52. 7 *part, divide*
 נבדל Lev 11. 3
 נבדל Gn 27. 40 Ps 136. 24 فرق
 فرق *separate*; cf. πέζω (A)
 נבדל Zach 11. 15 *part, divide*
 נבדל Ez 17. 21
 נבדל Ps 63. 15 Ths 1. 17
 נבדל Lev 24. 12 *ordain, deter-*
mine by law
 נבדל Nu 15. 34
 נבדל Prov 23. 32 *part, divide*
spurious; cf. ἀπαρτίζω
 נבדל Jud 14. 5 *separate*
 נבדל Nu 15. 21 Esr 6. 21
exclude, separate; cf. ἀφ-
 נבדל Gn 1. 5 Lev 1. 17, 20.
 25 Nu 15. 9 Dt 4. 41
separate, distinguish
 נבדל Ex 19. 12 ἀφ- *exclude;*
mark out by boundary pillars
 נבדל IIR 17. 11 ICh 36. 20
 ἀφ-, δι-, ἐξ- *banish*
 נבדל Jer 13. 19; cf. ἐλαύνω
 נבדל Gn 3. 24 ἀφ- *exclude,*
banish; cf. διαχωρίζω
 נבדל Ex 12. 39
 נבדל Nu 21. 32 Dt 11. 23 Jud
 11. 23 ἀφ- *exclude, banish*
 נבדל Hos 4. 14 ἀφ- *grant*
 a *special gift*; cf. πέζω (A)

- (from *φρέγ-γω*), *πέδδω*
 פָּרַד Esth 3. 8 *separate, distinguish*
 פָּרַס Dan 5. 28 *ἀφ- separate, bring to an end; separate off* (W); פָּרַק Gn 27. 40
 וּפָרַס Ez 34. 12 *ἀφ- separate, distinguish*
 οὐτάζω, οὐτάω בָּצַע Joel 2. 8
 Am 9. 1 Ep. Verb used sts. in tragedy; Hom. uses it; *wound, hurt, hit with any kind of weapon, sts. generally, wound*; cf. ἀποσώζω
 עָסַף Thr 2. 11
 הִתְעָסַף Thr 2. 12
 עָצַב IR 1. 6
 וְעָצַב Eccl 10. 9
 עָצַב Jes 63. 10
 הִתְעָצַב Gn 6. 6
 פָּצַע Cant 5. 7
 בָּבִיצָה בָּשָׂה Ex 32. 1 *do, go or come late*; cf. ἐπασιχνόμεαι
 בָּשָׂה Jud 3. 25; cf. οὐέ
 παρασκεύαζω עָרַךְ Prv 9. 2 *prepare for oneself, make preparations*
 הִשְׁבִּיר Gn 42. 6 Dt 2. 28 *provide and prepare what one has not; provide, procure, contrive; supply* (W)
 τελεακίζω כָּלַק Lev 1. 15 *cut off with an axe, esp. behead*
 πηγάζω הִפּוֹ Job 40. 23 *spring, gush forth*
 נָבַז Prv 18. 4; cf. βάζω
 פָּחוּ Gn 49. 4
 מִעֲצָה אָבַק Ps 80. 16 *press tight*
 וּרָא Jes 1. 6, 59. 5 Job 39. 15 *press tight, squeeze, press, weigh*
down
 מָחַק Dt 33. 11 Jud 5. 26
 מָחַק Jud 5. 26
 מָעַךְ IS 26. 7
 מָעַךְ Ez 23. 3 *squeeze, compress*
 עָסַה Ez 23. 3
 עָסַה Ps 139. 15
 פָּצַפַּץ Job 16. 12
 עָסַק Ez 22. 29
 עָסַק Jes 23. 12
 עָסַה Mal 3. 21 *squeeze, press, weigh down*
 עָסַק Job 40. 23 *of a river, to be exhausted from the heat of the sun*
 ἀλάζω (E), -άσσω לֶחֶם Gn 18. 6 *knead bread*
 ποιμίζομαι עָנַשׁ Ex 21. 22 *exact a penalty*
 נָעַשׂ Prv 22. 3
 פָּקַד Jer 9. 24 Am 3. 14
 ποκίζω, -κά- מָצָה Gn 31. 19, 38. 12-13 جَزَقَ تَغَنَسَ *shear wool, shear sheep*
 = πέκω *shear* מָצָה Jer 7. 29 Job 1. 10; cf. πεκτέω (πέκω) *shear, clip, shear hair* (W)
 προοκίζω בָּהֶק Ez 16. 40 *split in front*; cf. ἐπι-
 πτερυγίζω הִאֲבִיר Job 39. 26 *flutter with the wings, like young birds trying to fly; flap the wings, like a cock crowing*
 πυκάζω כָּתַר Jud 20. 43 Ps 22. 13 *surround*
 הכחיר Ps 142. 8 Prv 14. 18 *cover closely, freq. with collat. notion of protection; crown, deck with garlands*

- קבץ Jes 40. 11
 קבץ Prv 13. 11 *close, shut up, shut close*
 קפץ Dt 15. 7 Ps 77. 10
 ραχετριζω, ραχιζω ערף Ex 13. 13 *cut through the spine, esp. in sacrificing*
 ρέζω (A) פָּרַד Hos 4. 14 *in special sense, perform sacrifices, offer a hecatomb to the gods; cf. ἀφορίζω*
 ρέζω (B) קָרַע Jer 4. 30 = βάπτω, *dye; cf. χροίζω*
 פרס לו Jer 16. 7; cf. פָּרַשׁ, προτείνω
 רחץ Ex 2. 5 IIR 5. 10 Ez 23. 40 = βάπτω, *dip, dye; cf. βρέχω*
 רָקַב Ex 35. 35
 רָקַב Ps 139. 15
 רָאָז, רָאָז חָרָךְ Jos 10. 21 *growl, snarl, like an angry dog; cf. ἀράζω, κλάζω*
 רָאָז חָרָךְ Nu 10. 3 *sound the trumpet*
 σεβάζομαι, σέβομαι צָבָה Ex 38. 8 IS 2. 22 *worship, honour, mostly of the gods; of suppliants*
 צָבָה Ps 82. 1, 119. 89 *Pass., to be revered; cf. κατίστάνω*
 סִגָּאָז חִסְכִּיָּה Dt 27. 9 *bid one be silent, silence him; cf. ἡσυχάζω*
 σκελίζω, ὑπο- נָכַסְלָה Dan 11. 14, 19 *trip up one's heels; Pass.*
 כָּסַל Jes 8. 15
 σκεπάζω, ἐπι- חָבַס Ex 29. 9 Ez 16. 10 Job 40. 13 *cover; cf. σκευάζω, ζεύγνυμι*
 נָחַפָּה Ps 68. 14
 חָפָּה IIR 3. 5
 צָפָּה IR 6. 15, 20
 צָפָּה Prv 26. 23
 חָפָּה Dt 33. 12 *shelter, protect*
 حَفِظَ خَنَا أَخِي
 σκευάζω חָבַס Gn 22. 3 Jud 19. 10 Ez 16. 10 *dress up; Pass., accoutred; cf. κατα-, σκεπάζω*
 נָכַר Ez 38. 7 IIR 35. 10 *generally, make ready, arrange*
 חָכַר Ez 38. 7 Ps 147. 8 IIR 2. 8, 35. 14 *provide, procure*
 נָכַר Gn 41. 40 *provide, procure; furnish, supply; collect; cf. ἀσπάζομαι*
 خَانَ خَيْلَ غَتَشٍ *cheat*
 σκιαζώ חָסַהּ Jes 30. 2 *to be in the shadow*
 חָסַהּ Ex 40. 3 Job 40. 22 *cover, shade*
 חָסַהּ Ex 33. 22
 חָסַהּ Job 10. 11
 חָסַהּ Neh 13. 19 *over-shadow, darken, shade*
 σκοπιάζω חָסַהּ Jos 2. 2 Job 39. 29 *spy from a high place or watch-tower; generally, spy, watch, even on a plain, spy out, watch*
 חָסַהּ Prv 2. 4
 חָסַהּ IS 23. 23
 צָפָּה Prv 15. 3; cf. σποδίζω
 צָפָּה Jes 21. 6 Nah 2. 2; cf. ἐλπίζω; חָצִיָּה Cant 2. 9
 חָצִיָּה Job 20. 9; cf. ζοόω
 חָצִיָּה Jud 5. 28
 חָצִיָּה Ps 14. 2
 σκοτάζω חָסַהּ Ez 30. 18 *grow dark*

- חשך Ps 69. 24 Thr 4. 8
 החשיך Ps 105. 28; cf. σκοτιζω
 קדר Mich 3. 6
 החקדר IR 18. 45 Pass., *to be*
darkened; cf. συσκοτάζω
 σκοτιζω החשיך Am 8. 9 *make*
dark; cf. σκοτάζω
 הקדרר Ez 32. 7
 σκυζομαι ועף IICh 26. 19 *to be*
angry with, to be wrath
 σοφίζομαι חשב Gn 30. 20 Ex
 26. 1, 35. 35 IS 18. 25 *deceive*
cleverly or skilfully; cf. νομίζω
 צופה Prov 31. 27; cf. κομίζω
 σοφίζω חשב Ex 26. 1 *make*
wise, instruct; Pass., *to become*
or be clever or skilled in a thing;
 cf. νομίζω
 הסביל Ps 32. 8 Dan 1. 4. 9-
 22
 σσταίζω רצף Jes 66. 11 *to*
snack; cf. μύζω
 ספף A = πππφζω צפצף
 Jes 10. 14 *pipe, chirp, of the*
shrill note of small birds
 צפה Jes 54. 1 Ps 98. 4
 ספף B' פסה Lev 13. 23
extend
 σποδίζω צבט Ruth 2. 14 *to*
or bake in ashes; צבט
 צפה Jes 21. 5; cf. σκοπιάζω
 ספת Ps 22. 16 *to*
 ספף Lev 15. 33 *drop,*
let fall or shed drop by drop,
drop
 ספף Ex 3. 8 Lev 15. 25 Jes 48.
 21
 ספה Lev 12. 2
 ספה Lev 6. 20
 ספה Lev 4. 6 Nu 8. 7
 נטר Jud 5. 4 Joel 4. 18 Cant
 5. 5
 הסף Am 9. 13
 στενάζω, στεναχέω, στεναχίζω,
 στενάχω, στοναχέω, στονα-
 χίζω נאה Ez 9. 4 Thr 1. 4,
 21 *sigh deeply, generally,*
sigh, groan [cf. ἀνα-]
 נחן Jer 22. 23
 אנק Jer 51. 52
 נאנק Ez 9. 4
 στολιζω, κατα-ההל Ez 16. 4
dress
 ההל Ez 16. 4
 סלא Thr 4. 2
 συκομίζω קבץ Joel 2. 16 جمع
 جمع bring together, collect
 round
 יקבץ Gn 49. 2 Ez 39. 17
 קבץ Hos 5. 6 Mich 1. 7, 4. 6,
 12
 קבץ Ez 36. 6
 הקבץ Jos 9. 2
 הסמיע IR 15. 22 Jer 4. 16
 حشد; cf. ἀκούσιζω
 συεγγίζω התגשש Jer 45. 20
draw near
 συνεργάζομαι התגששק Gn 26. 20
work with, co-operate; cf. ἐπ-
 συρίζω הצצד IICh 5. 13 *play*
the αἰωνῆς shepherd's pipe,
pipe; whistle W
 סרק Thr 2. 16 *make any*
whistling or hissing sound, hiss
 συσκοτάζω החקדר IR 18. 45
grow quite dark
 συχνάζω הסכף Nu 22. 30
frequent, do or come frequently
 σφαγιάζομαι, σφαγιάζω, σφάζω,
 σφάττω ובה Dt 12. 15, 21

- IR 1. 9, 19 **זָבַח** *slay, slaughter, sacrifice, properly by cutting the throat; cf. θυσιάζω*
- טָבַח** Thr 2. 21 **זָחַי**
- שָׁחַת** Jer 39. 6 Ez 23. 39
- σχιζώ** **חָצַה** Jud 7. 16 **جَزَأَ تَسِمَ** *divide, divide into; cf. διχαίω*
- נָחַת** Jes 33. 23 *split, tear, cut out*
- נָחַק** Jud 16. 9 Jes 5. 27, 33. 20 Jer 10. 20
- נָחַע** Job 4. 10 *part, separate, shatter; cf. σείω*
- נָחַק** Jer 1. 10 *shatter*
- נָחַק** Jer 4. 26; **נָחַק** p. 166
- נָחַק** IICh 31. 1
- נָחַק** Jud 6. 28; **נָחַק** p. 38
- נָחַק** Lev 11. 35
- קָסַח** Ez 17. 9 *cut, cut; cf. ἐπικόπτω*
- קָצַח** Dt 25. 12
- קָצַח** Ex 39. 3 Jud 1. 6
- קָצַח** Ez 17. 9, 23. 24
- קָסַח** Dt 14. 6 **نَحَّ** *split, cleave, divide*
- קָסַח** Lev 1. 17
- קָסַח** IS 15. 33
- קָסַח** Lev 22. 24 *σχιζτός*
- קָסַח** Jud 16. 9 Jer 2. 20 Nah 1. 13; *cf. ἐξωρέω*
- קָסַח** Jud 20. 32 *separate*
- הָרַק** Jos 8. 6 Jer 12. 3
- הָרַק** Jud 20. 31 (**נָחַק** p. 371)
- שָׁחַח** Ps 71. 6 *keep safe, preserve*
- זָכַר** Gn 40. 14, 23 Ex 20. 8 Jer 2. 2 Thr 2. 1 *keep in mind, remember*
- זָכַר** Nu 10. 9
- הוֹכִיר** Jes 63. 7; *cf. προαιρέω*
- חָתַח** Job 14. 17 *keep secret*
- חָתַח** Dan 8. 26
- יָחַח** Nu 10. 9 *to be saved*
- נָחַל** Mich 4. 10
- הִשִּׁיעַ** Ex 2. 17 Jud 2. 18 *save, rescue from*
- שָׁחַח** Dan 3. 15
- שָׁחַח** IIS 13. 31; *cf. δικάζω*
- הִצִּיל** Ex 12. 27 IS 17. 37 Hos 2. 11 *save, preserve, rescue from; cf. ἐπισκοπάζω*
- נָחַר** Ez 6. 12 *keep safe, preserve (σώσας)*
- נָחַר** Prov 27. 12
- נָחַר** Ps 139. 5
- ταχίζω, ταχύνω** **חָתַח** IS 20. 36 *make swift*
- חָתַח** Jes 5. 19; *cf. ἐπιταχύνω*
- עָתַח** Joel 4. 11
- תָּחַח** Ez 13. 12 *build a vain house*
- נָחַח** Lev 14. 43
- תָּחַח** **חָתַח** Prov 24. 12 *continue cunningly that, continue or execute cunningly*
- חָתַח** Ps 75. 4
- חָתַח** Ecc 1. 15
- חָתַח** Ecc 12. 9
- חָתַח** IS 2. 3 *Pass., cunningly, deceived*
- תָּחַח** Dt 23. 20 *lend on interest; cf. δανείζω*
- חָתַח** Dt 23. 21
- τοξάζομαι** **חָתַח** ICh 12. 2 *shoot with a bow; cf. δονάζομαι*
- ἐπαγκαλίζω** **חָתַח** IIR 4. 16 *clasp in the arms, embrace*
- חָתַח** Gn 29. 13 Cant 2. 6
- φاتیζω** **חָתַח** IR 12. 33 *generally, say; cf. βάζω*

φλογίζω, φλέγω בלע Nu 4. 20
 burn, blaze, flame; cf. ἀπώλλυμι:
 דלק Ob 18 set on fire, burn,
 blaze
 הדליק Ez 24. 10 blaze
 יקר Jes 10. 16
 היקר Jer 15. 14
 להב Hos 7. 6 להב
 להב Ps 104. 4
 להב Mal 3. 19
 להב Dt 32. 24 (φλογιστός
 התלקח Ex 9. 24 Pass., blaze
 up; to be inflamed; blaze
 בלה Am 5. 6 burn, blaze;
 metaph., kindle, inflame; cf.
 ἀγλαΐζει, δάλλω, ὀρσρόω
 ברה Dt 32. 22 Jes 50. 11
 ברה Jud 1. 3 set on fire; cf.
 ἀποσφύσσω
 ברה IS 3. 1 שמוע
 make content declare, explain
 ברה Lev 24. 12 ברה
 ברה Nu 15. 34; cf. ברה
 ברה Est 4. 18
 ברה Dan 5. 16
 ברה Dan 5. 12 ברה
 ברה Gn 40. 8; v. p. 554
 ברה late Ion. for ברה
 Gn 14. 10 Nu 35. 25 IS 4.
 10. 31: IIS 13. 29 Jes 30.
 16 Zech 14. 5 IICb 14. 11
 flee, take flight; cf. ברה
 ברה Jes 30. 2
 ברה Ps 52. 9
 ברה Hab 1. 4
 ברה Cant 2. 17
 ברה Nu 10. 35 IS 11. 11
 ברה Gn 19. 20 Nu 35. 6 Jud 4.
 17 IR 2. 28-9 have recourse

to, take refuge in
 ברה Gn 39. 12 Jes 35. 10
 c. acc. rei flee and escape
 ברה Gn 37. 2 shun or shrink
 from; cf. ברה
 ברה Jes 1. 4 Ez
 14. 5 Poet. and mainly
 Ep.; give up, arate or shrink
 back, recoil
 ברה Ez 14. 7
 ברה Jer 36. 12
 ברה IIS 1. 22
 ברה
 ברה Dt 19. 14
 cause to retire, force to retire
 from; make to recoil, force back
 ברה Jes 50. 14
 ברה Job 24. 21 cf. ἐπιθρογγίζω
 ברה IS 15. 33 bereave or
 deprive of
 ברה Jer 50. 9
 ברה Dan 3. 16
 crave, need, want
 ברה
 ברה Jes 54. 11 suffer
 grievously
 ברה Jon 1.
 11 IIR 6. 11 to be
 stormy; cf. ברה
 ברה Ez 16. 31 stop,
 cease or cease stormy; cf. ἐπι-
 ברה IIR 2. 23
 ברה
 ברה Cant 2. 13
 prop. of youths, get the first
 down; of fruit, with the bloom
 on it; cf. ברה
 ברה Dt 34. 7; cf. ברה

χορτάζω דָּשַׁן Prv 11. 25, 13. 4
feast

דָּשַׁן Dt 31. 20 *fallen*, prop. of
cattle

דָּשַׁן Ps 20. 4

דָּשַׁן Jes 34. 7

הִדְשֵׁן Jes 34. 6

דָּשַׁן Ps 23. 5 *fill full of*

דָּשַׁן Prv 11. 25, 13. 4 Pass.,
eat their fill

חָרַץ (חָרָה) חָרַץ Dt 2. 7 *want*,
lack, have need of

חָרַץ IR 20. 40 *desire, long for*,
crave; desire, ask for; will,
choose; cf. אֶרְצֶה

אֶרְצֶה Jes 42. 1 *أَرَادَ رَغِبَ فِي*

חָרַץ, חָרָה (B) חָרַץ Ez 22. 28
warn or direct by oracle; consult
a god or oracle; deliver an oracle,
foretell

חָרַץ Nu 24. 1 Jon 1. 2, 3. 2

חָרַץ חָרַץ Jud 14. 18
consult an oracle; cf. ἐκτελέωμαι.
χρονίζω

חָרַץ Job 11. 3, 41. 4; cf.
χρονίζω

חָרַץ, חָרָה Job 31. 10
lie with, of a woman; stain,
defile; cf. ἀλάζω, προσκυνέω

חָרַץ Jer 19. 4 *stain, defile*

חָרַץ Ex 34. 29 *stain, stain*;
colour, stain

חָרַץ Jer 4. 30; cf. סָפַח (B)

חָרַץ Jes 54. 11

سَجَّ stain, pain:

חָרַץ אַחֵר Gn 32. 5, 34. 19
take time, tarry, linger, delay

חָרַץ Ps 50. 3; cf. ἐργάζομαι

חָרַץ IIS 19. 11 *تَأَخَّرَ*

חָרַץ, חָרָה Ex 34. 11 *cut*

off, separate

חָרַץ Ex 11. 1, 23. 28

חָרַץ Ex 12. 39; cf. δια-

ψαλίζω *قص قرض clip with scissors*

חָרַץ Ps 55. 24 *count*,
reckon; cf. διχάζω

חָרַץ Job 21. 21

חָרַץ IIS 19. 20 Jes 13. 17

חָרַץ IIR 22. 7 Ps 88. 5

חָרַץ Lev 25. 27, 50, 52, 27.
18, 23 IIR 12. 16

חָרַץ Nu 23. 9

חָרַץ Ex 20. 5 Nu 4. 23 IR
20. 15 ICh 21. 6

חָרַץ Gn 15. 5 *حَسِبَ أَحْصَى*

חָרַץ Ps 109. 4 *خَشِيَ*

חָרַץ *وسوس ونسوس whisper, whisper*
what one dares not speak out,
whisper slanders

חָרַץ, חָרָה *دفع* Dt 32.
15 IS 2. 29 *thrust out*,
push back; drive away; spurn,
shake off

חָרַץ *دفع* Jes 4. 4 Jer 51. 34
thrust out, expel, eject, banish

חָרַץ Dt 30. 4

חָרַץ Ps 35. 5, 118. 13, 140. 5
push, push on

חָרַץ *دفع* Ps 36. 13 *push*
push Pass.

חָרַץ Esth 3. 15 *rush*

חָרַץ Esth 6. 12 ICh 26. 20

חָרַץ Prv 7. 16 *stagnant*

חָרַץ Dt 6. 19 *thrust out, banish*

חָרַץ Dt 13. 14 *thrust away*,
drive away

חָרַץ Ps 1. 4

חָרַץ Jer 41. 2

חָרַץ Jer 13. 14 *banish*

XIII. CLASSIFIED HOMOLOGIES

LI. A series of kindred homologies show the comprehensive character of Hebrew-Greek involvement.

ANATOMY

- אוֹז Dt 29. 3 Prv 26. 17 Job 13. 1 *ear; handle, esp. of pitchers*
 γοῖσος στελλάνδρα Dt 32. 10: = μέλαν (*iris of the eye*); = ἡ κόρη (*pupil of the eye*); قَوْاةُ الْعَيْنِ إِنْشَانُ الْعَيْنِ
 ἀναπνοή, ἀμπ- Dt 33. 10 Jes 2. 22 Prv 11. 22 Cant 7. 5, 9 *breathing organ, of the nose and mouth* أَنْفُ
 „ ὤψ Gn 19. 1 *eye, face, countenance* אַחֲרָיָה Dan 3. 19
 ποὺς Ez 47. 3; v.i. כַּפַּי
 καταπύγων Jes 58. 9 *the middle finger (used in an obscene gesture [also in Egypt])*
 μασχάλη, in pl.; Jes 41. 9 *corner*; אַחֲרָיָה Jer 38. 12 *arm-pit*; cf. Lat. *axilla* (—μ)
 μέγας Ex 29. 20 μεγαδάκτυλος *big toe*; ὁ μέγας δάκτυλος, *the thumb*
 ἐντός ὑπὸς φύδιος Gn 30. 2 Nu 5. 22 Prv 13. 25 Eccl 11. 5 τὰ ἐ. *the inner parts of the body*; ὁ. μέρη, in animals, *the under parts, i.e. the belly*; = ἀραιά (sc. γαστήρ) *belly*
 ὀφρυγῆς Jer 51. 44 بَعْرُ بَعْرٍ; v.i. כַּפַּי
 μηρός, v.i. אֶרֶץ Gn 30. 3 Jud 16. 19 IIR 4. 20
 αἰδοῖον, φύσις IS 20. 30 freq. in pl., *pudenda*; both of men and women; *the characteristic of sex*, = αἰδοῖον, esp. of the female organ; cf. αἰδώς; v.i. כַּפַּי
 ὑπὸς Ps 129. 3 *laid on one's back; on one's back*
 „ Jes 38. 17, 50. 6, 51. 23
 γυῖον Gn 47. 18 Jud 14. 8 IS 31. 10, 12 Ez 1. 11 *the whole body*
 „ ICh 10. 12
 „ Gn 3. 14
 ῥακίς Job 40. 17 = κλάδος (*branch of a blood vessel*)
 γογγύλος, κεφαλή Ex 16. 16 Nu 1. 2 Jud 9. 53 IIR 9. 35 = στρογγύλος, *round; head; per head, each person*
 γαυλός Jos 15. 19 Eccl 12. 6 *water-bucket, machine for raising water* [an obvious allusion to the head of a fair-haired person]

- קַרְנִי לָרֹאשׁ, פָּאֶרֶסֶס Jes 58. 1 Jer 2. 25 Ez 16. 11 Ps 115. 7 *larynx*
or *upper part of the windpipe*; but in Poets confused with פָּאֶרֶסֶס
(*gullet*); *throat*; used of the *windpipe*; of the *pharynx*; both of
pharynx and *windpipe*
- אֵימָה, v. p. 356
- קַרְנִי גֵנְעִי, פָּאֶרֶסֶס IS 17. 35 IIS 10. 5 Ps 133. 2 *beard*; a *lion's mane*;
beard
- „ גִּבְיָהוּ/סִיגְוִן Lev 13. 29 Ez 5. 1 *jaw*, *cheek*; *jaw-bone*, *jaw*, *cheek*
- כַּף חֵיד Dt 7. 19 *hand and arm*, *arm* (vowel consonant metath.)
- לִבְיָהּ אֶגְכָּלִיס Jer 38. 12 in pl., *arms*; cf. פָּאֶרֶסֶס אֶגְכָּלִיסוֹמִי, עֶפְ-
- קַרְנִי סִיגְוִן Ex 29. 26 *breast*, of both sexes, being the front part of
the *θώραξ*, divided into two *μαστοί* (—στ., of animals) *mastoi*
- קַרְנִי, קַרְנִי/קַרְנִי גִיבִי Job 6. 2, 33. 18; v.s. קַרְנִי
- לִבְיָהּ גִּלָּגֹס Gn 18. 8 Ex 3. 8 poet. for *גִּלָּגֹס*, *milk* (גִּלָּגֹס, גִּלָּגֹס)
- לִבְיָהּ אֶלֶיפָה, -אֶר, אֶלֶיפָה Lev 3. 16, 17 *fat* used in funeral sacrifices;
hog's lard, *grease*; *λίπος*: prop. *animal fat*, *lard*, *tailion*
- קַרְנִי גִלֻּטֹס Gn 35. 11 Jer 30. 6 Job 38. 3 *back*; dual *τὼ γλουτῶ*
- קַרְנִי, Q of קַרְנִי, q.s., *ἔδρα*, *seat*, *breach*, *fundament*; of birds and
animals, *τῶν*; v.s. Ez 44. 18 קַרְנִי Gn 32. 33 *ischion*: *haunches*
- קַרְנִי גִיבִי Gn 48. 17 IIR 9. 23 *the hand*; *γῆναι ποδῶν the feet*; v.s. קַרְנִי
- „ אֶגְהִי IR 7. 33 Ps 77. 3 *eye*; in pl., *τῶν*, *beams*
- קַרְנִי מִתְרֹס Gn 24. 9, 32. 33 Ex 1. 5 Ps 45. 4 *right*; *ἄρσεν*, v.s. קַרְנִי
- קַרְנִי אֶתֶרֹס Ex 29. 13, 22 Lev 9. 10 ὁ ἑ. *one's neighbour*
- קַרְנִי אֶתֶרֹס Ez 21. 26 Prv 7. 23 *liver*; as the seat of the passions.
anger, *fear*, etc.; gen. *ἡπατος* (like קַרְנִי אֶתֶרֹס)
- קַרְנִי „ Gn 49. 6 Ps 16. 9, 30. 13. 57. 9, 108. 2, 149. 5 Prv 25. 27
- קַרְנִי קֹלִיָּה Ex 29. 13 Jer 11. 20 *belly*, *stomach*, *intestines*, *tripe*.
womb, any *cavity* in the body, *ventricle*, *chamber*, as in the *lungs*.
heart, *liver*, *brain*; *κοῖλον*: *hollow*, *cavity*; esp. of *cavities* in the body.
τὰ κ. the *ventricles*
- קַרְנִי אֶתֶרֹס Gn 8. 9, 32. 26, 33, 40. 11 Ex 9. 29 Dt 2. 5, 25. 12 Ps 63. 5.
88. 10, 119. 48, 141. 2 Esr 9. 5 *the underside uppermost*, *hollow*
of the hand; v. *τὰς χεῖρας ἀνατείλει* lift the *upturned hands* in
prayers; cf. Ex 9. 29 Ps 63. 5; v.s. קַרְנִי
- „ קֶפֶלֶהּ Jud 8. 6, 15 *head*; v.s. קַרְנִי
- קַרְנִי אֶתֶרֹס Ex 12. 9 Lev 11. 21 *extremity of the leg*, i.e. *foot*; pl.,
trotters
- קַרְנִי חֹרֶדֶה Jer 51. 34 *guts*, *tripe*
- קַרְנִי קָאֶתְמוֹס Nu 7. 9 Ez 34. 21 Job 31. 22 *low in the shoulder*
or *fore quarters*; v.s. קַרְנִי

- לב κόλπος Gn 8. 21, 34. 3 Ex 7. 3, 15. 8, 28. 3, 30 *bosom, lap; womb; of other cavities, of the ventricles of the heart; any bosom-like hollow, of the sea*
- לבב „ Gn 20. 5 Jud 19. 8, 9; gen. κόλπου
- לחי γνάθος Jud 15. 15-17 Jes 50. 6 *jaw; cheek, in pl.*
- לח „ Dt 34. 7
- לע λάρυγξ Prv 23. 2; v.s. *לַרְוֹ*
- לשון γλῶσσα, γλά- Gn 10. 5, 20 Ex 4. 10 Jos 7. 21, 24, 15. 5 Jes 5. 24, 11. 15, 66. 18 Zach 8. 23 Prv 25. 15 Thr 4. 4 *tongue; language, dialect; people speaking a distinct language, pl.; anything shaped like a tongue; ingot; cf. πλύνθος*
- כבוד, כבד, αἰδοῖον, ἰα Dt 25. 11 *private parts, in pl. τὰ α.; v.s. כְּבוֹד*
- כדות μῆδος (B) Ps 133. 2 Ep. Noun, only in pl., μῆδεα, μέζα, *genitals*
- כלקח, כלקח, λάρυγξ Ps 22. 16; v.s. *לַרְוֹ*
- כעצב, כעצב, τὰ ἐντὸς μοχοῖ Gn 15. 4, 25. 23 IIS 20. 10 Cant 5. 4, 14 *the inner parts of the body, the intestines (W)*
- כעז, כעז, μόριον Hab 2. 15 in pl., esp. *parts or genitals, male or female: ἀνδρεῖα μόρια, τὰ γεννητικά μ.; less freq. in sg.; v.s. כְּעִז*
- כעז „ IR 7. 36 μ. ἀνδρὸς *כְּעִז*; Nah 3. 5 μ. γυναικείον
- כעז, כעז, μέτωπον Ex 28. 38 *forehead*
- כעז, כעז, καταλέω Joel 1. 6 Prv 30. 14 *grind*
- כעז, כעז, μέσος, -ον, μέσος, μέσος Ex 28. 42 Ez 47. 4 Am 8. 10 *τὸ μέσοι: centre; the middle, the waist*
- כעז, כעז, χροά, χροιά Gn 3. 21 Ex 22. 26, 34. 29 Jer 13. 23 Job 10. 11, 18. 13 *skin, esp. of the human body, hence the body itself; colour, esp. colour of the skin, complexion (-χ, consonant vowel metath.)*
- כעז, כעז, αὐγή, θάος Ex 10. 5, 21. 24 Nu 11. 7 Dt 33. 28 IIS 12. 11 *eyes; the sun; gleam, sheen; in pl., rays, beams; eye, eyes; light, as a metaph. for deliverance, happiness, victory, glory, etc.*
- כעז, כעז, ὄπλον Dt 28. 27 IS 5. 6 v.s. *כְּעִז*; πύλιν, Dim. of πύλη, pl. a disease of the anus, prob. *multiple fistula; v.s. כְּעִז*
- כעז, כעז, ὤπιον Jer 9. 17 Prv 4. 25, 6. 4 *eyebrow*
- כעז, כעז, ὀστέον Gn 2. 23 Thr 4. 7 *bone; of the skin*
- „ σῶμα Nu 19. 18 IR 13. 2 Ez 39. 15 Am 6. 10 Prv 16. 24 Thr 4. 8 *body of man or beast, in Hom. always dead body, corpse; the living body; כְּעִז, ἀκρόπους: extremity of leg*
- כעז, כעז, μόριον Lev 20. 17; v.s. *כְּעִז*
- כעז, כעז, κουρά Gn 17. 14, 34. 14 Jos 5. 3 IS 18. 25 *cut-off end*
- כעז, כעז, ῥάχετρον = ῥάχιν Ex 23. 27, 32. 9 *the beginning of the spine*

- עֲרָק ῥακίς Job 30. 17; v.s. גִּיד
 עֲתָתָהּ γαστήρ/ύστέρα Dt 7. 13 *womb*; cf. ἀσθήρ
 פֶּאֶה φόβη Jer 9. 25 *lock or curl of hair*
 פֶּרֶר πρᾶπίδες Lev 1. 8, 12 *midriff, diaphragm*; v.s. פֶּרֶס
 פֶּה ἀναπνοή Ex 4. 10, 11 Ps 115. 5 פֶּה Dan 4. 28 פֶּה; v.s. אֶף
 פֶּה ἐπιγουνίς Job 40. 17 *part above the knee, great muscle of the thigh*;
 gen. ἶδος
 פֶּס פούς Jes 37. 25 Ps 57. 7, 58. 11 Cant 7. 2 *foot*
 פֶּרֶס διάφραγμα Ex 29. 14 Lev 4. 11 *midriff, diaphragm*
 פֶּה φύσις Jes 3. 17; v.s. פֶּה
 פֶּה στήθος Jes 60. 4, 66. 12; v.s. הֶחָ (סֶחָ 2, 3 ד
 „ τοῖχος Gn 6. 16 IS 23. 26 Ez 4. 4, 6, 8 *wall of a house or enclosure*;
side of a tent or hut; metaph., *side of the ship, of other things*,
 as the human body (פֶּה—as in γλουτός פֶּה—חֶלֶד)
 פֶּה דֵּירָה Gn 27. 40 Jes 8. 8 Cant 1. 10, 4. 4 *neck, throat, collar*
 פֶּה πλευρόν Gn 2. 21, 22 Ex 26. 26, 27. 7 *rib; side*
 פֶּה κόμη Jes 47. 2 Cant 4. 1 *hair of the head*
 פֶּה קֶהָ קֶהָ קֶהָ Nu 25. 8 *pudenda muliebria*; κόλπος = αἰδοῖον
 γυναικεῖον, esp. *vagina*
 פֶּה קֶהָ γογγύλος, κεφάλῃ Gn 49. 26 Dt 28. 35; v.s. קֶהָ, קֶהָ
 פֶּה קֶהָ κομίσκη Cant 5. 2, 11 Dim. of κόμη; v.s. קֶהָ
 פֶּה קֶהָ κόλπος Ex 29. 13 Lev 1. 13 Ps 103. 1; v.s. קֶהָ
 פֶּה קֶהָ ἐκροή = ἐκροός Dt 23. 11 οὐρίον, *urine*
 פֶּה קֶהָ κάρα (Α), κάρηνον, κρανίον IS 2. 10 Ps 69. 13 Job 16. 15 *head*
 „ κέρας Gn 22. 13 Jos 6. 5 IS 16. 1 *the horn of an animal, horn*
for blowing; drinking horn
 פֶּה קֶהָ ἀστράγαλος IIS 22. 37 *ball of the ankle joint*; v. p. xxviii
 פֶּה קֶהָ κράς Gn 3. 15, 8. 5 Lev 13. 12 Nu 5. 13 Dt 3. 27 poet. form
 of κάρα, *head; peak, top*; gen. κέραδος
 פֶּה קֶהָ ἄρθρον Gn 41. 44 Jes 6. 2, 7. 20 generally, of *limbs, etc.*;
 esp. in pl.; of the *legs*; τὰ ἀ. *genitals*
 פֶּה קֶהָ ρόος IS 21. 14 *flux, discharge, of morbid humours*
 פֶּה קֶהָ θρίξ Lev 13. 10 Est 9. 3 *hair*; Hom. only in pl., later in sing.
 collectively
 פֶּה קֶהָ „ Cant 4. 1
 פֶּה קֶהָ ἔθειρα IS 14. 45 Job 4. 15 after Hom. in sing. and pl. of
 the *hair of the head*
 פֶּה קֶהָ ὑπήνη Mal 2. 7 Ps 51. 17 *the upper lip*
 פֶּה קֶהָ „ Lev 13. 45 IIS 19. 25 prop. *hair on the upper lip*,
moustache

- שָׁרֵף *stéar* Prv 5. 11 *any animal fat*
 חֶבֶל *ágkalis* Jes 47. 2; *v.s.* חֶבֶל
 חֶבֶל *kéλης'rágh* Ex 13. 12 *rudenda muliebria; rima, γυναικεία φύσις*
 „ *ὄπλον* Dt 7. 13 *membrum virile*
 חֶבֶל *titthós* Gn 49. 25 Cant 4. 5 *נֶדִי a woman's breast*
 רֶגֶל *skélos* Ex 29. 22 Dt 28. 35 Cant 5. 15 *لَاق leg from the hip downwards; leg of sacrificial victim*
 כֶּסֶף *ákros ómos* Gn 9. 23, 49. 15 IS 9. 2 Job 31. 22 *tip of the shoulder; v.s.* כֶּסֶף
 חֶבֶל *chóron* Dt 28. 57 *afterbirth*
 חֶבֶל *ódous* Gn 49. 12 Ex 21. 24 IS 2. 13 *tooth; prong; ὁ. πέτρα peak, pike* חֶבֶל IS 14. 4 Job 39. 28; *gen.* ὄντος
 חֶבֶל *πούς, ψαλís* IR 20. 10; *v.s.* חֶבֶל; *the arch of the foot*
 חֶבֶל *sūregh* Ez 16. 4 Cant 7. 3 *hole in the nave of a wheel; of ducts or channels in the body; חֶבֶל Prv 3. 8 חֶבֶל Mich 3. 2 σάρξ: flesh*
 חֶבֶל *oúlos* Cant 5. 11 *crisp, close curling hair; crisp, woolly hair of the negro*

FAMILY RELATIONSHIPS

- אָב *ab* (i.e. אָבִי) *patēr* Gn 4. 20, 21, 32. 10, 44. 18 Nu 12. 11 Jos 24. 2, 3 IIR 2. 12, 14. 3 Jes 63. 16 Jer 2. 27, 13. 14 Mal 2. 10 Job 38. 28 *father; grandfather; esp. as epith. of Zeus; respectful mode of addressing persons older than oneself; in addressing an elder brother; metaph. father, author; π. τῆς πόλεως ICh 2. 51; in pl. forefathers, parents; cf. ἀγός, φάτις*
 אָבִי *kásis* Gn 4. 2, 42. 3, 4 *brother*
 אָבִי „ Gn 12. 13, 20. 12 *sister*
 „ *ἄκοιτις* Cant 4. 9 ICh 7. 14–18 *wife*
 אָדָם *ádām* Gn 2. 23, 3. 16, 9. 20. 23. 6 Ex 2. 19, 11. 7, 35. 21, 29, 36. 2 Lev 15. 2 IS 1. 11 Ez 39. 20 Hos 11. 9 Dan 3. 2 *man, opp. woman; man as opp. to beast; male; man, opp. god; warrior; husband; joined with titles, professions, etc. אָדָם δικαστὴς אָדָם ἄνθρωπος; πᾶς ἄ. every man, every one אָדָם ἄνθρωπος אָדָם ἄνθρωπος*
 אָדָם „ IIS 23. 21
 אָמָה *mētēr* Gn 2. 24, 3. 20 Ex 2. 8 Dt 22. 6 Jud 5. 7 *mother; of animals, dam; of a mother-bird; in titles*
 אָמָה *gynē* Gn 2. 23, 7. 2 IS 18. 6 IIR 4. 8 *woman, opp. man; as a term of respect or affection, mistress, lady; the lasses; wife, spouse; female, mate of animals; gen. γυναικός; cf. ἀνδρίς*
 אָמָה *ámblothridion* Ps 58. 9 *abortive child*

- בן παῖς Gn 5. 4 *child, son, daughter*
 בן־קטן ὁψάγονος, ὁψιγενής, -ιγονος Gn 37. 3 *late-born, mostly in pl.; of a son, late-born, born in one's old age*
 בנה γυνή, βανά Gn 34. 1 Prv 31. 29 *woman; the lasses*
 בת παῖς Gn 34. 1; v.s. בן
 דוד θεῖος (B) Lev 20. 20 خال *one's father's or mother's brother, uncle*
 דודה θεία, τηθίς (τήθη) Lev 18. 14 *aunt*
 דסה(ה) (ה) θετός Esth 2. 7 *taken as one's child, adopted; בת־האומנת adopted daughter*
 דברהῖ ἐταῖρα, -ρη Mal 2. 14 *companion* (״ ב, —״, 1/2)
 דבר ὄζος Jes 11. 1 *branch; metaph., offspring, scion; cf. πτόρθος*
 דבה γαμβρός Gn 38. 13 *father-in-law*
 דבב „ Dt 25. 5, 7 *brother-in-law*
 דבהῖ γαμβρά Dt 25. 7, 9 *sister-in-law*
 דבן γόνος Gn 21. 23 *that which is begotten, child, offspring, son*
 דבד ἑγγονος (γίγνομαι) Jes 14. 22 *grandchild*
 דבה זήλη IS 1. 6 *female rival*
 דבהῖ δαήρ Lev 21. 2 Nu 27. 11 *husband's brother, brother-in-law*
 דבהῖ πενθερός Jes 14. 22 *general connection by marriage, e.g. brother-in-law, son-in-law*
 דבהῖ σέγκλιμος Ps 45. 10 Neh 2. 6 *sharing one's couch*

MILITARY EQUIPMENT

- דבא זώה Dt 23. 14 *belt, girdle*
 דבא־אֶשְׁפֵּא ἀσπίς Jes 22. 6 Ps 127. 5 (cf. Jer 51. 11) Thr 3. 13 *shield*
 דבא־חֶסֶד ζωστήρ Gn 3. 7 IR 2. 5 IIR 3. 2: in Il. always a warrior's belt; דבא־חֶסֶד Prv 31. 24 ζωνάριον: Dim. of ζώη
 דבא־חֶסֶד ἔγχος IS 17. 7, 45 *spear, lance*
 דבא־חֶסֶד ὀϊστός, οἶ- IIR 19. 32 *arrow*
 דבא־חֶסֶד „ IS 20. 36. 37
 דבא־חֶסֶד ῥάβδος, ῥομβαία Gn 3. 24 *any weapon, as a sword; large, broad sword; generally, sword; כִּיבֵּץ, קִיבֵּץ, קִיבֵּץ*
 דבא־חֶסֶד κνώδων Job 41. 11 in pl. κνώδοντες, two projecting teeth on the blade of a hunting spear; *sword*
 דבא־חֶסֶד „ Job 39. 23
 דבא־חֶסֶד ὄπλον Ex 22. 6 Lev 6. 21 Jud 18. 16 IS 31. 9 IR 6. 7 ICh 15. 16 *tool, implement, mostly in pl., implements of war, arms and armour*
 דבא־חֶסֶד μάχαιρα Gn 22. 6, 10 Prv 30. 14 *large knife or dirk; sacrificial knife*

- דָּגָן *δῶλον* Dt 33. 29 Jud 5. 8 Jes 22. 6 Ez 23. 24 ICh 5. 18 *the large shield* from which the men-at-arms took their name of *οἱ δῶλιται*; cf. *דָּגָן*
 דָּגָן *περίζωμα* Jes 3. 24 *girdle worn round the loins*
 דָּגָן *τόξευμα* Gn 21. 16 *bow-shot*
 דָּגָן *πόρευμα* IR 5. 6 *carriage, means of going* *عَرَبِيَّة عَرَبَانَه*
 דָּגָן „ Jud 4. 15 IR 7. 33 Zach 6. 2, 3
 דָּגָן *θήκη* ICh 21. 27 *sheath (of a sword)*; cf. *דָּגָן: תִּיֶּתְהִי, דָּגָן: תִּיֶּתְהִי*
 דָּגָן *θετός* (*θ'η, θ'η*)
 דָּגָן *τεῦχος* IIR 10. 2 Ez 39. 9 Ps 140. 8 Job 20. 24, 39. 21 *implements of war, armour, arms*; *τόξον bow*
 דָּגָן *θωρακείον, -κίον* Jer 46. 4, 51. 3 *cuirass*
 דָּגָן *άρμα, πόρευμα* Ps 68. 5 *chariot, esp. war-chariot*; freq. in pl. for sg.; s.s. *מרכבה*
 דָּגָן *αἰγίς* IS 17. 7 Ps 91. 4 ICh 25. 5 *goatskin*; esp. the skin-shield of Zeus
 דָּגָן *ἐμβολή* Ez 26. 9 *battering-ram*; *דָּגָן/ζώνη* IIS 21. 16, s. *דָּגָן*
 דָּגָן *κνώδων* IS 13. 21; s.s. *כִּדּוֹן*
 דָּגָן *τόξον* Gn 21. 16 IIR 13. 15 Jes 21. 15 *bow*
 דָּגָן *πόρευμα* Jud 1. 19, 9. 53 IR 10. 26; s.s. *מרכבה*
 דָּגָן *στολή, σπολά (στέλλω)* Cant 4. 13 Neh 4. 11 ICh 23. 10, 32. 5 *equipment, fitting, armament; garment, robe* (pl.)
 דָּגָן *πέλιση* IIR 11. 10 Jer 51. 11 (cf. Ps 127. 5) Cant 4. 4 *small light shield of leather without a rim*
 דָּגָן *ἀρμά* Ps 68. 18 *war-chariot*
 דָּגָן *θωράκιον* IS 17. 5 Job 41. 18 Neh 4. 10 ICh 26. 14; s.s. *מרכבה*
 דָּגָן „ IR 22. 34 Jes 59. 17
 דָּגָן *τὰ τόξα* Job 41. 21 *bow and arrows, arrows*

ARMED FORCES

- יָמָא יָמָא Jud 5. 22 Jer 8. 16, 47. 3, 50. 11 *horse, mare, most freq.*
sem. in Poets; as Collective Noun, horse, cavalry
 , , אָגוֹס, בָּאָגוֹס IS 21. 8 Ps 68. 31 *leader, chief; cf. אַמְבָּרוֹס*
 יָמָא יָמָא (in pl., יָמָאִים), -הָתָה Ez 27. 11 *Subst., light-armed*
foot-soldier
 יָמָא לֹחֶם IIS 23. 13 *ambush, i.e. place for lying in wait; ambushade;*
the men that form the ambush; any armed band, body of troops; company
of 24 or 100 men
 יָמָא סוֹלוֹס Ex 14. 28 Nu 31. 14 Dt 3. 18 Jud 20. 44 IS 17. 20

- הָאֵין Ez 33. 30 *one*
 אֶחָד אֵין, אֶחָד Ez 18. 10 *one*
 שְׁנַיִם שְׁנַיִם δύο Gn 5. 18, 6. 19 *two*; gen. δυοῖν
 שְׁלוֹשָׁה שְׁלוֹשָׁה τρεῖς Gn 6. 10, 11. 13 *three*
 אַרְבָּעָה אַרְבָּעָה τέσσαρες, gen. ὡν Gn 11. 13, 14. 9 *four*
 חֲמִשָּׁה חֲמִשָּׁה πέμπε, πέντε Gn 5. 6, 18. 28 *five*; π/τ
 חֲמִשָּׁה חֲמִשָּׁה πεμπάς, πεντάς Gn 47. 24 *fifth part*; π/τ
 שֵׁשׁ שֵׁשׁ ἕξ, ἑξ, ἑξάς Gn 7. 6, 30. 20 *six*; Lat. *sex*
 שֵׁשׁ שֵׁשׁ ἕκτος Ex 26. 9 Ez 8. 1 ICh 27. 9 *sixth*
 שֵׁשׁ שֵׁשׁ ἑκτά Ez 4. 11, 45. 13 *one sixth, liquid measure*
 שִׁבְעָה שִׁבְעָה ἑπτά Gn 5. 7, 7. 2 *seven*; Lat. *septem*
 שְׁמֹנֶה שְׁמֹנֶה ὀκτώ, -τό, ὀπτά Gn 5. 4, 22. 23 *eight*; κ/π
 תֵּשַׁע תֵּשַׁע ἐννέα Gn 5. 27 Nu 1. 23 *nine*
 עֲשָׂרָה עֲשָׂרָה δέκα Gn 5. 14, 18. 32 *ten*
 אֶחָד עֲשָׂרָה אֶחָד עֲשָׂרָה ἑνδεκα Gn 37. 9 Jos 15. 5: *eleven*
 עֲשָׂרָה עֲשָׂרָה εἰς τε δέκα Nu 7. 72 *eleven*
 עֲשָׂרָה " " " Ex 26. 7
 עֲשָׂרָה עֲשָׂרָה εἰκοσι Gn 18. 31 *twenty*
 מֵאָה מֵאָה μία Gn 6. 3 *one (hundred)*
 אֶלֶף אֶלֶף χίλις, -ιοι, χήλιοι, χέλλιοι, χεῖλιοι Gn 20. 16 *a thousand*
 עֶשְׂרִים עֶשְׂרִים μύριοι Jon 4. 11 *ten thousand*
 עֶשְׂרִים " " " Neh 7. 66, 71
 עֶשְׂרִים " " " Gn 24. 60
 עֶשְׂרִים " " " Cant 5. 10
 צֵדֶה συνωρίς Jud 19. 10 IS 11. 7, 14. 14 *pair of mules; a pair or couple of anything*
 שִׁבְעָה ἑπτάς, ἑβδομάς Dt 16. 9 Dan 9. 27 *period of seven days; week*
 שִׁבְעָה " " " Gn 29. 27; gen. ἁδος
 שִׁבְעָה " " " Lev 23. 15
 שְׁבִיעִי שְׁבִיעִי ἑβδομος Gn 2. 2 Ex 16. 26, 29 Lev 23. 16
 חֲדָשׁ τριακάς Gn 7. 11 Nu 10. 10 IS 20. 5, 18 IIR 4. 23 *the thirtieth day of the month; a month containing 30 days; gen. ἁδος*
 חֲצִי μέσος Ex 24. 6 *a half*
 בְּחֻצֵי הַלַּיְלָה ἐν μέσῳ νυκτῶν Ex 12. 29 *at midnight*
 חֲצִי לַיְלָה " " " Ps 119. 62
 חֲצִי חֲצִי μέσος, -ον Nu 31. 36 *a half*
 חֲצִי " " " Ex 30. 13
 חֲצִי חֲצִי διχάς Gn 24. 22 Ex 38. 26 *the half, the middle*
 חֲצִי חֲצִי ἀπλός Jes 40. 2: opp. διπλός *twofold, and so, single*
 חֲצִי חֲצִי τριτεύς Jes 40. 12 *third part of a μέδιμνος*

- שליש *trítos* Gn 1. 13 ICh 26. 2, 4 *third*
 שלישית *τρίτημόριον* Ez 5. 2 *third part*
 שלשום *τρίτη ἡμέρα* IIS 3. 17, 5. 2 *the day before yesterday*
 ארבע *τετράπους, -πος* Lev 11. 20 *four-footed; v.s. ערבע*
 רבוע *τετράγωνος* Ex 27. 1 *with four angles*
 עשר *δεκάς* Gn 24. 55 Ps 33. 2 *the number ten; = δεκάτη* Ex 12. 3
 עשרון, עשרות *δέκατος* Ex 16. 36, 29. 40 Lev 27. 32 *tenth, tenth part;*
 עשר *δεκάτευμα* Gn 14. 20 Lev 27. 30, 32 *tenth, tithe*
 עשר *δεκατεύω* Gn 28. 22 Dt 14. 22 *make them pay a tithe to Apollo:*
tithe them as an offering; take and tithe, in Pass.; in war, take out
the tenth man for execution (cf. Lev 27. 32); עשרה Dt 26. 12 Neh
10. 38; עשירי -τευτής tithe-farmer

WORSHIP

- זא *φάτις* Gn 45. 8 Jud 18. 19 *oracle; of the interpreter of dreams*
 אדא *Αἰδωνεύς* Prv 27. 20 *lengthd. poet. form of Αἰδης (the nether*
world, place of departed spirits الداجية الغضله), twice in Hom.,
Il. 5. 190, 20. 61
 אדא *„* Prv 15. 11
 אביר *ἀμβροτος* Ps 78. 25 *poet. Adj. immortal, divine; cf. ἀγός*
 אביר *ἀβροτος* Gn 49. 24 = *ἀμβροτος*
 אגרא *κρατήρ* Est 1. 9 (κεράννυμι) *mixing vessel, esp. bowl, in which*
wine was mixed with water (prosthetic א)
 אדא *Αδωνις, Αδων* Jer 22. 18, 34. 5 *Adonis (ἡϊδῆος)*
 „ *ἀήδονος* Ex 23. :7 Jes 1. 24 Mai 3. 1 = *δαίμων: god, goddess, cf.*
individual gods or goddesses
 „ *δυνάτης* Gn 15. 2, 45. 8-9 Jos 3. 11, 13 Ps 12. 5, 114. 7 *poet. for*
δυνάστης: lord, master, ruler, of Zeus; ἀνδρες δ. the chief men in a
state IR 22. 17 (prosth. א)
 אדא *μέδων* Gn 15. 2, 13. 27, 20. 4 Ex 4. 10, 13 IR 3. 10, 15 Jes 6. :
Am 5. 16 Ps 16. 2, 38. 16, 86. 8, 12 Dan 9. 4 Neh 4. 8 lord, ruler,
freq. in pl.; of Poseidon, of Dionysus (-μ)
 אב *ὁμότη* Lev 20. 27 IS 28. 7 *poet. Noun, voice, in Hom. always*
of the gods; oracle delivered from the inner shrine at Pytho; also
in pl.
 אהה *Αἰῶν* (Zeús) *ὅστις ποτ' ἐστίν* Ex 3. 14 *Zeus whoever he be*
 א *Δάν* Gn 41. 50 *Zeus*
 א *„* Gn 41. 45
 א *ὀδύνη, ὠδίν, ὠδís* Gn 35. 18 Dt 26. 14 Hos 9. 4 *pain of body; pain*

of mind, grief, distress, once in Il. 15. 25: more freq. in Od., always in pl.; mostly in pl., *the pangs or throes of labour, travail-pains*; metaph., *any travail, anguish*; also in sing.

אֶרֶב *Ἠρα* Ex 28. 30 Nu 27. 21 IS 28. 6 *Ἠρά* personified as the goddess of destruction and revenge; the Erinyes (an avenging deity) say that *Ἠρα* is their own name

אֶרֶב *ἀρετή* Ex 4. 8-9 Dt 4. 34, 13. 2, 3 Jes 41. 25 *brave deeds*; later, of the gods, chiefly in pl., *glorious deeds, wonders, miracles* آیه

אֶרֶב *ὑσσωπος* Ex 12. 22 Nu 19. 6, 18 *زَوْفَ زَوْفَى hyssop*

אֶרֶב *δοιδός, χρησμοδός* Jes 19. 3 (*δοιδή, δειδω*) *singer, minstrel; enchanter*; as Subst., *soothsayer, oracle-monger*; א.י. אֶרֶב

אֶרֶב *οἷς* Gn 22. 13 *sheep*

אֶל *אלה, אלהים, θεός* Gn 1. 1, 16. 13 Dt 32. 15, 17 *God, the Deity*

אֶל *Ἡέλιος Ὑπερίων* Gn 14. 18-20, 22 Nu 24. 16 Dt 32. 8 Ps 7. 18, 9. 3, 21. 2, 57. 3 *Hyperion*, in Hom. *the Sun-god*: he always joins *Ὑπερίων Ἡέλιος* or *Ἡέλιος Ὑπερίων*

אֶל *ἀράομαι* Jud 17. 2 Hos 10. 4 poet. Verb; *impute, pray, pray for*; more freq. in bad sense, *imprecate, curse*

אֶל *ἐπαράομαι* IS 14. 24 IR 8. 31 *imprecate curses upon, curse solemnly*

אֶל *ἄρά* Gn 26. 28 Nu 5. 21 Dt 29. 13, 18-20 Ez 16. 59 *prayer*, esp. *a prayer for evil, a curse, imprecation*; *vow*; *Ἠρά* personified as the goddess of destruction and revenge Zach 5. 3; א.י. אֶרֶב

אֶל *ἐλαία, ἐλάα* Hos 4. 13 *olive tree*

אֶל א.י. אֶל Jos 24. 26

אֶל *ἥρωες* Gn 6. 2-4 *the Fourth Age of men*, between *δαίμονες* and *ἄνθρωποι*; *heroes, as objects of worship*; esp. of local deities, founders of cities, patrons of tribes, etc.; *θεός*: א.י. אֶל

אֶל *εἰδωλον* Jer 14. 14 *phantom, phantom of the mind, fancy*; any unsubstantial form; *image in the mind, idea*; *image, likeness*; later *image of a god, idol*

אֶל א.י. *ἐλαία* Gn 12. 6 Jud 9. 6

אֶל *πελέα* Gn 35. 8 Hos 4. 13 *elm*

אֶל *εἰδωλον* Lev 26. 1 Zach 11. 17 Job 13. 4; א.י. אֶל

אֶל *Λιβυαν* Jer 46. 25 *the Libyan Zeus*

אֶל *πένθημα, -ητήρ* Ez 24. 17, 22 *lamentation, mourning (pl.)*; *mourner*

אֶל *ἐπωδή* Jes 30. 22 *song sung to or over*: hence, *enchantment, spell*; *charm for or against*

אֶל „ Ex 28. 15, 29. 5 Jud 17. 5 IS 23. 6, 9 Hos 3. 4

הַדָּבָר אֲפֹדָה ἐπένδυμα Ex 28. 8 *upper garment*; ἐπενδύτης: *robe or garment worn over another* IS 14. 3

הָרָא אֲרָאֹמַי Nu 22. 6; v.s. הָלָא

הָרָא „ Gn 5. 29, 27. 29 Jud 5. 23; v.s. הָלָא

הָרָא אֲרָאֹס Gn 3. 14, 27. 29 *prayed against, accursed*

הָרָא ἐστίαμα Ex 29. 18 Lev 3. 16 *banquet*

הָרָא Ἀθήνη, -νᾶ IIR 17. 30 *Athene*

הָרָא ξύλον Gn 21. 33 IS 22. 6, 31. 13 *tree*

הָרָא θέσις, θεσπιστής Dan 1. 20 *filled with the words of God, inspired; prophet*

הָרָא אֲרָאֹס, אֲרָאֹס, אֲרָאֹס σποδός Thr 4. 5 Neh 2. 13, 3. 13; v.s. אֲרָאֹס

הָרָא אֲרָאֹס, ξύλον Jud 6. 25, 26 *kind of chestnut tree*; v.s. אֲרָאֹס

„ אֲרָאֹס IR 15. 13 IIR 21. 7, 23. 7 *star*; v.s. אֲרָאֹס

הָרָא ἐπιβαίνω Ez 20. 29 *set foot on, tread, walk upon; get upon, mount on; go on to a place* انبر [go up into the pulpit]

הָרָא אֲרָאֹס Jes 44. 25 Jer 50. 36 Job 11. 3; v.s. אֲרָאֹס

הָרָא εἰδωλον Jes 44. 19; v.s. אֲרָאֹס; הָרָא Αἰός/Παιάν Jes 26. 4 Ps 68. 5 *Zeus; Paean or Paeon, the physician of the gods*

הָרָא οἶκος Gn 28. 17, 33. 17 Ex 1. 1, 22. 7 IR 2. 33, 17. 17 Jes 55. 7 Prov 6. 31 Cant 8. 7 *house, not only of built houses, but of any dwelling-place; temple; household goods, substance; a reigning house; family*

הָרָא ἥλιος, ἀβέλιος, βέλα Jer 51. 44 *sun*; as pr. n. *Helios, the sun-god*

הָרָא βωμός IR 3. 4, 11. 7 IIR 23. 15 Ez 20. 29 (βαίνω) *raised platform; mostly altar with a base*

הָרָא Ἀπόλλων, ἥλιος Jud 2. 11, 13 *Apollo, Helios*; v.s. אֲרָאֹס

הָרָא „ Jud 2. 11 IR 18. 18 IICh 17. 3; v.s. אֲרָאֹס

הָרָא πόσις Gn 20. 3 Ex 21. 22 Hos 2. 18 Joel 1. 8 *husband, spouse*; esp. *lawful husband*; rare in Prose; cf. πάσας

הָרָא βούς Gn 18. 7, 26. 14 Ex 21. 37 Neh 10. 37 *bullock, bull, ox, or cow, in pl. cattle*

הָרָא εἰρήνη, ῥητός, -τρα Gn 9. 9-17, 15. 18, 17. 10-11 Ex 24. 7 Dt 9. 9 *treaty, agreement; verbal agreement, bargain, covenant*; cf. the laws of Lycurgus, which assumed the character of a compact between the Law-giver and the People

הָרָא ἀμβροτος Jos 3. 11; v.s. אֲרָאֹס

הָרָא πόσις IIS 2. 8 Jer 11. 13 Hos 9. 10; v.s. אֲרָאֹס

הָרָא ξηρός Lev 16. 22 *dry*; as Subst., ἡ ξηρά (sc. γῆ), *dry land*

הָרָא εἰδωλον Dt 29. 16 Ez 6. 9, 14. 4, 5, 20. 7, 23. 37, 39; v.s. אֲרָאֹס

הָרָא Ἀγών IS 5. 2 *divinity of the contest*

- דומה δῶμα Ps 94. 17, 115. 17 *house*; freq. of Pluto, δῶμ' Ἅϊδου
الدَّخَاء
- דָּשׁן οὐθα' σποδός Lev 4. 12, 6. 3, 4 *wood-ashes, embers*; generally,
ashes; of the *ashes* of an altar; דָּשׁן סְפִידָה: *burn to ashes* Ps 20. 4
- הַבֵּל εἶδωλον Dt 32. 21 IR 16. 13, 26 Jes 30. 7 Jer 8. 19, 10. 15
אלוֹלֵל Eccl 1. 2, 14, 2. 26; חֲסִיד
- הָדָה ᾠδωνις, ὁ Ἀδωνις Jer 22. 18 *Adonis*; cf. חֲסִידִים Eccl 4. 14 חֲסִידִים
IICh 22. 5
- הֵיכָל οἶκος IS 1. 9 Jes 6. 1 Hos 8. 14 Ps 11. 4, 45. 9 Prov 30. 28
IICh 36. 7; חֲסִיד
- הָבַח סָאָזַ, -אָדַדַ, -אָפַח זָבַח Gn 31. 54 Dt 12. 15, 16. 6 IR 1. 9
IICh 18. 2 *slay, slaughter, properly by cutting the throat*; esp.
slaughter victims for sacrifice; generally, *slay, kill*, of human
victims, as Iphigeneia; of any slaughter by knife or sword;
σθαιγιάζομαι: *slay a victim, sacrifice* חֲסִיד IS 15. 33
- „ θύω Ex 13. 15, 20. 24 Ez 16. 20 Hos 13. 2 Mal 1. 8 *offer*
by burning meat or drink to the gods; *sacrifice, slay a victim*
- הָבַח καταθύω, θυσιάζω IR 3. 3 IICh 33. 22 *sacrifice*
- הָבַח θύος Gn 46. 1 IS 1. 21 IICh 7. 12 *burnt sacrifice*
- „ σφάγιον IS 16. 3, 20. 6, 29 Jes 34. 6 Jer 46. 10 Ez 39. 17 Zeph
1. 7, 8 *slaughter, sacrifice*; cf. סִדִּינָה
- הָבַח θυσία Hos 4. 19 prop. *burnt offering, sacrifice, mostly pl.*
- הָבַח θυμέλη, θυσιαστήριον Gn 8. 20 Jos 22. 10 IR 15. 10 IIR 11. 11
Ez 6. 13 *sacrificial altar; altar*
- הָבַח καθαίρω Jes 66. 3 *purify by fumigation*; חֲסִיד
- הָבַח ἐξυμνέω Jud 5. 3 IIS 22. 50 Jes 12. 5 Ps 9. 3, 12, 47. 7, 66. 2
sing or chant at or after, chant or utter over
- הָבַח ὕμνος IIS 23. 1 Ps 119. 54 *hymn, ode, in praise of gods or*
heroes; strain; חֲסִיד
- הָבַח „ Dan 3. 5
- הָבַח „ Ex 15. 2 Jes 51. 3 Am 5. 23
- הָבַח ὑμνάριον Dim. of ὕμνος Ps 3. 1, 30. 1, 36. 1, 67. 1, 84. 1,
87. 1, 92. 1, 100. 1; חֲסִיד
- הָבַח ὑμνητής, -ῆς Est 7. 24 *one who sings of or praises*
- הָבַח γυναικίζω, συνουσιάζω Gn 38. 24 Lev 20. 5, 21. 9 Nu 25. 1
Ez 23. 30 Hos 3. 3 *have sexual intercourse; keep company with*; esp.
have sexual intercourse; bring into such intercourse; ἀλάομαι: *wander,*
stray (W); חֲסִיד Ez 16. 34
- הָבַח „ „ Ex 34. 16 Lev 19. 29 IICh 21. 11

- וְנוֹתָ *συνουσία* Nu 14. 33 Jer 3. 9 Hos 4. 11 *habitual association; sexual intercourse; ζώνη: of sexual intercourse*
 וְנוֹתָ *συνουσίασμα, -μός* Gn 38. 24 IIR 9. 22 Hos 1. 2 = *συνουσία*; s.s. וְנוֹתָ
 הַנְּנוֹתָ *γυναικίσις, συνουσία* Ez 16. 15, 20, 33 *womanish behaviour*; cf. וְנוֹתָ
 וְרָעָה *χείρες* Dt 33. 27: pl. in theurgy, name for spiritual powers
 הַרְבֵּה *ὀπτήνιον* ICh 9. 31 *oven; ὀπτητός: roasted*
 הַגָּל *ἀγῶ* Ex 5. 1 Nu 29. 12 Nah 2. 1 Ps 42. 5 *celebrate* (more usu. ἀνάγειν); ἀ. ὁυσίαι; cf. IS 16. 2, 3, 20. 5, 29
 הַגָּל *ἀγών* Jud 21. 19 Hos 9. 5 ICh 5. 3 *gathering, assembly*; حَجَّ حَجَّ [pilgrimage; cf. ἀγωνίζομαι: contend with (W), حَجَّ حَجَّ]
 „ *αἰγίς, αἶξ* Ps 118. 27 Dim. of αἶξ (*goat*); *goat*, mostly fem.
 הַדֵּל *Αἰδής* Jes 38. 11 *العنه*; s.s. אֲבִדָה
 הַדֵּל *τριάκας* Gn 29. 14 Ex 23. 15 IS 20. 5, 24, 27, 34 IIR 4. 23 Ez 46. 1, 6 Am 8. 5 Zach 1. 7 *the number thirty; the thirtieth day of the month*; at Athens the τριάκδες were dedicated to the memory of the dead; offerings were made to Hecate; a month containing 30 days
 הַדֵּל *χορεύω* Jud 21. 21 *dance a round or choral dance*, esp. of the Dionysiac chorus or dance; hence, *take part in the chorus*, regarded as a matter of religion; generally, *dance*
 הַדֵּל *ὁρῶμαι* Ex 24. 11 Jes 30. 10 Ez 13. 6, 16 Zach 10. 2 Ps 27. 4 Prv 22. 29 Job 19. 26 Thr 2. 14 Ep. Verb, used only in pres. and impf., without augment, pres. corresponding to fut. ὁρῶμαι (ἰ. ὁρῶ); prop. *see, look; see in spirit* or with the mind's eye
 הַדֵּל *ὀπτήρ* IIS 24. 11 IIR 17. 13 Am 7. 12 ICh 9. 29, 35. 15 *ὀπτήρ* *one who looks or spies; one who has seen*, esp. *witness*
 הַדֵּל *ὄψανον* IS 3. 1 Jes 1. 1, 29. 7 Jer 14. 14 Ez 7. 26, 12. 22, 23, 24 Ps 89. 20 Prv 29. 18 Thr 2. 9 Dan 1. 17, 9. 24 = ὄψις; s.s. הַדֵּל
 הַדֵּל „ Gn 15. 1 Nu 24. 4 Ez 13. 7; s.s. הַדֵּל
 הַדֵּל *ὄψις, ὄρασις* Jes 21. 2, 29. 11 *vision, apparition*
 הַדֵּל „ ICh 9. 29
 הַדֵּל *הַדֵּל* IIS 7. 17 Joel 3. 1 Zach 13. 4 Job 33. 15
 הַדֵּל *ταυέρις* Lev 11. 7 Jes 65. 4, 66. 17 *long-haired, shaggy*, αἶξ (عنز), ὅς a bristly swine خنزير (—τ, —ν, in Heb.; only —τ, in Ar.
 הַדֵּל *ἀμαρτάνω* Ex 32. 31 IS 19. 4 IIS 24. 17 IR 8. 46 Job 33. 27 *do wrong, err, sin*
 הַדֵּל *ἐξ-* Jud 20. 16 IR 14. 16 *miss the mark, miss one's aim; cause to sin*

- אָפּה ἀμάρτημα Lev 19. 17 Nu 15. 28, 18. 22, 27. 3 Dt 19. 15, 21. 22, 23. 22-3 Jes 53. 12 *failure, fault, sinful action*, opp. κατόρθωμα (*that which is done right, virtuous action* כִּסְרֵי Jes 26. 7)
- הָאָפּה ἀμαρτία Gn 20. 9 Ex 32. 21 *failure, fault, error of judgment, guilt, sin*
- הָאָפּה „ Gn 4. 7 Nu 12. 11 Dt 19. 15
- הָאָפּה ἀμαρτάνων, ἐξ-, ό, Nu 32. 14 IR 1. 21 Am 9. 8 (ἀμαρτάνω) *sinner (W)*
- הָאָפּה καθαίρω, -αρίζω Lev 14. 52 Ez 45. 18 *cleanse, purify, purge, clear*
- הָאָפּה הָאָפּה κάθαρσις Ex 29. 14 Nu 8. 7 Ps 40. 7 Ptn 14. 34 *cleansing from guilt or defilement, purification*
- הָאָפּה αὐλός IS 10. 5 Jes 30. 29 Jer 48. 36 *pipe, flute, clarinet*
- הָאָפּה ὁράω, ὁλάω Gn 28. 12 Jes 29. 8 Jer 23. 25 Joel 3. 1 Ps 126. 1 *see, look; see visions*
- הָאָפּה ὄραμα Gn 37. 5, 41. 15 Dt 13. 2 Jer 23. 28 Joel 3. 1 Dan 2. 1 *that which is seen, sight, spectacle, vision during sleep, dream*
- הָאָפּה γυμνός Jes 17. 8 Ez 6. 6 IICh 34. 4 *naked, unclothed; cf. לִבְשׁ*
- הָאָפּה τίτυρος Nu 10. 2, 9, 10 Ps 98. 6 IICh 20. 28 *reed or pipe*
- הָאָפּה τιτυριστής IICh 5. 13. 7. 6, 29. 28 *piper*
- הָאָפּה οἶκος: v.s. בֵּית Gn 25. 16 Jes 1. 12 Esth 1. 5 نَاسِر
- הָאָפּה „ Jes 34. 13, 35. 7
- הָאָפּה ἔρκος Ex 27. 9 IIR 21. 5 Jes 42. 11 Jer 33. 6 Ez 40. 28, 31 Neh 3. 25 IICh 24. 21 *enclosure, courtyard; a net, coils for birds, mostly in pl.*
- הָאָפּה χρήστης Gn 41. 8 Ex 7. 11 Dan 1. 20 *one who gives or expounds oracles, prophet, soothsayer; v. כֹּסֵף*
- הָאָפּה χειρωναξ Ex 28. 11, 36. 23 Jes 3. 3, 44. 11, 12. 13 *one who is master of his hands, i.e. handicraftsman; generally, one who handles, deals with a thing, soothsayer*
- הָאָפּה χρηστηριάζω Job 11. 3 *consult an oracle, consult a god, by means of a victim [the Etruscan haruspex foretold future events from the inspection of the entrails of victims; Jud 14. 18, a pun]*
- הָאָפּה χρησμός Jes 3. 3 (χράω [B]) *oracular response, oracle; χρηστήρ, -της: one who gives or expounds oracles, prophet, soothsayer [cf. Lat. haruspex]; v. חֲרָם*
- הָאָפּה χρηστήριον Jud 4. 2 *the seat of an oracle*
- הָאָפּה „ IS 23. 15
- הָאָפּה καθαίρω Lev 11. 32, 12. 7, 8, 13. 6, 14. 9, 20, 53 Nu 31. 23 Ptn 20. 9 *purify oneself, get purified, also of menstruation*
- הָאָפּה „ Lev 13. 13, 14. 7, 48 Nu 8. 6 Mal 3. 3; v.s. חֲסָא

- הַקְהָר καθαίρω Lev 14. 7, 14 Nu 8. 7 Jos 22. 17
 סָהַר „ Ez 22. 24
- קָהוּר καθαρός Ex 25. 11, 30. 35 Lev 13. 17, 37, 14. 4 Ez 36. 25 Hab
 1. 13 Zach 3. 5 Prv 22. 11 Job 14. 4, 17. 9 *physically clean,
 spotless; clear of admixture, clear, pure, esp. of water; free from pol-
 lution, free from guilt or defilement, pure*
- טָהָר καθαρότης Ex 24. 10 Lev 12. 4 *purity, cleanliness, clearness*
- קִקְהָרָה κάθαρσις Lev 12. 4, 13. 7, 35; חֲסֵאָהּ חֲסֵאָהּ
 יְהוָה יֵה ἡγυεύς IS 4. 13, 18 *a name of Apollo, as guardian of the
 streets and highways; cf. Jer 11. 13; חֲסֵאָהּ חֲסֵאָהּ*
- יִדְעֵי αἰδώς Lev 20. 27 Dt 18. 11 IIR 21. 6 ICh 33. 6; חֲסֵאָהּ חֲסֵאָהּ
 חֲסֵאָהּ חֲסֵאָהּ Jes 38. 11 Ps 77. 12, 89. 9, 115. 17
- יְהוָה Διός, Διῶν Gn 4. 1, 26, 6. 6, 12. 8 *Zeus, gen. sg. and pl.*
- יִזְבֵּל κεφαλή Ex 19. 13 Lev 25. 12 Jos 6. 4, 5 *head; starting point of
 time*
- יָצָה ἀγγεῖον Ex 27. 3 IIR 25. 14 *vessel; of metal, jar or vase*
- יָצָה ἰχώρ Ps 37. 20 *ichor, the juice, not blood, that flows in the
 veins of gods; later simply, blood; δόξα: honour, glory Esth 1. 4*
- יָצָה ὥρα Ex 2. 2 Dt 33. 14 IR 6. 38 Job 29. 2 *any period fixed by
 natural laws and revolutions, whether of the year, month, or
 day; in Hom. part of the year, season: mostly in pl.; of the
 climate of a country, as determined by its seasons*
- יָצָה διακονέω Ex 28. 1 Dt 10. 6 *minister, do service, serve*
- יָצָה διάκονος, -κων Gn 14. 18, 41. 45 Ex 3. 1 Lev 21. 9 Jud 18. 19.
 20 IIS 20. 25, 26 IIR 25. 18 *servant, attendant or official in a temple
 or religious guild*
- יָצָה διακονία Ex 29. 9 Nu 16. 10 IS 2. 36 *service: attendance or a
 duty, ministration; body of servants or attendants*
- יָצָה εἰκών, ξόανον Am 5. 26 *image carved of wood, generally, image,
 statue, esp. of a god; likeness, image, whether picture or statue;
 bust*
- יָצָה φοῦνξ Gn 4. 21 IS 10. 5 *a musical instrument like a guitar,
 invented by the Phoenicians*
- יָצָה σκύφος Esr 1. 10 ICh 28. 17 *cup, can, esp. used by peasants*
- יָצָה, יָצָה καθαίρω Ex 30. 10 Lev 4. 20, 25, 35, 5. 18, 12. 7-8, 14.
 19, 15. 15, 16. 17-20, 30, 17. 11 Nu 17. 11, 12, 35. 33 Dt 21. 8,
 32. 43 Jes 6. 7, 27. 9 Ez 43. 20, 45. 20 Prv 16. 6 *in religious
 sense, purify, by fumigation with sulphur; purify one from blood;
 also of menstruation; of the thing removed by purification.
 purge away, wash off*

- כפור καθαρμός Ex 29. 36, 30. 10 Lev 23. 27-8 Nu 5. 8, 29. 11
cleansing, purification, from guilt; purificatory offering, atonement, ex-
piation: freq. in pl. [כפורים here is the pl. of כפור]
- כפר ἀποῖνα, τὰ (by haplology for ἀπό-ποῖνα (ποινή), cf.
ἀπετίνυτο ποινήν Il. 16. 398...) ransom or fine paid, whether to
recover one's freedom when taken prisoner, or to save one's life; atone-
ment, compensation, penalty; ποινή: blood-money, were-gild, fine paid by
the slayer to the kinsmen of the slain [forbidden in Israel: Ex
21. 29 Lev 17. 11 Nu 35. 31-3]; generally, price paid, satisfaction,
requital, penalty; atonement, compensation (W) Ex 21. 30, 30. 12-
16 Jes 43. 3 Ps 49. 8 Job 33. 24; in good sense, recompense, reward
for a thing IS 12. 3 Am 5. 12 Prv 6. 35 (Indo-European *q^ooinā*,
cf. Avestan *kaēna* 'punishment', 'vengeance', Lithuanian *kaina*.
Slavonic *céna* 'price', cognate with *τίνω*, *τεῖσαι*.) [כפירים in Ex
30. 16 is the pl. of כפר]
- כפר ἀποτίνω, ἀπυτεύω Ex 30. 15-16 IIS 21. 3 *repay*, *pay* for a thing;
ענש Ex 21. 22 Dt 22. 19 Prv 21. 11 IICH 36. 3 c. acc. rei, *take*
vengeance for a thing, *punish* it [The verbs derived from *ποινή* are:
ποινάομαι, *avenge oneself on one*; and *ποινίζομαι*, *exact a penalty*.
There is no verb in Greek derived from *ποινή* to parallel and
homologize directly with כפר, to express 'repayment' or 'com-
pensation'. But cognates—namely: *τίνω* and *ἀποτίνω*—do duty
in that behalf (cf. עֲדֵי עֵיטֹוֹ גִלְגִּילָוֹסֶכָו). Moreover, mark the
Aryan interchange of π with q, k, and c, *sup.*]
- כפר καταπραύνω, -πρηύνω Gn 32. 21 Prv 16. 14 *soften*; metaph.,
soften down, *appease*; soothe (W)
- כפרה καλύπτρα Ex 25. 17, 21 ICH 28. 11 *cover*, *lid*
- כרוב ἀρκίσθος Ex 25. 18 IIS 22. 11 *phoenix*; ἄρπη: unknown bird
of prey, prob. *shearwater*, a sea-bird
- כרת φητάομαι Gn 15. 18 *make a treaty or agreement with*
- כרובה ρήτρα, φάτρα Dt 24. 1 Jes 50. 1 *verbal agreement*, *bargain*,
covenant; *compact*, *treaty*
- כשדאח Χαλδαῖος Dan 2. 10 *astrologer*
- כשד׳ „ Dan 2. 10
- כשד׳ „ IIR 24. 2 *Chaldean*
- כשדאה „ Esr 5. 12
- כשדאה „ Dan 3. 8
- כשה θεσπίζω Dt 18. 10 IICH 33. 6 *prophecy*, *divine*, *foretell*
- כשה s.s. אשה Jer 27. 9
- כשד׳ „ Ex 7. 11 Dan 2. 2

- ִּשְׁכָּן θέσπισμα Jes 47. 9 Mich 5. 11 Nah 3. 4 mostly in pl., *oracles, oracular sayings*; ִּשְׁכָּן לִבְנֹת λιβανωτός Ex 30. 34 *frankincense*, used to burn at sacrifices; ִּשְׁכָּן סֵלֶהνη, סֵלָנָה Cant 6. 10 *the moon*
 ִּשְׁכָּן λαϊκός Ex 6. 25, 38. 21 Jud 17. 13 (*laikos*, *of* or *from the people*, *civilian*; as Subst., *layman*
 ִּשְׁכָּן מַחַיִּירָה μάχαιρα Gn 22. 6 Jud 19. 29 Prv 30. 14 *large knife or dirk, carving knife, sacrificial knife*
 ִּשְׁכָּן κατάρημα Mal 3. 9 Prv 3. 33 *curse*
 ִּשְׁכָּן νόσημα Nu 14. 37 IIS 24. 21 Zach 14. 12 *disease*; of any *grievous affliction*
 „ ִּשְׁכָּן πταῖσμα IIS 17. 9, 18. 7 *stumble, trip, false step; failure, misfortune*, euphem. for *defeat*; ִּשְׁכָּן ἀπάτημα Ex 30. 36 Nu 16. 2 Dt 31. 10 IS 20. 35 IIS 20. 5 Jes 33. 20 Ez 36. 38 Hos 9. 5 Job 30. 23 Thr 2. 6 IICH 1. 3 *meeting*; ִּשְׁכָּן ἀπατάω: *meet* Ex 25. 22; *face*, law-term, *meet in open court* ִּשְׁכָּן Job 9. 19
 ִּשְׁכָּן φάσμα Ex 4. 21, 7. 9 Dt 6. 22, 13. 2 (*phainō*), *phantom; phenomenon*, (pl.) of *strange phenomena* in the heavens; *sign from heaven, portent, omen* (pl.); *prodigy*
 ִּשְׁכָּן מ.ס. חלום Dt 4. 34, 26. 8
 „ μέγας/Μόριος Ps 76. 12 *great, mighty*; freq. epith. of gods, *ὁ μ. Ζεύς*; epith. of Zeus as guardian of *precincts* [clives that grow in the precincts of temples]; מ.ס. מִדְּבָר
 ִּשְׁכָּן „ Gn 12. 6 Dt 11. 30
 ִּשְׁכָּן μαχαίριον Jud 13. 5 *surgeon's or barber's knife*; מ.ס. מַחַיִּירָה
 ִּשְׁכָּן θυσιαστήριον Gn 8. 20, 33. 20, 35. 1 Ex 30. 1 IIS 24. 18 *altar*
 ִּשְׁכָּן ραντήριον Nu 7. 13 Am 6. 6 Zach 9. 15, 14. 20; = περιρραντήριον: *vessel for besprinkling*, esp. *whisk for sprinkling water at sacrifices*, or *vessels for lustral water*
 ִּשְׁכָּן ὀπτάνιον מ.ס. חֶבֶת Lev 2. 5 Ez 4. 3
 ִּשְׁכָּן מ.ס. חוּן Gn 15. 1 Nu 24. 4
 ִּשְׁכָּן χορεύμα Ps 149. 3 *choral dance*
 ִּשְׁכָּן „ Jud 21. 21
 „ χορευτής Cant 7. 1 *choral dancer*
 ִּשְׁכָּן „ Jud 21. 23
 ִּשְׁכָּן „ Ps 87. 7
 ִּשְׁכָּן μάγadis Ps 53. 1 *magadis*, an instrument with twenty strings arranged in octaves (מ.ס. מַעֲלֹה, αὐλήμα)
 ִּשְׁכָּן σκήνωμα Gn 32. 3, 9, 50. 9 Ex 14. 19 Jud 7. 1 Ez 1. 24 ICh 9. 19 IICH 31. 2 mostly in pl.; = σκητή, σκανά: *tent, booth*; pl. *camp; tabernacle*

- מִטָּה βάκτρον Gn 38. 18 Ex 4. 2 Nu 17. 17 Jes 10. 5 *stick, cudgel*
- מִים קָרִים ἀλμαία + πικρός Nu 5. 18, 19 *sea-water, brine, pl.; pungent, bitter*; מִים חַיִּים (ὕδωρ) ζῶν Ib 5. 17 *spring water*; cf. αἰών
- מִכָּה μαντεῖον Zach 13. 6 *oracle, oracular response, mostly in pl.; method, process of divination*; cf. Mich 5. 11, Hdt 4. 71
- „ πλῆγῃ, -γμα Lev 26. 21 Dt 28. 61 Jos 10. 10 IS 4. 8 IR 22. 35 Esth 9. 5 (πλήσσω) *blow, stroke of axe or sword*; metaph., *blow, stroke of calamity, esp. in war*
- מְלָאךְ ἐργάτης Gn 32. 4 Ex 23. 20 Nu 20. 14, 16 Jud 13. 3 IR 19. 2 IIR 5. 10 Prv 13. 17 *workman, Hermes (messenger of the gods)*
- מִנְחָה ἀνάθεμα, -θημα Gn 4. 3, 32. 14, 43. 11 Lev 2. 1 Jud 3. 15 IS 10. 27, 26. 19; ἀνθήμα (B): poet. for ἀ., *offering*
- מִסָּכָה σκέπασμα, -μός Ex 26. 36, 27. 16, 35. 12, 15 IIS 17. 19 Jes 22. 8 *covering*
- מִסָּחָה σχῆμα Ez 28. 13 *outside show, pomp; dress, equipment*
- מַעַל ἁμαρτάνω Lev 5. 21 Nu 5. 12 Jos 22. 16 Ez 18. 24 Prv 16. 10 Est 10. 10 IICH 26. 18 *do wrong, err, sin, go wrong; neglect*
- מַעַל ἁμαρτία Jos 22. 22 Est 9. 2, 4 ICh 9. 1 IICH 33. 19 *error, guilt, sin*
- מַעֲוָה αὐλῖον IICH 32. 33 *chamber, cave, grotto*
- מַעֲוָה αὐλημα Ps 121. 1 *piece of music for the flute*
- מַעֲוָה εὐμενής Dt 33. 27 *well-disposed, kindly, epith. of gods; Eὐμενίδες (sc. θεῶν), al. strictly the gracious goddesses, euphem. of the 'Eρινύες or Furies*
- מַעֲוָה πλάσμα IR 15. 13 *anything formed or moulded, image, figure*
- מַעֲוָה χρησμός Ez 12. 24, 13. 7 *oracular response, oracle*
- מַעֲוָה κέλευμα Ex 12. 16 Lev 23. 3 *order, command*
- „ κήρυγμα Nu 10. 2 *that which is cried by herald, proclamation*
- „ χρήμα Jes 1. 13, 4. 5 *crowd*; in pl. *goods, property*; v. קְרִיאָה
- מַעֲוָה חָלוֹם Gn 12. 11 Ex 3. 3 IIS 23. 21 Ez 11. 24 Dan 9. 23
- מַעֲוָה „ „ Gn 46. 2 Nu 12. 6 IS 3. 15 Ez 1. 1 Dan 10. 7, 8
- מַעֲוָה מַעַל Gn 14. 4 Jos 22. 29 Ez 20. 38 Job 24. 13 Dan 9. 5 Neh 2. 19 *fail of having, be deprived of*
- מַעַל Jos 22. 22
- מַעֲוָה „ „ IS 20. 30
- מַעַל Nu 20. 24 Dt 21. 18 Jes 63. 10 Jer 4. 17 Hos 14. 1
- מַעֲוָה διαμαρτάνω Ex 23. 21 Dt 1. 26, 9. 7 Ps 106. 43 *strengthened for ἁμαρτάνω go quite astray from*

- מַרִּי מ.ס. מעל Nu 17. 25 Dt 31. 27 Jes 30. 9 Ez 2. 5 Neh 9. 17
 מִרְיָה μορία (A) Gn 22. 2 ICh 3. 1 mostly in pl. μορίαί (with or without ἐλαῖαι), *the sacred olives* in the Academy; generally, of *olives that grew in the precincts of a temple*
- מִשָּׂא φόρημα Nu 11. 11, 17 IIR 8. 9 Jer 17. 21, 22 Neh 13. 19 ICh 15. 22, 27 *that which is carried, load; metaph., burden; of a harp*
 „ μαντεῖον IIR 9. 25 Jes 13. 1, 14. 28 Jer 23. 33, 34, 36, 38 Ez 12. 10 Hab 1. 1 Zach 9. 1 *oracle, oracular response*, mostly in pl.; v.s. מִכָּה
- מִשְׁאָה μαντεία Thr 2. 14 pl., *divinations; conjecture; oracle, prophecy*, pl.
 מִשְׁאַלְהָ αἶτημα Ps 20. 6, 37. 4 *request, demand*; cf. δέημα
- מִשְׁקָן מ.ס. מחנה Ex 25. 9 Nu 1. 53, 24. 5 Jes 22. 16 Ez 25. 4 Ps 46. 5, 84. 2, 132. 5, 7 Cant 1. 8
- מִשְׁרָא καταράσμαι Ps 89. 40 Thr 2. 7 *call down curses upon, curse, execrate*
 מִשְׁרָא πρόφημι Jer 20. 1 *say before*
 מִשְׁרָא „ Jer 11. 21, 26. 20, 28. 9 Ez 11. 4 Am 3. 8 Zach 13. 3
 מִשְׁרָא „ ICh 18. 7
- מִשְׁרָא ἐπιφημίζω Nu 11. 25 IS 10. 10 *utter words ominous of the event; call, name*; cf. Ex 23. 13 Jos 23. 7 Jes 12. 4, 26. 13, 48. 1, 62. 5, 63. 7 Ps 20. 8; cf. ذَكَرَ (praise, glorification of God, when swaying men intone in chorus: *لَهُ لَبَّيْكَ*; cf. הוֹדִיר Jes 62. 6 ICh 16. 4
- מִשְׁרָא προφητεία ICh 9. 29, 15. 8 *concrete, prophecy or oracular response*
- מִשְׁרָא προφήτης Gn 20. 7 Ex 7. 1 Dt 13. 2 Jud 6. 8 IIR 18. 22 *prop. one who speaks for a god and interprets his will to man; Διὸς π. interpreter, expounder of the will of Zeus; interpreter, expounder of the utterances of the μάντις; possessor of oracular powers; generally, interpreter, declarer*; cf. נִיחַ, נִחָה
- מִשְׁרָא προφήτης Ex 15. 20 Jud 4. 4 IIR 22. 14 Neh 6. 14 *sem. of προφήτης, esp. of the Pythia*
- מִשְׁרָא νάβλα, later ναβλον IS 10. 5 Ps 71. 22 *a musical instrument of ten or twelve strings* (Semitic word, cf. Hebr. nebel; Phoenician)
- מִשְׁרָא καυστός or καυτός Gn 8. 21 Ex 29. 18 Lev 25. 31 Ez 6. 13 *burnt-offering for the dead, whole-burnt-offering*
- מִשְׁרָא αὐλός Ps 5. 1 *pipe, flute, clarinet*, pl.
- מִשְׁרָא ἐκγοητεύω, strengthd. for γοητεύω Gn 30. 27, 44. 5 Dt 18. 10 *play the wizard*
- מִשְׁרָא γοήτευμα, -εία, -ευσίς Nu 23. 23 *spell, charm; witchcraft, jugglery, magic; sorcery*

- נחש, נחשיתן ἔχιδνα Gn 3. 1 Nu 21. 6, 7, 9 IIR 18. 4 *riper*, prob. of a constrictor snake; *Ἐχιδνα pr. n. of a monster
- נצח αἰδῖος, αἰζῶς, -ως IS 15. 29 *everlasting*; *ever-living*, *everlasting*
- סך σηκός, σாகός Ps 10. 9, 27. 5, 76. 3 *pen*, *fold*, esp. for rearing lambs, kids, calves; *den*; *sacred enclosure*, *precinct*, *chapel*, *shrine*; the σηκός was sacred to a hero, the ναός to a god, a distinction not observed; *sepulchre*, *burial place*, enclosed and consecrated
- סך „ „ Thr 2. 6
- סכה „ „ Gn 33. 17 Job 27. 18, 38. 40
- סכה σκιάς Lev 23. 42, 43 IIS 11. 11 Jes 1. 8, 4. 6 Am 9. 11 Jon 4. 5 Neh 8. 16 *canopy* or *arbour* (in form like a *sunshade*)
- סכנת ס.ס. סככה Am 5. 26
- סמל σμίλευμα Dt 4. 16 Ez 8. 3, 5 *piece of carved work*
- סנה σκηνή Dt 33. 16; ס.ס. כהנה
- ספר γράφη Gn 5. 1 Ex 24. 7 Dt 17. 18, 24. 1, 31. 26 Jos 10. 13, 18. 9 IIS 11. 14 IIR 19. 14 Jer 32. 11, 36. 2 Job 31. 35 Dan 1. 4 Neh 7. 5 *writing*, *letter*, also in pl., *document*, *book*, *written law*, *contract*, *copies*, *catalogue*, *list*, *return*; *reading*; *bill of indictment* in a public prosecution
- סרה Am 6. 10; ס.י. סרה
- עבר παραβαίνω Nu 14. 41 Dt 26. 13 IS 15. 24 Esth 3. 3 *overstep*, *transgress*, *sin against a god*; *commit an offence against*
- „ ὑπεροράω Am 7. 8 Mich 7. 18 Esth 1. 19, 9. 27 *overlook*, *take no notice of*
- עגל μόσχος (B) Ex 32. 4 Lev 9. 2 IS 28. 24 Jes 11. 6 Jer 34. 18, 19 Ez 1. 7 *calf*, *young bull*, which form the god Apis was believed to assume; as fem., *heifer*, *young cow*, *girl*, *maid*
- עגלה „ Gn 15. 9 Jud 14. 18 Jer 46. 20
- עדר חדרל ס.ס. Gn 2. 8, 15 Jes 51. 3 Ez 28. 13, 31. 9, 36. 35 Joel 2. 3
- עז מוּסָא, μῶσα Ex 15. 2 IICH 30. 21 (cf. Ib 34. 12) *music*, *song*; *strain*
- עזאב αἰάλιον Lev 16. 10 *aridity*; ס.ס. גורה
- עזב סאל ס.י. Ps 102. 1
- עלה πυρόω Gn 8. 20 Dt 12. 13, 14 IR 3. 4, 10. 5 Am 5. 22 Ps 66. 15, 78. 21, 31 *burn with fire*, *burn up*, *burn as a burnt sacrifice*
- העלה ἔα- Jud 6. 26 IS 6. 14 *burn to ashes*, *consume utterly*
- עלה πύρωσις Gn 22. 3 Ex 18. 12 IS 7. 9 Jes 40. 16 *destruction by fire*
- עלמות Ps 46. 1; ס.ס. בעלות
- עמר ἀμალλα Dt 24. 19 Ruth 2. 15 *bundle of ears of corn*, *sheaf*
- ענשים πένθημα Am 2. 8 *lamentation*, *mourning* (pl.); ס.ס. אנשים

- עֹן οἰωνίζομαι Jes 2. 6 *take omens from the flight and cries of birds; generally, divine from omens*
- עֲתֹן „ Lev 19. 26
- עֹן οἰωνιστής Jes 57. 3 [cf. εὐνάζω] Jer 27. 9 *one who foretells from the flight and cries of birds*
- מַעֲתֹן „ Jud 9. 37 Mich 5. 11
- עֹן εὐνάζω Jes 57. 3 *go to bed, sleep; of sexual intercourse*
- עֲנֵה ἐπαινέω Jes 27. 2 Ps 88. 1 *applaud, praise, commend, esp. compliment publicly*
- עֲנֵה „ Nu 21. 17 Ps 147. 7
- עֲנֵה αἶνεσις, ἐπ- Ex 32. 18 *praise (pl.)*
- עֲנֵה πεινάω, δια- Lev 16. 31 Jes 58. 3 Ps 35. 13 *to be hungry, to be starved; hunger one against the other, have a starvation match*
- עֲצֻרָה ἄγεροις, πανήγυρ-, πανάγ- IIR 10. 20 Joel 1. 14 *gathering, mustering; esp. a festival assembly, in honour of a national god; holy-day; general or national assembly, any assembly*
- עֲצֻרָה „ „ Lev 23. 36 Dt 16. 8 Jer 9. 1 Am 5. 21
- עֲרֵךְ ραχίζω, ραχχ- Ex 13. 13 Dt 21. 4 Jes 66. 3 *cut through the spine, esp. in sacrifices; s. עֲרֵךְ, p. 259*
- עֲצֻרָה (ὁ τὰς Ἥφοοδίτας) ἀστὴρ Jud 10. 6 IR 11. 33 *the Planet Venus*
- אִישׁ עֵתָה ἑτῆς ἀνὴρ ἑταῖος ἑτάας Lev 16. 21 *a private citizen, opp. those who hold office; yearly, annual; accustomed to a thing, acquainted with it*
- עֲרֵךְ αἰτέω Gn 25. 21 Jud 13. 8; s. i. לֹא־
- הִעֲתִיר παραιτέομαι Ex 3. 4 Job 22. 27 *beg of or from another, ask as a favour of him*
- פִּיר φόρος Esth 3. 7, 9. 26 *bringing on one's way, forwarding; of a wind, favourable; metaph., κύβος (cube, esp. cubical die marked on all six sides)*
- פֶּה Φοῖβος Gn 31. 42, 53 *Phoebus, i.e. the Bright or Pure, an old epith. of Apollo*
- פֶּלֶא Ἀπολλώνιος Jud 13. 18 *of or belonging to Apollo*
- לִפְלֵל ἀντιβολέω Gn 20. 7 IR 8. 33 Jes 44. 17 IICh 7. 14, 33. 13 *meet; meet as a suppliant, entreat, supplicate; פֶּלֶל Ps 106. 30*
- לִפְלֵל ἀπαλλάσσω, ἀπολύω IS 2. 25 *set free, deliver from, loose from, set free, release, relieve from*
- פִּיμִי μῆνις, μᾶν- Gn 32. 21 Lev 17. 10 IS 1. 18 *wrath, of the Gods*
- פֶּסַח πηδάω Ex 12. 13, 23, 27 *leap, spring, bound over*
- פֶּסַח πήδημα Ex 12. 11, 27 *leap, bound*
- לִפְלֵל ψιλός Ex 20. 4 Hos 11. 2 *smooth; without feathers, bald on the*

head; of animals, *stripped of hair or feathers; generally bare, uncovered*

פֶּעוֹר פֹּיִבּוֹס Nu 23. 28, 25. 5; v.s. פֶּחַד

פֶּר בֹּוֹד, ὁ and ἡ Gn 32. 16 Ex 29. 1 Nu 23. 2 Jud 6. 25 Jes 34. 7 Ps 69. 32 *bullock, bull, ox or cow, in pl. cattle*

פֶּרֶה „ Gn 41. 2 Nu 19. 2 Jes 11. 7 Job 21. 10

פֶּרֶכֶת πυργῶτις, τὸς Ex 26. 31, 40. 21 Nu 4. 5 *made like a tower, ἐμπετάσματα π. curtain hangings edged with a pattern like battlements*

פֶּבֶאִת σέβας IS 1. 3 Hos 12. 6 Am 9. 5 (σέβομαι) *reverential awe* which prevents one from doing something disgraceful, also *awe* with a notion of *wonder*; generally, *reverence, worship, honour*; Διὸς σέβας *reverence for him*; after Hom., *the object of reverential awe, holiness, majesty; object of awestruck wonder*

פֶּבִי „ Jes 4. 2, 13. 19, 28. 5 Jer 3. 19 Ez 20. 6 Dan 11. 16

פֶּבֶאִת σέβασις Jer 3. 19 *reverence, pl.*

פֶּצֶם ἄκμηρος, -ον Jud 20. 26 IR 21. 27 Jer 14. 12 Zach 7. 5 Esr 8. 23 Neh 1. 4 *fasting; c. gen., fasting from food*

פֶּצֶם ἄκμη, -α IIS 12. 16 *fast* (Derivation uncertain)

פֶּזֶר Ζεὺς Nu 1. 5 Dt 32. 4, 18; v.s. פֶּדִי

„ θεός Dt 32. 15 IIS 22. 47 Ps 62. 7 *God, the Deity*

פֶּחֶק ἀγωνίζομαι Gn 21. 9, 26. 8 Ex 32. 6 Jud 16. 25 *fight; generally, contend for victory; struggle, exert oneself; contend with* [W] حَاج

פֶּצֶן εἰκῶν ἕξασον IIS 5. 7 IR 8. 1 IIR 19. 21 *likeness, image, whether picture or statue, bust; image carved of wood; then, generally, image, statue, esp. of a god; v.s. פֶּצֶן*

פֶּצֶן κίον IIR 23. 17 Jer 31. 21 (20) Ez 39. 15 *pillar; columnar grave-stone* סִינֵה

פֶּצֶל ἀγάλμα Gn 1. 26 IS 6. 5 Ez 16. 17, 23. 14 Am 5. 26 *statue in honour of a god, sculpture, statue, portrait, picture, generally, image*

פֶּלֶא „ Dan 2. 31

פֶּלֶחֶן „ Jud 9. 48 IIS 23. 28

פֶּלֶחֶן „ Nu 33. 41 פֶּלֶחֶן Jud 8. 5

פֶּלֶחֶן κέλαδος Ps 150. 6 *generally, loud voice, din, clamour; of musical sound*

פֶּלֶחֶן κύμβαλον IIS 6. 5 *cymbal, mostly pl.* פֶּלֶחֶן Neh 12. 27

פֶּצֶת δίσσωτος Nu 15. 38 *tassel, mostly in pl., fringe; of the tufts of the golden fleece* Ez 8. 3; = σίσυβος

פֶּקֶד, Pass. ἀγίζω Ex 29. 43 Lev 22. 32 Jes 5. 16 Ez 36. 23 *hallow, make sacred, esp. by burning a sacrifice*

- קדש *ἀγίζω* Ex 29. 27, 37, 30. 29 IR 8. 64 Ez 20. 12, 36. 23
 הקדש „ Jes 29. 23
 ההקדש, Pass. „ Ez 38. 23
 קדש *καθ-* Gn 2. 3 Ex 13. 2 Lev 8. 10, 11, 12, 25. 10 *devote, dedicate,*
esp. of a burnt offering; make offering
 קדש „ Ez 48. 11 Esr 3. 5 IICh 26. 18
 הקדש „ Ex 28. 38 Lev 27. 14 Nu 3. 13 Jos 20. 7 Jud 17. 3 IIS 8. 11
 IR 9. 3 ICh 23. 13, 26. 27 IICh 7. 16, 30. 8
 ההקדש *ἀγνίζω* Jos 7. 13 IIS 11. 4 Jes 66. 17 ICh 15. 12, 14 IICh
 5. 11, 29. 5, 30. 3, 17, 24 *purify oneself; cf. καθάζω*
 קדש „ Ex 19. 14 Lev 16. 19 IICh 29. 5 *wash off, cleanse away;*
esp. by water; cleanse, purify; v.i. שָׁדַק/קָדַשׁ/καθαρίζω
 קָדַשׁ *ἅγιος* Ex 3. 5, 35. 2, 19 Lev 27. 9 Jos 5. 15 IS 21. 5 Jer 2. 3
 Ez 42. 20 ICh 24. 5 *sacred, holy*
 קדוּשׁ „ Ex 19. 6 Lev 11. 44 Nu 6. 5, 16. 3 IS 2. 2 Jes 6. 3 Ps 34.
 10 of persons, *holy, pure; ἁγιστός hallowed* Ex 29. 31
 קדשׁ *ἁγίασμα* Ex 3. 5, 26. 33, 28. 29, 35. 19, 36. 3 Jes 48. 2, 52. 1,
 62. 9, 65. 11, 66. 20 Joel 4. 17 Dan 9. 20, 26 *holy place, sanctuary;*
 قدس
 קִדְשׁ „ Ex 15. 17, 25. 2 Lev 16. 33, 21. 23 Jes 63. 18 Ez 44. 9, 45. 4,
 48. 21 Dan 11. 31 ICh 28. 10 IICh 20. 8, 26. 18
 קדשׁ *καταχέζω* Jes 65. 5 *defoul*
 „ *καθαρίζω* Ex 29. 21 *purify oneself, get purified; καθαρίζω*
 קדשׁ „ Ex 19. 14 Lev 16. 19 IICh 29. 5, 17 *cleanse, purify*
 „ *κατίζω* Neh 3. 1 *found, build*
 „ *κατασκευάζω* Ex 19. 14 Jos 7. 13 IIR 10. 20 Joel 1. 14, 4. 9
 Mich 3. 5 *prepare, make ready for, prepare for the purpose*
 ההקדש „ IIS 8. 11 Jer 12. 3
 „ *ἀθροίζω, συν-* IIS 8. 11 *gather together, collect, muster; gather*
together, assemble
 קדש „ IIR 10. 20 Jer 22. 7, 51. 27 Joel 2. 16 Job 1. 5
 ההקדש „ Jos 7. 13
 קדשׁ *κίμαιδος* Dt 23. 18 IIR 23. 7 (*κιναιδίζω*) *catamite*
 קדשה *Γαδειτάνα* Gn 38. 21, 22 Dt 23. 18 *woman from Cadiz*
 (*קדשׁ/קדשה/ἁγίασμα*), *courtesan* [The Greeks, I submit, confused
 קדשה (*woman from Cadiz*) with קדשׁ/קדשה (*lecherous, lewd*
woman).]
 קטר *θυμιάζω, -ατιζω, -άω* IS 2. 16 IR 22. 44 IIR 23. 5 Jes 65. 3
 Jer 44. 15, 17, 21 Am 4. 5 Hab 1. 16 *burn so as to produce smoke;*
burn incense; smoke, fumigate; הקטיר Ex 30. 7 Lev 9. 10 IS 2. 16

- קטר θυμίαμα Jer 44. 21 *incense*
 קטורה „ Dt 33. 10
 קטרת „ Ex 30. 1, 7 Nu 7. 14 *incense; usu. in pl., fragrant stuffs*
 for burning
 קטר ἐπιθυμίαω Cant 3. 6 *offer incense; Pass., λίβανος ἐπιθυμιαθεῖς*
 (Dioscorides Medicus 1. 68) perfumed with frankincense?
 בקטר θυμιατήριον, -τρον Ex 30. 1 *censer, vessel for fumigation*
 בקטרת „ Ez 8. 11 ICh 26. 19
 קלל ג.ס. אר. Gn 8. 21, 12. 3 Ex 22. 27
 קלה ג.ס. אלה Gn 27. 12 Dt 11. 26, 23. 6, 27. 13 IR 2. 8
 קסב χρηζω Dt 18. 10 IS 28. 8 IIR 17. 17 Ez 21. 28, 34 Mich 3. 11
 warn or direct by oracle; = χράω (B): deliver an oracle, foretell
 קסב χρησμός Nu 23. 23 Dt 18. 10 Ez 13. 6, 21. 26 Prv 16. 10
 oracular response, oracle
 „ χρηστήριον Nu 22. 7 *oracular response; an offering for the oracle,*
 made by those consulting it; cf. מנחה/μαντεῖον, sub.
 קסב χρηστής IS 6. 2 Jer 27. 9 Mich 3. 7 Zach 10. 2 *one who gives*
 or expounds oracles, prophet, soothsayer
 קצרה σκευάριον Ex 25. 29 Nu 7. 13 (σκεῦος) *small vessel or utensil,*
 mostly in pl.
 קרא χράω (B) Ex 5. 3 Nu 24. 1 IR 13. 2, 4 IIR 3. 10, 13. 8, 9,
 23. 16 Jon 3. 2 Zach 7. 7 *warn or direct by oracle; Pass., to be declared,*
 proclaimed by an oracle; consult a god or oracle; = χρηζω
 קריאה χρημα Jon 3. 2 *oracle* قرآن
 הקריב θυσιεύω Ex 29. 3, 10 Nu 8. 9, 10 *sacrifice, offer*
 קרבן ἱερείον Lev 1. 2, 2. 1 Ez 40. 43 *victim, animal for sacrifice*
 ראה ὁράω Gn 16. 13, 41. 22, 48. 3 Ex 4. 1 Jes 30. 10 Ez 1. 1, 8. 4
 see visions; Pass., appear in a vision [future and aorist formed from
 roots ר-א-ה (נבט) and ר-א-ה (ידע) respectively]
 ראה οὐρος IS 9. 9 Jes 30. 10 ICh 9. 22 ICh 16. 7 *watcher, guardian*
 רעה „ Gn 4. 2, 48. 15 Ex 2. 17 Nu 27. 17 Jes 40. 11 Jer 2. 8,
 23. 2, 49. 19 Ez 34. 1-23 Ps 23. 1, 80. 2
 רביד ῥάβδος Ez 16. 11 *rod, wand, magic wand, staff of office, rod for*
 chastisement
 רמש ἐρπετόν Gn 1. 25, 26 Hos 2. 20 Hab 1. 14 *beast or animal which*
 goes on all fours; creeping thing, reptile, esp. snake
 רפא θεραπεύω, θαρ- Job 13. 4 *be an attendant, do service, do service to*
 the gods, worship; cf. רפאל
 רצון χαριστήριον Ex 28. 38 Lev 1. 3 Jes 56. 7 Mal 2. 13 *thank-offering*
 לחק ח.ס. צחק Jud 16. 25

- שׁוּן ψιθυρίζω Zach 3. 1 Ps 38. 21, 109. 4, 20, 29 *whisper, whisper what one dares not speak out, whisper slanders*
- שׁוּן ψιθύρος, ψιδόνες, ψυθῶνες Nu 22. 22 IS 29. 4 IIS 19. 23 IR 9. 13 Job 1. 8, 9 *whispering, slanderous, as epith. of Aphrodite (عَفْرِيت); as Subst., = ψιθυριστής: whisperer, slanderer; slanderous, back-biting; Subst., slanderer* شيطان
- שׁוּן ψιθύρισμα, -μός Est 4. 6 *whispering; whispering, slandering*
- שׁוּן v.i. תב Ps 50. 23; cf. Ib 101. 6, 119. 1 Prv 11. 20
- שׁוּן ἀποχράω Jes 2. 6 *deliver an oracle; cf. πουνιάζειν παιδικαῖς χρησθαι, πούνιον γὰρ ὁ δακτύλιος* Hesychius
- שׁוּן ἐρπετόν Nu 21. 6, 8 Dt 8. 15 Jes 14. 29, 30. 6; v.s. שׁוּן
 „ θεράπων, poet. -άψ, rare in sg. Jes 6. 2. 6 *henchman, attendant, worshipper, servant; cf. שׁוּן θ. (του) θεου*
- שׁוּן αἰτέω Ex 3. 22 Dt 10. 12 Jud 5. 25 IS 1. 17, 2. 20, 8. 10, 20. 6, 28 IR 2. 16, 20, 22, 3. 5, 10-12 IIR 4. 3. 23 Thr 4. 4 Neh 13. 6 *ask, beg, ask for, demand; ask leave to depart; ask a person for a thing; cf. δέω (B); שׁוּן αἰτητός Gn 46. 10 IS 9. 2 IIR 6. 5 ICh 4. 24, 6. 9 asked for [of God by his parents]; ἡτημένος IS 1. 28 IIR 6. 5 (αἰτέω, αἰτμή) borrowed; שׁוּן αἰτησῖς IS 1. 17. 2. 20 IR 2. 20 Esth 5. 6, 7 request, demand; cf. δέσῖς: שׁוּן πυνθάνομαι, πυνθάνο- Gn 24. 57 Dt 4. 32, 18. 11 IS 22. 13 *hear or inquire concerning, inquire about one person of or from another; inquire whether**
- שׁוּן שׁוּן, שׁוּן, שׁוּן Αἰδώς Dt 32. 22 IIS 22. 6 Jes 5. 14, 7. 11, 14. 9 Hos 13. 14 Hab 2. 5 Ps 9. 18 Prv 15. 24, 27. 20; v.s. שׁוּן
- שׁוּן παύω Gn 2. 2, 8. 22 Jes 24. 8 Prv 22. 10 Thr 5. 14 *take one's rest, cease; rest or cease from a thing, stop; שׁוּן κατα-, καταπαύω Ex 5. 5 Dt 32. 26 IIR 23. 11 Ps 46. 10 Prv 13. 18 put an end to, stop; שׁוּן κατάπαυσις Ex 20. 8, 10 Jes 58. 13 stopping; rest, calm*
- שׁוּן σκήπτρον Gn 49. 10 Lev 27. 32 Nu 18. 2 Jes 9. 3, 10. 5, 15. 14. 5, 29, 28. 27 Ez 19. 14, 20. 37, 21. 15 Am 1. 5 Ps 45. 7 Prv 26. 3 the Prose word is βακτηρία; *staff or baton, esp. as the badge of command, sceptre; in Hom. borne by kings and chiefs, and transmitted from father to son; by speakers, who on rising to speak received it from the herald [a custom in pre-Islamic Arabia]; as a symbol of royalty, kingly power, etc.; used as a stick or cudgel to punish the refractory*
- שׁוּן σύνδεσμος, -εσις Dt 32. 17 Ps 106. 37 *that which binds together [mortar, stucco, lime]*

- כִּיד „ Dt 27. 2 شيد
 קִיד „ Gn 14. 8, 10
 קִיד Zeus Gn 17. 1, 49. 25 Ex 6. 3 Nu 24. 4 Ez 1. 24 [cf. IS 2. 10, 7. 10 IIS 22. 14 Ps 29. 3, 96. 11 Job 37. 4-5, 40. 9 ICh 16. 32], 10. 5 Job 8. 3, 5, 21. 15, 34. 10, 12 Ruth 1. 20, 21 Zeus
 קִיד Zην Job 19. 29 Zeus
 קִיד σκῦτος IR 12. 11 Nah 3. 2 Prv 26. 3 *leather thong, whip*
 קִיד σάαζω, -άπτω, -αγιαζομαι Lev 1. 5 IIR 25. 7 *slay, slaughter, prop. by cutting the throat; esp. slaughter victims for sacrifice, cut their throats; generally, slay, kill, of human victims; v.s. קִיד*
 קִיד σόαγεύς Jes 57. 5, 66. 3 *slayer, butcher; at a sacrifice*
 קִיד σόακτός Lev 14. 6 *slain, slaughtered*
 קִיד σόαγή, -άξ ICh 30. 17 *slaughter*
 קִיד Στίξ Ps 55. 24 Job 9. 31, 33. 28 *The Styx, i.e. the Hateful; a well of fatal coldness in Arcadia*
 קִיד דִּלֹּה, דִּלֹּה דִּלֹּה Δήλος Jos 21. 2 Jud 21. 21 IS 3. 21 Jer 7. 12 Ps 78. 60 *Delos; דִּלֹּה Jos 15. 51*
 קִיד דִּלֹּה δῦλον Ex 25. 23 Jud 1. 7 IS 20. 34 IR 13. 20 Ps 128. 3 *table*
 קִיד דִּלֹּה τέλος Lev 9. 22 Nu 15. 8 Ez 46. 12 *fulfilment; payment (דִּלֹּה Hos 9. 7 דִּלֹּה Ps 91. 8); pl., services or offerings due to the gods*
 קִיד דִּלֹּה τρίγωνον IS 18. 6 *a musical instrument of triangular form with strings of equal thickness but unequal lengths*
 קִיד Zeus, Δήν, Ζήν ICh 13. 6; v.s. קִיד
 קִיד άνω, όνω, σήμα, σάμα Gn 1. 1, 8 *aloft, on high; in heaven, opp. earth; generally, on the upper side, i.e. on the north דִּלֹּה Gn 13. 9, 14. 15 Jos 19. 27 IR 7. 39 شمال; constellation, mostly in pl., heavenly bodies سماء*
 קִיד ξανθός Gn 37. 9 IIR 23. 5, 11 *yellow, of various shades, freq. with a tinge of red; after Hom. of all kinds of objects; of gold דִּלֹּה*
 קִיד דִּלֹּה κέρας Ex 19. 16 Jos 6. 4 IS 13. 3 IR 1. 34 Jes 58. 1 Hos 3. 1 Ps 47. 6 Job 39. 25 *the horn of an animal; horn for blowing; Ep. gen. κέραος (prob. fr. κερατός)*
 קִיד σποδίζω Ps 22. 16 *roast or bake in ashes*
 קִיד σποδός Neh 3. 13; v.s. דִּלֹּה
 קִיד σποδότης IIS 17. 29 *baked in ashes*
 קִיד εἰκαστός, ἀπείκασμα, -μός, -σία IR 11. 5, 7 IIR 23. 24 Ez 7. 20 *apprehended through an image, opp. αἰσθητός (perceptible); representation*
 „ ἀπέχθημα, inf., Zach 9. 7

- קָרַח ἀπέχθημα, -ήμων, -ής Lev 7. 21, 11. 10 Jes 66. 17 *object of hate; worse form for ἀπεχθής: hateful, hated*
 „ εἰκαστός, sup., Ez 8. 10
 קָרַח ἀπεχθαίρω, κατεχῶραινω Lev 11. 11, 13 Dt 7. 26 *hate utterly, detest; hate intolerably*
 „ ἀπεχθάνομαι Lev 11. 43, 20. 25 Pass., *to be hated, incur hatred, to be or become hateful to one, incur his hate; causal, that causes hatred*
 רַבִּיט ר.ס. רביד Esth 4. 11, 8. 4
 קָרַח ἐκθεραπεύω Gn 39. 4 Dt 10. 8 IS 2. 11, 3. 1 IR 1. 4, 15, 19. 21 Jes 56. 6 Ez 44. 11, 12 Ps 101. 6 ICh 23. 13 *strengthened for θεραπεύω: to be an attendant, do service to the gods, serve them; worship; take care of (secondary); ὑπηρετέω: to be a servant, do service; minister to, serve*
 קָרַח θεραπεία Nu 4. 12 IICh 24. 14 *service, attendance (secondary); ὑπηρετεία: = ὑπηρεσία; generally, service*
 קָרַח ὑπηρέτης Nu 11. 28 IR 10. 5 Jes 51. 6 Joel 1. 9, 13 Esr 8. 17 IICh 22. 8 *servant, attendant*
 קָרַח „ Am 6. 10
 קָרַח ר.ס. תבית Job 2. 3
 קָרַח σημεῖον Ex 20. 4 Dt 4. 16 Job 4. 16 *figure, image*
 קָרַח τέλειος Gn 6. 9 Ex 12. 5 *perfect, of victim, without spot or blemish; of persons, accomplished, perfect in his kind*
 קָרַח ὁ θάνατος Ez 8. 14 *the death [i.e. that of Adonis]*
 קָרַח Σεμναί Ex 26. 30 Dt 33. 8 Esr 2. 63 *at Athens the Erinyes were specially the σεμναί θεαί, or simply Σεμναί; σεμνός (σέβομαι), revered, august, holy (W); devoted to the gods; worthy of respect, honourable; prop. of gods, Demeter, Hecate, Thetis, Poseidon, Pallas Athena*
 קָרַח ἀντιβολήσις IR 8. 28 IIR 19. 4 Jes 56. 7 Thr 3. 44 *an entreaty, prayer; קָרַח ἀντιβολέω IIS 7. 27 entreat*
 קָרַח πλάσις Jer 49. 16 *fiction, invention*
 קָרַח ὀπτησις IIR 23. 10 Jer 19. 11, 12 *roasting, frying*
 קָרַח τρίπους Gn 31. 19 Jud 17. 5 IS 15. 23, 19. 13 IIR 23. 24 Ez 21. 26 Hos 3. 4 Zach 10. 2 *tripod, i.e. three-legged cauldron; placed as votive gifts in the temples, esp. in that of Apollo at Delphi, or they were preserved in private houses; from a tripod the Delphic Priestess delivered her oracles*
 קָרַח θεσπιστής IR 17. 1 *prophet; v.s. קָרַח*

This is how these phrases are dealt with by the Septuagint and the N.E.B.:

הַעַם אֶחָד—LXX: *τις ἐκ τοῦ γένους*; N.E.B.: *one of the people*.

אֲדָרְגוֹרִיא—LXX: *ἡγουμένους*; N.E.B.: *counsellors*.

אִישׁ אִישׁ—LXX: *ἄνθρωπος*; N.E.B.: *No man* Lev 22. 4, *any man whatever* Ib 24. 15.

כָּל-אֲדָם—LXX: *πᾶς ἄνθρωπος*; N.E.B.: *No other man*;

כָּל-אִישׁ—LXX: *πᾶς ἄνθρωπος* Lev 22. 3, *πάντα ἄνδρα* IIS 13. 9; N.E.B.: *Any man* Lev 22. 3, *everyone* IIS 13. 9.

כָּל-אִנָּשׁ—LXX: *πάντα ἄνθρωπον*; N.E.B.: *every man*.

כָּל-בָּשָׂר—LXX: *πᾶσα σὰρξ*; N.E.B.: *all mankind, every human being*.

אֲדִירֵי הַצֹּאן—LXX: *οἱ κριοὶ (צָרִים) τῶν προβάτων*; N.E.B. *masters of the flock, flockmasters*; עֲנֵי הַצֹּאן—LXX: *οἱ Χαραναῖοι, οἱ Χαραναῖοι τὰ πρόβατα* עֲנֵי being mistaken for כֹּעֲנֵי; N.E.B.: *the dealers*.

I have been able to equate עֲנֵי הַצֹּאן with אֲדִירֵי הַצֹּאן, only because I realized that in the former the homology was ordinary, with *אִישׁ* in the nominative; while in the latter it was exceptional, with *אִישׁ* in the genitive. Whether the appreciation of this equation preceded the discovery of the homology *δικάζω* צָר (Esth 2. 1), or followed it, I do not remember. But this I know, that long after I had been apprised of both facts, while I was browsing through the book of Daniel, it suddenly occurred to me that אֲדִירֵי הַצֹּאן might be a composite word; and the problem presented by it was soon solved. Thus fortuitous finds have alternated with fruits of persevering study, sustained consideration, and close concentration in the course of my prolonged research.

ASSOCIATED HOMOLOGIES

ἀνδραποδίζω: *enslave; especially of conquerors, sell the free men of a conquered place into slavery* اِسْتَرْقَ اَرْقَ

ἀνδραποδισμός: *selling into slavery, slave-dealing* (W) تِجَارَةُ الرِّقِيِّ

ἀνδράποδον: *one taken in war and sold as a slave, whether originally a slave or free, captive; originally distinguished from δοῦλος; generally, a slave* رِقْ

Mark that the derivatives preserve the original ζ as substituted by ق: they behave like Hebrew derivatives.

ἀνδράχνη: *purslane* نبات الرّجند; ἀνδραχλος

The Arabic homologue being in the feminine, must be adjudged as the counterpart of ἀνδράχνη—*ن*—and not of its masculine synonym and cognate, ἀνδραχλος, *λ*; cf. νίτρον, λίτρον, 771 Jer 2. 22.

ἀνδρεία, -ηγή: generally written ἀνδρία: *manliness* جارة; *hardihood* جراءة; = ἀνδρειότης

س exchanges with δ, as does ט in *πρόσωπον*; and ج exchanges with the spiritus lenis, as does ז in *ἀμείβω*, 722.

ἀνδρείος, -έος: *manly, masculine, courageous* حارون جريء; *stubborn* حرون

ح exchanges with the spiritus lenis, as in *ὄνος* حمار; and as does פ in *ὄνος*/777; while جريء and حرون corroborate each other's homology, though Arabic scholars do not suspect their twin etymological relationship.

ἀνδρείω: *fill with courage* اجترأ

Note the corroborative force derived from the family connection between جارة and جور; as indeed between جراءة and اجترأ.

ἀνδριάς: *image of a man, statue* (of stone or wood); of female figures; of men, opp. ἀγάλματα of the gods; rarely of the gods: 778 IR 16. 33 (cf. ἀστήρ); *statues* 777 Jes 45. 16; mother's term of endearment 778 Gn 30. 13: cf. μάκαρ

ἀνδριάς (IR 16. 33); ἀστήρ (ὁ τὰς Ἡρόδοτας, Ηστάρτη IR 15. 13 IIR 21. 3, 7); ἀσκηρά, ἄσκρα, ξύλον Jud 6. 26 IIR 23. 15—all six words coalesced in pronunciation to become a single word, 778 or 778 (IIR 17. 16); although ἀστήρ preserved its special name 778 (IR 11. 5). But I am by no means sure that 778 or 778 (Jud 2. 13, 10. 6) is in the plural. If the latter be in the singular, then it would homologize with Ἀπόλλων. ἀσκηρά and ἄσκρα are obvious atavisms of ξύλον.

ἀνδριον: Dim. of ἀνήρ (ἀνδρός), *manikin* قزم

The spiritus lenis exchanges with ق, as in *ὁδόνη*/778 Prv 7. 16; as it does with ק in *ὠνέουμαι* 778 Gen 33. 19.

ἀνδρίς: fem. of ἀνήρ 778 Gn 2. 22, 23 (cf. *γυνή*) إمرأه

ἀνδρῳγίγας: *giant-man* עֲמָלָק Ex 17. 8 عَمَلَق

Arabic led me to this homology.

ἀνδρόγυνος: *man-woman, hermaphrodite* خَنْثَى [cf. أَنْثَى/غُنْثَى]

This homology is most remarkable, for two important reasons. First, خَنْثَى seems to be a mere variant of أَنْثَى, the homologue of γυνή in the genitive (γυναικός): in the former the γ exchanges with خ, as in γένεω/خَلَقَ; whereas it drops in the latter. Secondly, because it homologizes with ἀνδρόγυνος as if it were ἀνδρογυνή (like ἀνδρῳγίγας), and dispenses with one of the two operative elements in the compound by a change in the pronunciation of the other. A somewhat similar homology is טְרִיַּאָס, אָדוֹס.

ἀνδροθέα: *man-goddess, i.e. Athena*

I diffidently submit that, according to my Propositions, this compound is a variant—or the etymological origin—of Θερσώ and Θρασώ, the names of Athena, thus: ἀνδροθέα → ἀνδροθέας → δροθέας → δραθέας → δρασεας → δρασως → θρασως → Θρασω → Θερσώ.

ἀνδρόδομος: = ἀνδρῶν (*men's apartment in a house, banqueting hall*)

יְהוָה Jud 3. 23 suñ.-pref. metathesis, spiritus ִ

ἀνθρωπος, ὁ, (prob. from ἀνῆρ, ὤψ, *man-faced*, Attic crasis

ἀνθρωπος, Ionic ἀνθρώπος, for ὁ ἀνθρ-: *man*, both as a generic

term and of individuals אָדָם Ex 13. 13 Jes 2. 9 אָדָם Gn 2. 24,

19. 8, 32. 7 Jes 2. 9 אָדָם Ps 8. 5, 9. 20 אָדָם Dan 7. 4 אָדָם

Ib 2. 43 אָדָם־בְּרִיָּא Ib 7. 13; opp. *gods*, אֱלֹהִים Job 13. 9, 33. 20

אָדָם־בְּרִיָּא Nu 23. 19 Ps 8. 5 אָדָם־בְּרִיָּא Ps 144. 3; Plato uses it

both with and without the Art. to denote *man* generally, אָדָם־בְּרִיָּא

Gn 6. 1-7 (v. ἀνῆρ); in pl., *mankind* אָדָם־בְּרִיָּא IIS 7. 14 Jer 32.

19 Ps 49. 3 אָדָם־בְּרִיָּא Ps 4. 3, 49. 3 אָדָם־בְּרִיָּא Dan 2. 38, 5. 21

ἀνδρῶς: = ἀνὲν ἀνδρός (*husbandless, of virgins*) عَذْرَاءُ = ἀνὲν

ἀνδρῶν (*without men*) אָדָם־לֹא Job 38. 26 אָדָם־לֹא Ib.; *wanting*

in manhood, cowardly אָדָם־לֹא Jes 31. 8 אָדָם־לֹא Ib.

ἀνθρωπος is a compound of ἀνδρός ὤψ, אָדָם־בְּרִיָּא or אָדָם־בְּרִיָּא—

by the all-pervading suñx-prefix phenomenon—בְּרִיָּא being the

singular of אָדָם as בְּרִיָּא is of אָדָם. A rival to homology with אָדָם־בְּרִיָּא

אָדָם is another phrase, φῶς ἀνῆρ; but the contest is distinctly

unequal, as will be apparent from a comparison between the

intrinsic meaning of ἀνθρωπος and that of φῶς ἀνῆρ:

INCIDENTAL HOMONYMS

In the course of our investigation into the above homologies, we have incidentally come across new words, some of which have homonyms, as follows:

בֶּן/γένος: *offspring*, even of a single descendant Gn 4. 25 בֶּן—בֶּן in such phrases as: בֶּן־הָהָה Gn 23. 3, בֶּן־יִשְׂרָאֵל Ib 32. 33, בֶּן־עַמּוֹן Ib 10. 32, בֶּן־עֵבֶר Ib 10. 21, בֶּן־נָח Ib 19. 38, בֶּן־שַׁעַר Ib 23. 11, בֶּן־קַדְמָה Ib 29. 1, בֶּן־שֵׁשׁ Ib 36. 21—is also the homologue of γένος: *race, stock, kin; clan, house, family*

בֶּן־פִּטְרוֹן: *plant*, esp. *garden plant or tree* Gn 49. 22 בֶּן־פִּטְרוֹן

בֶּן־אֲנִי (ὁ ἐμὸς ὠδίνων, πόνος: of a child, *produced by* (my) pangs or throes of childbirth Gn 35. 18

בֶּן־זָקֵן (ὀψίγονος: of a son, *late-born, born in one's old age* Gn 37. 3

בֶּן־יִשְׂרָאֵל (Ἡρακλῆδης: *son of* IS 25. 10

בֶּן־מֶסוֹס: μέσον, *midst* Gn 42. 23; διὰ μέσον, *between* Gn 15. 17 Ex 12. 6, 13. 9 בֶּן־מֶסוֹס; ἐς μέσον, ἐς μ. ἀμφοτέρων *between both of* (two), freq. in Hom. for ἐς μέσον μεταίχμιον *between two armies*, בֶּן־מֶסוֹס IS 17. 4, 23

בֶּן־הַיּוֹלֵךְ: as pr. n., *Helios, the sun-god* Jud 6. 25

בֶּן־הַיּוֹלֵךְ: (πάστας: *owner*; בֶּן־הַיּוֹלֵךְ: (πάστας: *possessor* Ex 21. 34, 22. 7 IR 17. 17

בֶּן־הַיּוֹלֵךְ: πολίτης: *citizen, freeman* Jos 24. 11 Jud 9. 25, 51

בֶּן־הַיּוֹלֵךְ: πολὺς: *many*; *much*; בֶּן־הַיּוֹלֵךְ: πολὺμητις, *of many counsels* בֶּן־הַיּוֹלֵךְ Prv 24. 8 בֶּן־הַיּוֹלֵךְ IS 28. 7 בֶּן־הַיּוֹלֵךְ Nah 3. 4

בֶּן־הַיּוֹלֵךְ: πόσις: *husband, spouse; lawful husband* Gn 20. 3 Hos 2. 18

בֶּן־הַיּוֹלֵךְ: παῖς: *child*, whether son or daughter Prv 31. 2

בֶּן־הַיּוֹלֵךְ: πυρός, σπυρός: *wheat* Gn 41. 35

בֶּן־הַיּוֹלֵךְ: Ὀμηρος: *Homer* Gn 34. 4; בֶּן־הַיּוֹלֵךְ: Ὀμηρίδης, Ib 34. 2

בֶּן־הַיּוֹלֵךְ: γαμέτης: *husband, spouse* IIS 11. 3 ICh 3. 5

בֶּן־הַיּוֹלֵךְ: γάμος: *unlawful wedlock* Gn 19. 38

בֶּן־הַיּוֹלֵךְ: γένος: *race* Lev 19. 18; *clan, family* IIR 4. 13 Ruth 1. 16

אָב/γονεύς: *begetter, father* Gn 19. 38

אָב/λαός: *a people*, i.e. all who are called by one name Dt 26. 15; *men*, i.e. soldiers Dt 20. 1, 2, 5, 8, 9 IR 22. 23 IIR 13. 7; δῆμος: *people* Gn 34. 15; *commoner* IIS 22. 28; *the popular assembly* Gn 23. 7

אָב/ποινίζομαι: *exact a penalty* Ex 21. 22 Dt 22. 19; cf. ἀποτίνω

אָב/μῆνις, μᾶν-: *wrath*; from Hom. downwards freq. of the *wrath* of the gods, pl., Gn 32. 21 Lev 17. 10, 20. 3, 5, 6, 20. 17 IS 1. 18 Ps 34. 17 Ths 4. 16

אָב/ἐνώπιον: *face to face, in person* Ex 33. 11 Dt 34. 10 IIR 14. 8 Job 2. 5

אָב/ἐπάνω: *above, on the upper side or part* אָב-לָא Lev 14. 53 אָב-לָע Gn 1. 2; *before, in front of* אָב-לָא Ib 19. 13, 27 אָב-לָא Nu 17. 8 אָב-לָא Gn 5. 11 אָב-לָא Ib 11. 28 אָב-לָא IIS 10. 9; *in the presence of* אָב-לָא Gn 27. 30; *of Time, in former times* אָב-לָא Dt 2. 10; *of Number, above, more* אָב-לָא Ez 46. 21 אָב-לָא Ib 48. 15, 21

אָב/δυσβαίτης: *unprofitable, unproductive, unproductive* אָב-לָא Prov 27. 17

אָב/πνοαί, πνοή: *breath* Ex 33. 14-15 cf. Jos 42. 1, 14, 3, 5, 21 Ez 36. 27, 37. 14, 33, 39 Joel 3. 1, 2 Hag 2. 5 Zach 4. 6 Ps 104. 30, 143. 10 Neh 9. 20 cf. Jos 3. 10 אָב-לָא [Therefore, אָב-לָא, אָב-לָא and אָב-לָא are synonyms: 1. 7, 2, 7]

אָב/θυρὸς: *threshold of a door or gate* Prov 26. 14

אָב/θεωρὸς: *emphatic* *to counsel an oracle, to present an offering* Jes 57. 9 Prov 13. 17, 25. 13

אָב/κόλον: *hollow, cavity*; esp. of *navel* in the body, 1. 18 IS 4. 19 Dan 10. 12

אָב/στόλος: *staff, rod, scepter* Jes 13. 2

אָב/ὤδεις: *mostly in pl., pangs or throes of childbirth* Jes 13. 8, 21. 3

The above analysis shows that although the Propositions which I have enunciated as governing the interchange of letters and the role of vocalization in Graeco-Hebraic homology may, at first glance, seem to be very widely cast—indeed, so widely

cast that almost any Greek word could ultimately be transformed into almost any Hebrew one—on closer examination, this superficial impression disappears. It is certainly otherwise in practice, especially if the Propositions as a whole, and particularly the safeguards of Proposition 59, are duly heeded. On the other hand, if the Propositions are applied singly and in isolation, and the provisions of Proposition 59 are ignored, one is liable to be misled and to court disaster, as the following example will show.

הָרֵג is an exclusively Hebrew word, with no phonetic counterpart either in Arabic or Aramaic; so that neither could afford any assistance in the search for or confirmation of a genuine Greek homologue. Therefore, when *πέρω* presented its credentials, its candidature was approved, especially as some corroboration came from its fellow homologue הָרַס (cf. Ps 78. 47). It looked as though *π* dropped out of both, while *θ* exchanged dialectally with *σ* in one, and with *χ* in the other. Nevertheless, there were real misgivings: for one thing, there was no Verbal Adjective to homologize with הָרֵג or הָרוּס, and no Substantive to homologize with הָרֵגָה; whereas other derivatives of הָרַס were provided for—*πέρωμα* הָרַס, *πέρωθης* הָרוּס. But, in any case, הָרֵג seemed to be a strange word which rendered the phrases apparently meaningless, *לָחַם הָרוּגִים* [Jes 10. 4] and *לְבַשׁ הָרֵגָה* [Ib 14. 19]. In the circumstances, the matter was set aside for review.

One day, as I was looking for an homologue for *רָצָה*, I had the good fortune of spotting *ἐραπίζω* as the perfect homologue of הָרֵג also, and *ἐραπα* as the ideal one of הָרוּגִים:

ἐραπίζω: *strip a slain foe of his arms* (*ἐραπα*); hence *slay in fight*; generally, *slay* הָרַג Gn 4. 8 Ex 2. 14 Lev 20. 15, 16 Nu 11. 15 IIS 23. 21 Jes 27. 1 Hos 6. 5 Job 20. 16 Esth 9. 5

ἐραπα, *ρά*: (*ἐραίρω*) only pl., *arms and trappings of a slain foe* הָרוּגִים Jes 10. 4, 14. 19

Mark how the Hebrew derivative preserves the original *ζ* which was converted into *ל*.

So now both texts are plain: (1) '... and they shall fall under slain foes' arms and trappings...' (2) 'But thou wast cast out of thy grave like an abominated corpse, sword-girt and dressed (לְבַשׁ) in the arms and trappings of slain foes who

went down to the last bed (אֲבִימִי/εὐνή: *one's last bed, the grave; stones thrown out from the prow and used as anchors* Job 38. 30, pl.) of the grave (בֹּרַי/τάφος: *grave*) like a putrefied carcass.' •

Therefore, if my early experience is anything to go by, anyone who—misusing my Propositions—indulged in the fanciful exercise of transforming any Greek word into any Hebrew one, would before long stumble, fall and break his stiff neck. Let who will try!

XV. MONOGRAPHS

MAHATMA

LIII. The word 'mahatma' occurs in the Bible.

IF in the far-off days of my adolescence, when Gandhi was first surnamed 'Mahatma', one of the world's most reputable scholars had claimed that that word—derived as it is from Sanskrit (*mahatman*: *maha*, great; *atman*, soul)—was writ in our sacred Scriptures cryptically, yet plainly enough for the knowledgeable to see through the disguise, his learned colleagues would have thought him barmy on the crumpet. Why, the suggestion that 'mahatman' and מַהַטְמָן (Pr. 19. 19) are interchangeable terms is enough to make Tchernechovski, the imaginative translator of Homer, turn in his grave. Even Professor Cyrus Gordon—the famous expert in Mediterranean studies, who has detected a close affinity between the Greek and the so-called Semitic cultures, and has viewed my theory with sympathetic understanding—might at first blush raise his eyebrows in wonder.

I should, therefore, be neither surprised nor offended if I were not taken seriously now that I, an imperfectly equipped newcomer in the vast and snareful field of philological research, confidently make that very claim and that very suggestion, in support of my revolutionary theory that Hebrew and Greek are identical tongues. On the contrary, I should deem it a compliment or a special favour, and feel deeply grateful, if the interested student would bear with me through my decoding of the cryptogram. So let me proceed from bold assertion to conclusive proof, incidentally solving other obscure mysteries and bringing to light other hidden treasures of inestimable value, so as to convince even the sceptics.

The Greek for 'mahatman' is the identical Homeric word *μεγάθυμος*; alternatively, *μεγαλόθυμος* which approximates מַהַטְמָן more closely. It is a compound made up of *μέγας* and *θυμός*, the respective homologues of which are as follows:

I. *μέγας*, *μεγάλη*, *μέγα*, gen. *μεγάλου*, *ης*, *ου*, dat. *μεγάλῳ*, *ῃ*, *ῳ*, acc. *μέγαν*, *μεγάλην*, *μέγα*; dual *μεγάλῳ*, *α*, *ῳ*; pl. *μεγάλοι*, *μεγάλαι*, *μεγάλα*,

etc.: the stem *μεγάλο-* is never used in sg. nom. and acc. masc. and neut., and only once in voc. masc., ὦ *μεγάλε* Ζεῦ (Aeschylus, *Septem contra Thebas* 822 (anapaests)).

big, of bodily size גדול גָּדוֹל Gn 1. 16 Dt 9. 2 Jes 2. 1,

27. 13 Ez 17. 3 Jon 2. 1 IICh 2. 4. 36. 18 גָּדוֹל Esr 5. 8;

freq. of stature גדול Jos 14. 15 גָּדוֹל Ez 38. 2 גָּדוֹל Ib 39. 6;

full grown, of age as shown by stature גדול Gn 19. 11;

vast גדול Gn 15. 14 Dt 1. 19 Jer 44. 15 Ps 104. 25 Thr 2. 13;

high גדול Jos 7. 26 IIS 18. 9 Zach 4. 7 Neh 3. 27 גָּדוֹל נח:

32. 37 גָּדוֹל Ib 32. 3 גָּדוֹל;

of quality or degree, *great, mighty* גדול Gn 18. 18, 21. 8 Ex 11. 3 Lev

19. 15 IIS 3. 38 IIR 4. 8, 10. 6 Jes 36. 4, 13 Eccl 9. 14 IICh 2. 4

גָּדוֹל Prv 19. 19 גָּדוֹל IIS 23. 20 גָּדוֹל IIR 5. 1 IIS 22. 51

גָּדוֹל Job 36. 22 גָּדוֹל Ez 32. 27 גָּדוֹל Ib 32. 30 גָּדוֹל

freq. epith. of gods, ὁ μ. Ζεὺς, etc.; *μεγάλα* *τέα*, of Demeter and

Persephone; *θεοὶ μεγάλοι*, of the Cabiri גדול Ex 18. 11 ICh 16. 25

גָּדוֹל Gn 49. 25 גָּדוֹל IIS 22. 51 גָּדוֹל Ps 76. 12 גָּדוֹל Gn 12. 6

Job 36. 22 גָּדוֹל;

greatness גדולה Esch 1. 4 גדולה Ez 31. 10 גדולה Na 24. 18 Prv 31. 11

strong, of the elements, etc. גדול IR 18. 43 גדול Jer 25. 32 Jon 1. 4:

of passions, feelings, etc., of men, גדול Gn 27. 33 Dt 29. 27 IIS

13. 15 IIR 22. 13, 23. 26 Jer 36. 7 Zach 3. 2:

of sounds, *great, loud* גדול Gn 39. 14 Jos 6. 20 Jes 29. 6. 36. 13 גדול

Dan 3. 4;

generally, *great, mighty*, ὁσος *באד* גדול Ex 15. 16 Jud 21. 5 *of Israel*

19. 113), ὁσος *happiness*) גדול IR 1. 40:

big, i.e. *difficult* question גדול Ex 18. 22; *weighty, important* גדול Ex

3. 3 IIR 5. 13;

with a bad sense, *over-great*, μέγα εἶπε, to speak *big* and so provoke

divine wrath גדול Ps 12. 4; *cf.* IS 2. 3:

of days, *long* גדול Gn 29. 7;

Adv. *μεγάλως*, *very much, exceedingly* באד Gn 1. 31. 4. 5 גדול Job 20. 15

גָּדוֹל Gn 28. 17 גדול Ib 27. 34 גָּדוֹל;

loudly בחיל גדול Dan 3. 4 גדול Jer 12. 6;

strengthened, *באד* גדול Ex 11. 3 Jud 11. 33 באד

גָּדוֹל Ez 9. 9 גדול בבאד באד Ib 17. 2, 6 בבאד באד Gn 7. 19

גָּדוֹל IICh 16. 14 גדול עד-באד Gn 27. 33, 34;

degrees of comparison (regul. *μεγαλύτερος* יקר גדול Jes 56. 12):

comp. *μείζων*, *ov greater* גדול Ex 18. 11 Lev 21. 10 גדולה בן
Jos 10. 2;

μείζων the elder הגדול Gn 10. 21, 27. 1 Lev 21. 10 IS 17. 28, 18. 17

Ez 16. 46, 23. 4 הגדול ב- IR 2. 22;

μείζων κώμης headman of a village عُمدَة;

generally, *the higher authority* גדול IIR 10. 6, 11;

a strong form of denial, *nothing whatever* כל Prv 13. 7, 30. 30.

II. *θυμός, ó*, *soul, spirit, as the principle of life, feeling and thought, esp. of strong feeling and passion* (rightly derived from *θύω* [B], *rage, seethe*):

נשמה Jes 42. 5, 57. 16 Prv 20. 27 Job 27. 3, 34. 14;

in a physical sense, *breath, life* נשמה IR 17. 17 Jes 2. 22 Dan 10. 17

نفس حية;

spirit, strength חמה Jes 63. 5 Dan 8. 6 חמָה;

mind, temper, will טעם IS 21. 14, 25-33 Ps 34. 1, 119. 66 Prv 11. 22

صبر;

spirit, courage חמה Jes 27. 4 חמָה;

anger, wrath זעם Jes 10. 25 Ez 21. 36 Nah 1. 6 Ps 78. 49, 102. 11 זעף

Jes 30. 30 חמה Dt 29. 27 Jes 42. 25 Ez 5. 15 Ps 37. 8 Prv 27. 4 Esth

3. 5 Luke 4. 28. 7. 10 טעם Prv 26. 16 נשמה Jes 30. 33 יח. 292:

in pl. (not earlier than Plato), *fits of anger, passions* חמה Prv 22. 24;

the heart, as the seat of emotions חמה Prv 19. 16 or עב or עב Ib 30. 31;

mind, soul, as the seat of thought חמה Ps 76. 11 נשמה Job 32. 8.

Compounds and associated words lend further and firm support to the homologies above set out:

ἀλκίμος θυμός, of stout heart עזב Prv 30. 31.

μεγάθυμος, ov, great-hearted גדל-חמה Prv 19. 19.

μεγαίρω (from *μέγας*), *feel grudge towards* נטר Lev 19. 18.

μεγαλειῆς = *μεγαλοθενής* (of great strength) גדל-חמה Nah 1. 3.

μεγαλειός, a, ov (μέγας), magnificent, splendid; of persons, stately, haughty גדל Ps 46. 5, 91. 9 גליל.

μεγαλίζομαι, to be exalted, bear oneself proudly הגדיל Ez 38. 23 הגדיל
Ps 35. 26 תעל (الله).

μεγαλόμητις, of high design העצה גדל Jer 32. 19.

μεγαλύνω (μέγας), make great or powerful, exalt גדל Jos 4. 14 Esth 3. 1
הגדיל Ps 55. 13.

καταμεγαλύνομαι, exalt oneself against הגדיל Ps 35. 26 הגדל Zeph
2. 10 הגדל Jes 10. 15.

μέγαρον, τό, *bedchamber* מִקְרָה Jud 3. 20; in pl., *house, palace*, freq. in Homer; later in sg. מִשְׁכָּן Ps 91. 9 ICh 36. 15 מִשְׁכָּה Ps 76. 3 מִשְׁכָּה Jos 13. 4 מִשְׁכָּה IS 17. 23 קֶרֶה Gn 19. 8; *the oracular chamber in the temple, sanctuary, shrine* מִשְׁכָּן Ps 26. 8 מִשְׁכָּה Jos 13. 4 Jer 7. 11; *tomb* מִשְׁכָּה Gn 23. 9; μέγαλα, τό, *pits* sacred to Demeter and Persephone, into which young pigs were let down in the Thesmophoria מִשְׁכָּה Am 3. 4 מִשְׁכָּה Cant 4. 8.

μέγεθος, τό, *greatness, magnitude*; generally, *size* גָּדֹל Ez 31. 7, 18; also in pl., גְּדֻלּוֹת Ps 131. 1, 145. 6; of a mountain גְּדֻלּוֹ Cant 7. 5 גָּדֹל Jos 12. 21 Jud 5. 9 גָּדֹל Zach 12. 11 גָּדֹל Ex 14. 2 (the rocky ridge near Cairo); *importance* גָּדֹל Dt 32. 3 Ps 150. 3; *might, power* גָּדֹל Dt 3. 24, 9. 26 Ez 31. 7, 18 Ps 79. 11 ICh 17. 21 גָּדֹל Dt 5. 5 גָּדֹל IS 2. 10; *greatness, magnanimity* גְּדֻלָּה IIS 7. 21 Ps 145. 3, 6 Esth 1. 4, 6. 3 ICh 29. 11 גָּדֹל Nu 14. 19 Ps 150. 3; *loftiness, sublimity* גָּדֹל Jos 9. 8, 10. 12 Ez 31. 2 גָּדֹל; in pl., *sublime objects* גְּדֻלּוֹת Gn 24. 53; as a title, *His Highness* גִּזְרֵה גְּדֻלָּה.

μεγεθύνω, *increase in bulk, magnitude or number, enlarge* גָּדַל Gn 26. 13 IIS 5. 10 Ps 104. 1 Job 2. 13.

ὀξύθυμος, *to be quick to anger* נָקִישׁ.

ὀξύθυμος, ον, *quick to anger, choleric* نَكِيس حَاد الطبع.

ὀξύθυμίας, ὁ, *one who is quick to anger* نَكِيس.

ράθυμος, *light-hearted, easy-tempered, frivolous, careless*; mostly in bad sense, *taking things easy, indifferent* רַחֵם Ps 11. 22 רַחֵם Hos 7. 5.

A general survey of the homologies relating to μέγας shows that they mostly assume μέγας to be μέγας, according to the rules that terminal σ dialectally changes into ρ, and ρ dialectally changes into λ. This is corroborated by the following facts: the vocative singular μεγάλε survives, the fem. is μεγάλη, the gen. μεγάλου, most compounds are formed with μεγαλ- or μεγαλο-, and μέγαρον derives from μέγας. Most of these homologies also conform to Prop. 5, whereunder μ is added at the beginning of a word, and therefore initial μ sometimes drops out of the Hebrew homologue. Yet the original form reasserts itself in גדל and מגדל, גור and מגור, קרה and מקרה, ערל and מערל, גורל and מגורל.

A closer examination reveals that גורל, the construct of obsolete

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לָ, in אֶלֶל and אֶלָּ, is the homologue of the definite article הַ, the לָ being a terminal letter. Accordingly, אֶלֶל means 'the high' (city). Similarly אֶלֶל זֵבִי means הַ זֵבִי. But whereas in the latter example the article is, as in Greek, detached from the noun it defines; in the former it is attached to the noun, as are its other homologues הָ, הֶלֶּ, הֶלָּ, and הֶלֶּ in Hebrew and Arabic respectively. Cf. הֶלֶּל, אֶלֶלֶל.

The accuracy of the homology $\text{זַעַף} \theta\upsilon\mu\acute{o}s$ is confirmed by the fact that both זַעַף and its homologue, $\theta\acute{\upsilon}\omega$ B, from which $\theta\upsilon\mu\acute{o}s$ is derived, apply to the seething of a wind-swept sea (Jon 1. 15). The homology $\text{طبع} \theta\acute{\upsilon}\mu\acute{o}s$ enjoys a similar confirmation; for in addition to طبع being one of the homologues of $\theta\upsilon\mu\acute{o}s$, حاذ is one of the homologues of $\theta\acute{\upsilon}\omega$. Besides, the homologies גדל-כח , גדל-העצה , גדל-חמה , and حاذ الطبع , strongly corroborate each other.

other. The homologies *μεγαλειος*/עליון and *Υπερίων*/עליון (in the expression *Ἡέλιος* 'עליון לך) differ one from the other in nuance, since the one is related to *μέγας*, the other to *ἐπέρ*/עליון. The former indicates an imposing appearance and bearing, the latter a state of aboveness and superiority. A third homonym is to be found in IR 9. 8 and IICh 7. 21, where it is the homologue of *ὀλοῖος/ὀλοός*, *destroyed*. The N.E.B. translates it by 'ruin', citing *Peshitta* as its authority.

μαγδωλος, *μαγδάλ*, *ὁ*, *watch-tower*, are transliterations of מגדל and מגדל. Once more my theory proves that the Hebrew words borrowed by the Greeks are themselves disguised Greek words, atavisms, the Greek origin of which had—at the time of the borrowing—been long since forgotten.

Again, regarding the *recorded* מַגְדָּל, which is traditionally *read* מַגְדָּל, my theory proves once more that the written word and its substitute are identical. There is no sleight-of-hand here or elsewhere in this book: it is all steady slogging, resulting in clear proof which renders all previous cathedral commentaries out of date, and sends seasoned scholars back to the benches of their student days.

THE CHERUBIM

LIV. *The Cherubim are birds.*

The second volume of the *Catalogue of Samaritan Manuscripts* in the John Rylands Library at Manchester, which lists and describes the Gaster MSS., is full of fascinating material. To my mind, however, the most important feature is the eleventh of twelve plates at the end of the book, which is reproduced from MS. 330A. It represents a chart of the Tabernacle and its furniture, prepared by Abisha son of Pinhas.

At the top of the plate, above the Ark of the Covenant, are two birds facing each other, beak to beak, and with their wings outspread. They resemble doves and are labelled in Samaritan script שני כרובים, and in English 'The Two Carubims'.

This is at variance with Jewish tradition, according to which the two statues above the Ark were winged human forms. In fact, the word כרוב—which occurs many times in twelve books of the Bible—is invariably interpreted and transliterated as 'cherub', in the form we know it.

So far the Samaritan representation has been ignored, dismissed as spurious; for the Samaritans were ever the target of rabbinical scorn. Although they alone have preserved the original Hebrew script, they are still spurned by the Jews (John 4. 9) because of their provenance and original hostility. Yet my theory that biblical Hebrew is identical with Greek vindicates their account which is supported by several passages, where the context helps to ascertain the shape of the cherubim, as well as by a consideration that has been entirely overlooked.

I submit that כִּרְכַּר is homologous with κόραξ (*raven, crow*) and οὐ κορώνη (*crow*), thus: the genitive κόρακος indicates that the stem is *korak*; κ and γ are interchangeable dialectally and as co-palatals, so that *korak* becomes κοραγ; while γ interchanges dialectally with β, and κοραγ is pronounced κοραβ. As a matter of fact, the Sanskrit word is *karva*, the Latin *corvus*, the French *corbeau*, and the English *crow*! However, כִּרְכַּר seems to have some affinity with ἀρπίςθος: *phoenix*.

By the way, another homologue of κορώνη/κόραξ is כִּרְכַּר (*raven, crow*), changing in either of the following ways: the initial κ—which interchanges with گ in غراب, as if the root were γοραγ—interchanges with כ as fellow guttural, or drops out—as sometimes happens in Graeco-Hebrew homology, e.g. κρῆς *leopard* and כִּרְכַּר. It is perhaps significant that one of the birds sent out by Noah to reconnoitre the flooded scene was the raven (Gn 8. 7).

Now on close examination of four verses in the tenth chapter of Ezekiel, one gathers that the shape of the cherubim was not human. Thus verse 14 reads: 'And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion and the fourth the face of an eagle.' From which it is clear that 'the face of a cherub' is not the same as 'the face of a man'. Again, verse 8 reads: 'And there appeared in the cherubims the form of a man's hand under their wings.' Similarly, verse 21 reads: 'Every one [of the cherubim] had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.' From this it follows that the only human feature the four cherubim had in common was the hand. As to verses 15 and 20, the cherubim therein are referred to as חַיִּי, translated here as 'the living creature'; but חַיִּי actually means 'beast', and

is so translated elsewhere (e.g. Gn 9. 5 Lev 11. 2). In fact, this word is normally used to indicate animals as opposed to man. (See also Ez 41. 18-19.)

If the cherub was an animal, it was certainly a winged animal; for it is said: 'And he rode upon a cherub and did fly: yea, he flew rapidly upon the wings of the wind' (Ps 18. 11). But what kind of bird was it? There is reason to believe that it was the phoenix, whose threefold legend—long life, burning, and rebirth—is unmistakably referred to in the Bible.

The word *φοῦνιξ* has several homologues in Hebrew, three of which are relevant here, namely: 1. *פִּינֵק* (phoenix), because *π* (of which *φ* is the aspirate) dialectally interchanges with *κ*. It occurs in Job as follows: 'Then I said I shall die with the phoenix, and I shall multiply my days as the sand' (29. 18). 2. *פִּינִי* (Phoenician) which occurs in the Book of Judges thus: 'Howbeit, Sisera fled away on his feet to the tent of Jael the wife of Heber the Phoenician, for there was peace between Jabin the King of Hazor and the house of Heber the Phoenician' (4. 17); *פִּינִי* and *פִּינִי* are homologues of *Κάβειρος*. In fact, *φοῦνικίρος* another word for Phoenician is identical with *פִּינִי* (Canaanite). 3. *נֶסֶךְ* (phoenix), apparently referred to as an eagle, thus: 'Who satisfieth thee with good food, so that thy youth is renewed like the eagle's' (Ps 103. 5). No myth or folk-lore ascribes to the eagle the virtue of reincarnation or rejuvenation. Indeed, *נֶסֶךְ* here is the homologue of *φοῦνιξ*, thus: *φοῦνιξ* → *φοῦνικος* → *-νικος* → *-νικος* → *נֶסֶךְ*. By the way, this is not the only text where *נֶסֶךְ* does not signify 'eagle' (Hos 8. :).

Moreover, in the tenth chapter of the Book of Ezekiel reference is made thrice to fire burning between and underneath the cherubim (vv. 2, 6, 7); while the prophet, addressing the Phoenician King of Tyre, says: 'Thou anointed cherub that shelters, I shall set thee; thou wast upon the holy mountain of God, thou hast walked up and down in the midst of stones of fire . . . and thou hast sinned; therefore I will cast thee [like Adam] as profane out of the mountain of God, and I will destroy thee, O! sheltering cherub, from the midst of the stones of fire' (28. 14-16). No wonder Genesis records that God settled the cherubim in the Garden of Eden. But does *הַר אֱלֹהִים* (literally, *the mountain of God/gods*) refer to Olympus? (Cf. Ex 3. 1 IR 19. 8 Jes 14. 13.)

Incidentally, there is an independent reason which drives one to the conclusion that it is most unlikely that the cherubim were of human shape. As they stood above the Ark with their wings outstretched—both in the Tabernacle and in Solomon's Temple—the pudenda would be exposed had they been human. This would not at all be consonant with good taste among the Hebrews, especially in the Holy of Holies. Witness the fact that in Isaiah's vision the seraphim covered their 'legs' with two of their six wings (Jes 6. 2), and the specific injunction against baring one's pudenda while ascending the altar (Ex 20. 26). Yet the 'trolleys' in Solomon's Temple seem to have borne a phallic ornament (IR 7. 36). Cf. Hab 2. 15.

Finally, to prove that the myth of the phoenix lingered in the Jewish tradition till late in Hebrew history, it is fitting to conclude with a relevant quotation from the New Testament: 'And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him' (Matt 3. 16). The dove was the other bird released by Noah (Gn 8. 8-12).

I am informed by Rabbi Solomon D. Sassoon, of Jerusalem, that in the illuminated Bible by Solomon ben Raphael of Perpignan (1299), the cherubim look almost like birds, but they have human heads.

MOLOCH-WORSHIP

LV. Moloch is a kiln.

מֹלֵךְ was a deity to whom human sacrifices were offered. Other names associated with this cult are: בַּעַל, בִּרְיָה, מֶלֶכֶם, תַּפְז, and עֲדִיָּה. The following is how the LXX and the *Lexicon* interpret them.

The LXX transliterates בַּעַל by Βάαλ, and בַּעַלִּים by Βααλῖμ or Βααλεῖμ; except that it substitutes αἰσχύνη *shame, dishonour* for בַּעַל in IR 18. 19, 25, and εἶδωλα for בַּעַלִּים in Jer 9. 13 IICh 17. 3. On the other hand, it substitutes Βάαλ for בִּשְׁת, an alias of בַּעַל, in both Jer 11. 13 and Hos 9. 10. Sometimes Βάαλ appears in the feminine, e.g. IIR 21. 3. It transliterates כַּמֹּלֵךְ by Χαμῶς throughout, and מֹלֵךְ by Μολόχ in IIR 23. 10 and Μολόχ βασιλεὺς in Jer 32. 35—inserting Μολόχ βασιλεὺς in IICh 33. 6, and trans-

lating מֶלֶךְ in Leviticus by ἄρχων, and in IR 11. 7 by βασιλεύς, perhaps because they read it מֶלֶךְ Ashkenazi fashion; but why in the plural in Lev 20. 5? However, it translates מַלְכִּים in IR 11. 33, as if the word were מֶלֶךְ in the construct; while the word is omitted from IR 11. 5, and Μολόχ is substituted for it in IIR 23. 13. It translates עֲדִים in Ps 106. 37, as in Dt 32. 17, by δαιμόνιον; and תַּפְתַּן by Δάπτωσις (as a proper noun) in Jer 19. 6, and as a common noun (*fall*) in verse 14; by ἡ διαπίπτουσα in verse 12, by ὁ τόπος διαπίπτων in verse 13; omits it from verse 11, and transliterates it by תַּפְתַּן in IIR 23. 10 and Jer 7. 31, 32 — תַּפְתַּן being the Ashkenazi pronunciation of תַּפְתַּן.

Apart from these six words, three others are highly relevant, namely: מַלְכָּן (read מַלְכָּן) in IIS 12. 31, and מַלְכָּן in Am 2. 1—respectively translated by πλίνθιον (*small brick*) and κονία (*plaster, stucco, quick lime*)—מַלְכָּן in Nah 3. 14 being translated by πλίνθος (*brick*). The third word is הַעֲבִיר which is variously translated as follows: in Lev 13. 21 by λατρεύω (*serve the gods with prayers and sacrifices*), in Dt 13. 10 by περικαθαίρω (*purify completely*), in IIR 16. 3, 17. 17, 21. 6, 23. 10 Ez 23. 37 and IICh 33. 6 by διάγω (*carry across*); in Jer 32. 35 by ἀνασέρω (*bring, carry up*), in Ez 16. 21 by ἀποτροπιάζομαι (*avert evil by sacrifices*), and in Ez 20. 26 by διαπορεύομαι (*carry over*); whereas a different text appears to have been translated in Ez 20. 31.

The entries in the *Lexicon* concerning the above ten words are:

מֶלֶךְ . . . n. m. owner, lord . . . Esp. . . lord specif. as divine name, Baal. 1. without article: בעל בעל Nu 22. 41 (poet. Balaam); בעל בעל Nu 25. 3, 5 (Elohists) Dt 4. 3 (vid. below). This divine name is not used elsewhere in Hexateuch. It probably originated from the sense of divine ownership, rather than sovereignty . . . It seems to have been used in Northern Israel = אֱלֹהִים in the South. It was the special name of the God of the Canaanites, Philistines, etc., = Babylonian בַּל . . . In later times scribes substituted בעל, in n. pr. ירבעם = ירבעם, אשבעל (sic) = אשבעל, vid. בעל . . .), & also in the text for בעל Ho 9. 10 Jer 11. 13 (hence אֱלֹהִים Jer 2. 23, 7. 9, 11. 13, 17, 19. 5 Ho 2. 10, 13. 14, Rom 11. 4 . . .). 2. c. art.: הַבַּעַל . . . 3. emphatic pl. (cf. האֱלֹהִים, האֱלֹהִים) the great lord, the sovereign owner . . . (or local special Ba'als . . .). 4. c. attrib.: הַבַּעַל Lord of covenant Ju 8. 33, 9. 4 (cf. אל ברית 9. 46 . . .); הַבַּעַל Lord of flies 2K 1. 2, 3, 6, 16, Philistine god, Greek version of the LXX Βααλ μυῖαν . . .

'בַּעַל פְּעוֹר' n. pr. m. Nu 25. 3, 5 Dt 4. 3, 3 ψ 106. 28 Ho 9. 10, *Baal of Peor* (Variorum Bible), i.e. worshipped at פְּעוֹר q.v.; or *Baal-P.* (whence *Peor* as n. pr. loc.) . . .'

'פְּעוֹר' n. pr. Φογωρ: 1. mont. in Moab (appar. from some root: פִּעַר);—Nu 23. 28 cf. ('בֵּית פ', 'בַּעַל פ' and refl. . . .) . . . [Greek Version of the LXX Jos 15. 59a [60] gives a Φαγωρ with Bethlehem; v. also Greek Version of the LXX for פְּעוֹר, פְּעִי]. 2. dei (appar.) Nu 25. 13, 13 (cf. 'בַּעַל פ' v. 3, 5), 31. 16 Jos 22. 17.'

'בֵּית פְּעוֹר' n. pr. loc. (= 'בַּעַל פ', cf. sub 'בַּעַל') E. of Jordan Dt 3. 29, in land of Amorites 4. 46 cf. Jos 13. 20 (where assigned to Reuben); in land of Moab Dt 34. 6 . . .'

'בִּשְׁתָּה' n. f. shame Jb 3. 22 . . . 1. *shame*: S 20. 30, 30 . . . 2. *shameful thing*, substituted for בַּעַל (q.v.) by later editors, Ho 9. 10 Je 3. 24; מוֹבַחֲתוֹת לְבִשְׁתָּה Je 11. 13, cf. יְרֵבְשָׁתָה 2S 11. 21 = יְרֵבְשָׁתָה Ju 6. 32; אֶשְׁבְּשָׁתָה 2S 2. 8 = אֶשְׁבְּשָׁתָה Ch 8. 33.'

'כְּמוֹשׁ' n. pr. div. Chemosh (Mesha-Inscription 3, 5, . . . also 1. 17 and n. pr. m. כְּמוֹשֶׁמֶלֶךְ 1. 1; Assyrian *Ḫamīnusanašši*, a king of Moab . . . Greek Version of the LXX Ἥραμωρ);—god of the Moabites to whom Solomon erected a high place 1K 11. 7, 33 2K 23. 13 Je 48. 7 (K: כְּמוֹשׁ, v. 13. Moab is 'עַמ־כְּמוֹשׁ' Nu 21. 29 *people of Chemosh*, and Moabites his sons and daughters, cf. Je 48. 46. He is said to be also the God of the Ammonites Jud 11. 25 probably an error . . .).

'קִלְבָּן' n. [m.] 1. brick-mould; 2. quadrangle . . . Ar. قِلْبَان . . . : —1. *brick-mould*, 2S 12. 3: Qr (K: by error, קִלְבָּן, Na 3. 14. 2. *quadrangle*, Je 43. 9 at Tahpanhes).'

'מֹלֶכֶת' n. pr. div. Molech (Greek version of the LXX Μολοχ, Vulgate *Moloch*) (= 'מֹלֶךְ' i.e. (*divine*) *kīng*, with vowels of בִּשְׁתָּה to denote abhorrence . . .);—c. art. 'הַמֶּלֶךְ:—the god to whom Isr. sacrific. children with fire (in valley of Hinnom); 2K 23. 10; 'הַמֶּלֶךְ לֵב' Jer 32. 35 (synonymous מֹלֶכֶת, Lv 18. 2: 'Code of Holiness'); 'הַמֶּלֶךְ' Lv 20. 2, 3, 4 (Code of Holiness; more gen. 'הַמֶּלֶךְ' v. 5 (Code of Holiness. In 1K 11. 7 rd. prob. מֹלֶכֶת, q.v.)'

'מִלְכָם' n. pr. div. Milcom, god of Ammonites . . .—'מִלְכָם' 1K 11. 5 (contrast מִלְכָם); cf. v. 33 (contrast מִלְכָם), so rd. also (for Massoretic Text: מִלְכָם) v. 7 (synonymous מִלְכָם); 2K 23. 13 (synonymous as in 1K 11. 33); rd. מִלְכָם also for מִלְכָם Je 49. 1, 3 (Greek Version of the LXX Μελχολ, Μελχομ), . . . prob. 2S 12. 30 = 1Ch 20. 2 (v.: מִלְכָם 5d), and perh. Am 1. 15 (whence Je 49. 3 . . .).'

'מֶלֶךְ ... n. m. king ... 5 ... d. ... 2S 12. 30 *crown of their king* = 1Ch 20. 2 (but rd. מֶלֶכָם ...) ...'

'לָבַן מֶלֶכָן v. מֶלֶכָן sub לָבַן.'

'עָבַר vb. pass over, through, by, pass on ... Qal ... Pf. 3 ms. ... suffix עָבְרוּ Je 23. 9 ... Hiph. Pf. 3 ms. הָעֵבִיר 2S 12. 13 ÷; 2 ms. הָעֵבְרָה Jos 7. 7 ... Imv. ms. ... הָעֵבְרָה 2S 24. 10 ... 1. *cause to pass over, bring over* ... Esp. d. *devote* children to (?) heathen god Je 32. 35 Ez 23. 37 (לְאֵלֵהָ ÷), Lv 18. 21 (Code of Holiness), cf. Ez 16. 21; ÷ בָּאֵשׁ by fire 2K 23. 10; c. acc. alone *devote* Ez 20. 26; c. acc. ÷ בָּאֵשׁ alone, *devote by fire* Dt 18. 10 2K 16. 3, 17. 17, 21. 6 = 2Ch 33. 6, Ez 20. 31 ...'

'עֵד (root of foll.: New [Late] Hebrew עֵד *lime*, עֵיד *whitewasher*; Aramaic עֵידָא, ... *lime*, Ar. عَيْدٌ (not loan-word ...)

'עֵד n. [m.] lime, whitewash;—always 'ע;—*lime*, produced by burning bones Am 2. 1, in sim. Is 33. 12; as *whitewash* Dt 27. 2, 4.'

'[עֵד] n. [m.] appar. demon (loan-word from Assyrian *šedu*, a protecting spirit, esp. of bull-colossus ... cf. Aramaic עֵידָא ... *demon*, and (perh.) Phoenician n. pr. עֵדָד ...; orig. root עֵד (= Ar. عَدَّ *rule*) ... to be preferred to Ar. عَدَّ (III, IV *aid*) ...;—עֵדָדָה Dt 32. 17 ... 106. 37 (human sacrifice) ...'

'II. הֶפֶז n. pr. loc. in valley of בֶּן-הֶחָיִים S. of Jerusalem (etym. doubtful ... al. think Aramaic, = *fire-place*, cf. הֶפֶז;—c. art. הֶז 2K 23. 10 ..., art. om. Je 7. 32, 19. 11, 12;—place of sacrificing children Je 7. 31, cf. v. 32a, 19. 6 (cf. v. 5), 2K 23. 10; to become burial-place Je 7. 32b, 19. 11; in sim. of desecrated city v. 12, 13 (הֶפֶז הַזֶּה); scene of a prophecy of Jerem., v. 14;—*Tacées, Tacéeth* ... Θακόες ...'

I shall prove conclusively that בַּעַל—as the name of the Phoenician deity—has nothing to do with ownership or sovereignty, any more than מֶלֶךְ with מֶלֶכָךְ, מֶלֶכָם with מֶלֶכָךְ, or בִּשְׁת with *shame*; that מֶלֶךְ was not vocalized like בִּשְׁת (or הֶפֶז, for that matter) to denote abhorrence or for any other ulterior reason; that פְּעוֹר is not the name of a place; that מֶלֶכָן מֶלֶכָן was not written for מֶלֶכָן; that בַּעַל was referred to as 'kiln' or 'lime'; and that David found in Baal's kiln a ready-made instrument of torture to use against his Ammonite enemies (cf. *παιδεύω*: *torture*). However, I am inclined to think that Scythian עַבְד מֶלֶךְ (Jer 38. 7) and pre-Islamic عبد الملك reflect Moloch-worship.

Among the above-mentioned words are two clues—as un-

suspected as they are sure—which lead directly to the nature of Moloch-worship, and indirectly to the ascertainment of the true meanings of *כְּמוֹשׁ*, *מֶלֶךְ*, *מַלְכִים*, and *מַלְכָן*; namely: *שֵׁד* in Am 2. 1, and *שֵׁדִים* in Ps 106. 37. It is to be noted that both nouns are in the dative—*לְשֵׁד* ... *שָׂרְפוּ*, *לְשֵׁדִים* ... *שָׂרְפוּ*—like *לְבַעַל* ... *לְשָׂרָף* (Jer 19. 5), *לְהַעֲבִיד לְמֶלֶךְ* (Lev 18. 21). Furthermore, it is particularly to be noted that it is *לְשֵׁד* and not *לְשֵׁדִי*; that is to say, 'for his burning the remains of the king of Edom *unto the lime*', and not—as the A.V. and the N.E.B. have it—*into lime* and *for lime*, respectively.

As to *שֵׁדִים*, the word occurs in two different books, and each context indicates the meaning of the word. In Deuteronomy it is said: 'They sacrifice to the *שֵׁדִים* who are no god'; while in the Psalms it is said: 'they sacrificed their sons and their daughters unto the *שֵׁדִים*.' Seeing that the Arabic homologue of *שֵׁד* is *شيد*, all the surrounding circumstances point to *שֵׁדִים* meaning *שֵׁדִים*, *limes*. But 'limes' *simpliciter* constitute no deity; which justifies the description of *שֵׁדִים* as *no god*. On the other hand, the divinities whose worship involved human sacrifices—more specifically children—were: the Canaanite *בַּעַל*, the Ammonite *מֶלֶךְ*, and the Moabite *כְּמוֹשׁ*. As a matter of fact, Ps 106. 38 makes it clear that the *שֵׁדִים* were Canaanite idols.

Accordingly, the words *שֵׁד* and *שֵׁדִים* lead firmly to the conclusion that human sacrifices were, somehow or other, connected with *lime*.

Which brings me to the consideration of *בִּלְבָן*, a word closely resembling *بَلِين* (*brick-kiln*), the sure meaning of which led to the discovery that all the four words, *בִּלְבָן*, *מֶלֶךְ*, *מַלְכִים*, and *מַלְכָן*, are the homologues of *παιδεῖον* (*brickworks*). It homologizes with each of them directly, according to the Greek pattern of construction, in different ways, thus: in all *π* turns dialectally into *מ/ם*, consonant/vowel metathesis occurs between *λ* and *י*, and the middle *ν* drops out; in *בִּלְבָן* and *בָּלִין*, the *θ* also drops out, whereas it dialectally turns into *כ* in *מֶלֶךְ* and *מַלְכָן*; the final *ν* turns into *ם* in *מַלְכִים*, while the vocalization in *בָּלִין*, *מֶלֶךְ* and *מַלְכָן* betrays the first *ι*. Obviously, *מֶלֶךְ* is an abbreviated version of *מַלְכִים*.

Both כמִיש and כמִש are homologues to the quasi-synonym of πλυνθεῖον, κάμινος (*oven, furnace or kiln for smelting, baking, burning earthenware and bricks*)—or καμινώδης (*like an oven or furnace*)—which also homologizes with قمين and قيند 'brick-kiln'. In כמִש, the *v* drop out; and in כמִיש, the *vo* drop out. Alternatively, כמִש turns to כמיש, as נחין does to נחון, Ashkenazi fashion.

Thus the accuracy of the biblical record is confirmed, and the scrupulosity of the scribes is vindicated. We ought to be grateful to them for having preserved various structures, instead of presumptuously accusing them of numerous errors.

העבִיר in IIS 12. 31 is a different verb from העבִיר in Jos 7. 7 and in IIS 12. 13 or 24. 10. They are three different homonyms, the respective homologues of ἐκπυρόω (*burn to ashes, consume utterly*), διαπεραιόω (*take across, ferry over*), and ὑπερπεράω (*overlook, take no notice, remit*). The worshippers of בעל did not 'devote' their children to him 'by fire'; they *burned* them *in the fire* for his consumption (Ez 23. 37)—just as the Israelites burnt sacrifices to God as אֵשָׁה (Ex 29. 18). This is a homologue of ἐστιάμα (*banquet*); another homologue is בִּשְׁתָּה (Gn 26. 30), by suffix-prefix construction. In Esr 3. 7, however, occurs an entirely different בִּשְׁתָּה, the homologue of ποτόν (*that which one drinks, drink, esp. of wine*).

Phonetic identity sometimes conceals etymological difference, e.g. בִּשְׁתָּה in Gn 26. 30 and Esr 3. 7, העבִיר in IIS 12. 13 and Jos 7. 7; at others it conceals a difference between verbs of the same root, e.g. העבִיר in Jos 7. 7 and IIS 24. 10. Similarly, עבר in Jud 3. 26 homologizes with περάω (*pass the guards, secretly or by force*); whereas עבר in Jer 23. 9 is the homologue of πυρόω (*inflame*). Whence we pass on to בעל.

בעל has five homologues, as far different from one another as any five distinct words can possibly be; yet each one of them tallies with it, in accordance with well-tried rules of phonetics, and in perfect semantic harmony with the context—namely:

ἥλιος, ὁ, Epic ἥελιος, Doric δέλιος, ἄλιος, Pamphylian βαβέλιος, Cretan ἀβέλιος (i.e. ἄβ), Aeolian δέλιος, ἄλιος, Arcadian δέλιος (or ἄ-), βέλα also occurs, *sun*; as pr. n., *Helios, the sun-god*; identified with Apollo בל Jes 46. 1 בַּעַל IR 18. 26.

πάστας, ὁ, (πάσμαι) οὐκ ἐστὶν בַּעַל Ex 21. 34, 22. 7.

[πάσμαι, possess בַּעַל Jes 26. 13]

πολίτης, *ó*, *citizen, freeman* לַעֲבָד Jos 24. 11 Jud 9. 2 IS 23. 11
IIS 21. 12.

πολύς, in several compounds: πολύγλωσσος, *ον*, *many-tongued* בְּלִשָּׁנָה Eccl 10. 11; πολυειδήμων, *ον*, *knowing much* בְּלִשָּׁנָה ICh 14.
7; πολύθριξ, *ó*, *ή*, *with much hair* לַעֲבָד IIR 1. 8; πολύκερως,
ó, *ή*, *many-horned* לַעֲבָד Dan 8. 6; πολύμητις, *ó*, *ή*, *of many
counsels* מִן מַלְאָכָיו Psn 24. 8.

πόσις, *ó*, *husband, spouse*; esp. *lawful husband*: rare in prose. (Indo-
European *potis* 'lord, master', cf. πότις, δεσπότης, Skt. *pátis*
'lord, master, husband', *pátni* 'lady, wife', Lat. *potis* (*sum*), etc.)
לַעֲבָד Gn 20. 3 Hos 2. 18.

πόσις has another homologue, namely, בִּשְׁתָּה (Jer 11. 13).
This noun is masculine; but it is feminine in form, because
direct homologues of nouns ending in -is terminate in a letter
characteristic of a feminine noun, e.g. ἱερός, μέγας, μέγιστος.
מִיכָה/מַעֲכָה, δούλῳσις. בִּשְׁתָּה has two homonyms, the
homologues of which are εἰδώς (as a moral feeling, *reverence, awe,*
respect for the feeling or opinion of others or for one's own con-
science, and so *shame, self-respect*) and or εἰσχύη IS 20. 30 (cf.
בִּשְׁתָּה Hos 10. 6), and οὐσίς Mich 1. 11. But בִּשְׁתָּה in Zeph 3. 19
means *reverence, sense of honour*, and not *shame*.

With the passage of time people forgot that ἥλιος and בעל, the
Phoenician deity, were interchangeable; and בעל came to be
assimilated to, and confused with, בעל, *husband*. That is why
the deity was also called בִּשְׁתָּה. Far from being a pejorative nick-
name of Baal, it was an appreciative alias, since it especially in-
dicated a *lawful husband*. However, the Bible provides conclusive
proof that בעל and ἥλιος are interchangeable, for בית בעל ברית
in Jud 9. 4, is referred to by בית אל ברית in verse 46; and אל
is a homologue of ἥλιος, e.g. 'Ἡέλιος Ὑπερίων' (Gn
14. 18). This is further corroborated by עַבְדֵּי אֱלֹהִים (IIS 6. 10)
—the attendant of the Sun(-god)—אֱלֹהִים, like שֶׁמֶשׁ, being a
homologue of ξανθός. Which brings us to the consideration of
בעל פֶּעֹר.

The homologue of פֶּעֹר is: φοῖβος, *η*, *ον*: *pure, bright, radiant*:
as pr. n. Φοῖβος, *ó*, *Phoebus*, i.e. *the Bright or Pure*, an old

epithet of Apollo, Φ . Ἀπόλλων ; rarely inverted, Ἀπόλλων Φοῖβος בעל פעור (Dt 4. 3); then alone as pr. n. פעור Nu 23. 28. I cannot help thinking that בעל, and especially בעלים, may well be a direct homologue also of Ἀπόλλων .

Lastly, תפת, the homologue of which is—by the suffix/prefix construction— $\sigma\pi\tau\eta\sigma\iota\varsigma$ (*roasting, frying; baking* of bread, of pottery). Hence תפנים Lev 6. 14.

To round off the terminology of Moloch-worship, it is necessary to advert to a list of compounds of בעל and בשת—which confirms the Hellenic character of that terminology, and incidentally corrects the Bible as well as the *Lexicon*—that is: אש-בשת, מריבעל, מריב בעל, מפלבשת, ירבשת, ירבעל, אשבועל.

To begin with, אש-בשת is אשבועל (IIS 2. 8 ICh 8. 33), מריבעל is מריב בעל (Jud 9. 1 IIS 11. 21). מריב בעל is מריב בעל and מפלבשת (IIS 9. 12 ICh 8. 34, 9. 40). It seems that בעל and בשת were used according to fashion or taste, if not indiscriminately. But since these form compounds they must have a meaning, though the interchangeable names need not have the same meaning.

We are told that ירבעל, the surname of Gideon (Jud 8. 35), is a contraction of the phrase ירב בו הבעל (Ib 6. 32). If this is more than a *ben trovato* pun, why was the son of Jonathan called בעל? There is no evidence that *he* had any difference with Baal. The *Lexicon* tries to get over the obvious difficulty by unaccountably suggesting that מריב בעל might mean 'Baal is (our, my, his) advocate (?)', and cites an authority who thinks that it actually means 'hero of Baal', on the assumption that the original form was מריב בעל. But, then, how is one to explain that the same person is also referred to as מפלבשת, for which name no meaning is vouchsafed? Again, the *Lexicon* interprets אשבועל to mean 'with Baal, i.e. living under B.'s favour'. Moreover, in the entry *sub voce* ירבעל, it cites an authority who suggests that ירבעל stems from the root ירה (*throw, shoot*), and draws attention to ירואל (IICh 20. 16) and יריאל (ICh 7. 2), saying they mean 'founded of El'. My theory reconciles the differences between these compounds, and puts an end to legend and fancy alike.

It was clear to me, at the start of my investigation into Moloch-worship, that these names were—like ירואל and יריאל—composed of a deity plus a prefix: אִישׁ, אֶשׁ, אַתּ, יֵר, יֵרוּ, יֵרִי, מֵפִי, מֵרִי, מֵרִיב. Obviously, אִישׁ and אֶשׁ resembled each other, as did אֶשׁ and אַתּ, מֵרִי and מֵרִיב; but מֵפִי stood on its own. It suddenly struck me that—like פִּי in פִּיפִּיּוֹת (Ps 149. 6)—מֵפִי might be the homologue of ἀμφί (*about, around*; of persons grouped *about* one, οἱ ἀ. Πρίαμον Priam and his train; οἱ ἀ. Πρωταγόραν the school of Protagoras; οἱ ἀ. Εὐθύφρονα Euthyphro's friends; of a single person). This led to my finding that מֵרִי and מֵרִיב were the homologues of περί (*about, near*; of persons who are *about* one, ἔχειν τινὰ π. αὐτόν; esp. οἱ π. τινὰ a person's attendants, connexions, associates or colleagues, οἱ π. τὸν Πείσανδρον πρέσβεις; οἱ π. Ἡράκλειτον his school; οἱ π. Ἀρχίαν πολέμαρχοι Archias and his colleagues; οἱ π. τινὰ so-and-so and his family). מֵאֶשְׁבַּעַל, then, meant 'an adherent or follower of אֶשְׁבַּעַל'. But I was at a loss about the other prefixes, and only by pure chance did I, in one leap, reach their happy solution. Thus, in the course of my research, I came across פִּי־בִסְתָּה (Ez 30. 17) which, if it be Bubastis in Egypt, of course, had no connection with מֵפִיבִשְׁתָּה. Yet בְּחֵירָן, the phrase next to it, caught and riveted my attention. I argued with myself: If On had young men about him, why not Baal? And there and then I set out in search of 'young men'. Within minutes I found: εἶρην or ἰρήν (*Lacedaemonian youth who had completed his twentieth year*), and ἡθεός, בְּחֹרֶר (*unmarried youth just come to manhood*). The former homologizes with יֵר, יֵרוּ, and יֵרִי; while the latter homologizes with אִישׁ, אֶשׁ, and אַתּ. In the result, the situation became crystal clear: the compounds were surnames of persons who, when young, had been initiated in Baal's worship, or dedicated to his service, or had served an apprenticeship as acolytes in his temple, helping his long-haired priests in the discharge of their sacred duties—like Samuel at Shiloh (IS 1. 22, 23)—or, again like Samuel, a gift of the deity prayed for by his parents. The מֵתִיבִיב or מֵתִיבִיב, however, were originally laymen permanently attached to the Temple, who formed a class of Temple-attendants inferior to the Levites (Est 8. 17 ICh 9. 2).

It is not to be wondered at that מֵפִיבִשְׁתָּה or מֵפִיבִשְׁתָּה and מֵפִיבִשְׁתָּה were novices at the shrine of Baal, or Baal's gifts to their parents;

for the concept of monotheism had a hard struggle to monopolize religious belief among the Hebrews, and probably never completely prevailed in biblical times.

UNDERSTANDING GREEK THROUGH HEBREW

LVI. A better understanding of Greek can be obtained through Hebrew and Arabic.

There are two ways in which knowledge of Hebrew helps understanding Greek: one, by tracing to their Greek origin words which the Greeks borrowed from foreign sources; the other, by applying to Greek words the rules of decoding Hebrew words.

I. The Asiatic Greeks called Arabia עֲרַב (Jer 25. 24) or עֲרַבָּה (Dt 2. 8), and its inhabitants עֲרַבִּי (Jes 13. 20), עֲרַב (IR 10. 15), עֲרַבִּים (Ib 17. 4), עֲרַבָּאִים (IICh 17. 11), עֲרַבִּים (Ib 21. 16), עֲרַבִּיִּים (Ib 26. 7). There occurs also עֲרַבְתִּי (IIS 23. 31). These words form the following homologies:

עֲרַב, עֲרַבָּה ἐρημία. ἡ, a solitude, desert, wilderness.

עֲרַבִּי, etc. ἐρημικός. ὁ, living in the desert.

עֲרַבִּיִּים ἐρημίτης, of the desert.

Many generations later, when all this had long been forgotten, the European Greeks borrowed Ἀραβία, Ἀραβ, Ἀράβιος, Ἀραβικός—as they did Νεῖλος. For Νεῖλος is identical with נֵהַל, the homologue of ῥόος, a noun which derives from ῥέω, ῥέομαι, flow, run, stream, gush. The homologue of this verb is נָהַל; and the noun derived from it, נָהַל, resembles ῥόος more closely than נֵהַל. The main difference between the Greek words and their respective homologues is the *MV* 1. The fact is that when, at the time of the Patriarchs, the Greeks ruled over Egypt, they referred to the stream that flows through it simply as the 'River'. Then the Egyptians rebelled against them and enslaved the Hebrews, but the name ὁ Νεῖλος persisted and has survived to this day—النيل, a name given to a tributary of the Euphrates. Another name that persisted for more than a millennium is Φαραώ which is, to this day, believed to be an Egyptian word; but I think it is a relic of ἑφορος or φρουρός, or of both.

II. ἀραβών, and III. μάγδαλος are dealt with elsewhere.

IV. *κάμηλος* is supposed to be of so-called Semitic origin, the Hebrew homologue being *לָמָל*; but *جَمَل* is nearer to *κάμηλος*, because it happens to be paroxytone. I submit, however, that *לָמָל* is a compound word made up of *μέγα* and *μῆλον*—*big sheep*—and that the Hebrew oxytone is therefore the correct accent. The following are the seven reasons for which I make this claim:

1. The ostriches were called *στρουθοί αἱ μεγάλαι* or *οἱ μεγάλοι στρουθοί*, *large sparrows*.
2. The homologue *לָמָל* (Job 39. 13) suggests that these words underwent crasis (to *γασουθος*) by dropping the first syllable *με* (as in *לָמָל*), and *τ* and *ρ*, which is not uncommon—under Props. 14 and 17.
3. *ζαμελής* = *μέγα μέλος ἔχων*, *possessing a large limb* (—*με*).
4. One of the many names for the camel in Arabic is *إِبِل*, the homologue of *οἷς*, *לֵיִל* and *לֵיִל* (Zach 11. 15).
5. Like the sheep, the camel yields milk and wool.
6. The young of the camel is called *κάμηλος ἀρνός*, *a camel-lamb*.
7. Like *κάμηλος*, *לָמָל* is of epicene gender (Gn 32. 16 Lev 11. 4).

It is therefore safe to assume that when the very ancient Greeks first came upon the camel, they called it 'big sheep'—as they quaintly called the ostrich 'big sparrow', when they were first introduced to the giant bird. This appellation was preserved, in abbreviated form, *לָמָל*, by the descendants of the Ancient Asiatic Greeks; but its meaning—and much else besides—had been lost at the time it was borrowed by the European Greeks.

V. The joint operation of two phonetic Rules—Prop. 11 concerning the change of the spiritus asper into *ϝ*; and Prop. 17 about the dropping of *π* out of Hebrew homologues—have solved at least one puzzle, that is, the relation between *ὀπλή* and *χηλή*. They are simply identical and—together with *χήλινος*, *χηλός*—are akin to *ὀπλον*. This is proved conclusively by the following table of *homologues* and *synonyms*:

The homologues of *ὀπλή*, *ή*, (*ὀπλον*) *hoof* *רַפָּס* Dan 7. 19 *رَفَس*; in Homer always *the solid hoof* of the horse *خَف حافر*; after Homer, like *χηλή*, *the cloven hoof* of horned cattle *רַפָּס* Dan 7. 19 *رَفَس*; distinguished from *χηλή*, Galenus Medicus, *de Usu Partium* 3. 4.

The homologues and synonyms of *χηλή*, *ή*, *horse's hoof* *خَف حافر*; of

oxen and the like, *cloven hoof* ספר Dan 7. 19 ظلف ظلف; crab's *claw* ספר Dan 4. 30 צפון Dt 21. 12 מַחְלָב מַחְלָב; poetic pl., *talons* ספר Dan 4. 30 מַחְלָב מַחְלָב; *breakwater*, formed of stones laid at the base of a sea-wall, mostly in pl., so called because it projected like a hoof; *spur of a mountain* or *ridge of rocks* answering a like purpose חַרְף חַרְף; of various *cloven* or *hooked implements* כְּלָב; *rims of the eyelids* חַרְף; *crack* in the heels or other parts סָפֵר Ex 13. 12; *net* חָבֵל Ps 140. 6 Job 36. 8 חָבֵל (which also means 'noose'); *plait* חָבֵל Dt 22. 12 خفيرة خفيلة.

The homologues of χηλινος, η, ον = χηλευτός, ἄγγος: χηλευτός (*netted, plaited*) חָבֵל; ἄγγος (*vessel to hold liquids*) סֶפֶר Jud 5. 25 חָבֵל Ps 56. 9 חָבֵל Nu 19. 17 IR 17. 10 חָבֵל Jes 40. 15 חָבֵל.

The homologues of ὄπλον, τό, *tool, implement* חָבֵל IR 6. 7 חָבֵל; *a ship's tackle, tackling, esp. ropes, halyards* חָבֵל Jos 2. 15 חָבֵל Jos 2. 15 חָבֵל Ps 149. 8; *implements of war, arms, weapon, armour* חָבֵל Dt 1. 41; *heavy arms* חָבֵל IS 2. 4; *men-at-arms* חָבֵל IICh 13. 3 חָבֵל IR 15. 20; *place of arms, camp* חָבֵל Neh 3. 27 חָבֵל; *large shield* חָבֵל Jos 15. 15 (cf. ὄπλον) חָבֵל Ib 15. 49 (cf. σκηνή) סֶפֶר IS 17. 7; *membrum virile* חָבֵל IS 6. 4 חָבֵל Dt 7. 13 חָבֵל.

The homologue of χηλός, ἡ, *large chest, coffer* חָבֵל Lev 15. 4 Jon 1. 5.

Note that the homologues and synonyms of χηλή are, for the most part, phonetically similar to ὄπλή, a derivative of ὄπλον. Moreover, there is semantic evidence of the affiliation between χηλή and ὄπλον, in that 'net' and 'plait' are related to 'rope'. Again, in one of its meanings—'netted, plaited'—χηλινος is directly related to χηλή; while by the other—ἄγγος—it is directly linked with ὄπλον. Lastly, the homologues corroborate each other most strongly—whether Hebrew, Aramaic, or Arabic. Accordingly, there is cumulative evidence that ὄπλή was pronounced χηλή, and that these two words were interchangeable.

VI. My theory sheds new light on the word Σκάμανδρος, both on the phonetic and semantic aspects. We have seen that homologues of words with σκ show that these two consonants may be pronounced together as a digraph, or individually and separately, or by dropping one of the letters (Prop. 12). The late Sir Leon Simon thought this was the reason why Homer did not find it necessary to lengthen the short vowel before σκ in *Iliad* 20. 74:

ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.

Again, this verse seems to imply that ξανθός and σκάμανδρος are synonymous adjectives; yet there is no trace of such equation or, indeed, of any other meaning ascribed to σκάμανδρος by the Greeks. If one turns to Hebrew and Arabic, however, one finds that both languages have preserved several obvious homologues which confirm the implication; while my rules of phonetics establish that these two adjectives are identical: Σκάμανδρος: סָמָן Gn 10. 6 סָמָן Cant 2. 13 סָמָן Gn 10. 18 סָמָן Ib 10. 21 שָׁמָן שִׁמְדוֹר, أَصْفَر (yellow), أَسْر (brown), أَحْمَر (red), شَام (Syria).

VII. Only the so-called Semitic languages provide the key to the philological riddle presented by the two idiomatic words, ἐνέα and ὀκτώ. They are not, as has hitherto been supposed, simple words; but compounds respectively made up of ἐν and ἐκα, and ἐκα and τω—meaning 'ten minus one' and 'ten minus two'. This is proved by their several homologues עֶשְׂרִי and עֶשְׂרִי. The first syllable in the former (עֶשְׂ) stands for εἰς, and the second (רִי) for -κα in δέκα, δ dropping out and κ interchanging with ר as gutturals, or dropping out. Whereas the first syllable in the latter (עֶשְׂ) stands for δύο, the second and the third letters (רִי) for ἀπό, and the last letter for -κα in δέκα (two from ten). Thus, ἐνέα consists of ἐν-νέ-α → ἐν ἀπὸ δέκα (one from ten), like υπάκτιναι (twenty lacking one); whereas ὀκτώ consists of ὀκ-τώ → -δέκα δώ, an order of words on the prefix-suffix pattern, to avoid confusion with δώδεκα—like δυοῖν δέοντα εἴκοσι (twenty save two):

ἐνέα → ἐν νε α → ἐν με α → ἐν με (ν) α → ἐν ἀπὸ α → ἐν ἀπὸ δέκα
 ὀκτώ → οκ τω → ακ τω → κα τω → δέκα τω → δέκα δώ →
 δέκα δύω

Besides, it is quite possible that the δ in δέκα is prosthetic—εκα עֶשְׂ—because Aristotle held that the ν at the end of εἴκοσιν is not movable ν but part of the word, εἴκοσιν being thus homologous with עֶשְׂרִי (or עֶשְׂרִי), 'two tens'.

VIII. The verb לִי, לָךְ, לָהּ (Cant 4. 6, Gn 12. 1, Cant 2. 11) not only shows that the Middle Voice, a characteristically Greek feature, exists in Hebrew, but also that the Middle Voice suffixes: -μαι, -σαι, -ται, were originally -μοι, -σοι, αὐτώ (to me, to you, to him), to indicate the reflexive nature of the action—just as اِنْفَعَلَ (in اِنْفَعَلَ) and اِنْفَعَلَ (in اِنْفَعَلَ) do.

IX. Arabic joins Hebrew in proving at one and the same time both the etymological origin and true meaning of *Ἥδης* and its Epic variant *Ἥδωνεύς*, the homologue of *הֶדֶן* (Prv 27. 20), *הֶדֶן* (Ib 15. 11), *أبد*.

Strangely enough, the traditional derivation of *Ἥδωνεύς*, 'unseen place', differs fundamentally from the traditional derivation of *הֶדֶן*, 'destruction, perdition'. It will emerge from the following analysis that both alleged derivations are spurious, and that these two words are identical with *ἀίδιος*, *eternlasting*, *eternal*.

Hebrew provides the true derivation and meaning of *Ἥδωνεύς*, the homologue of *הֶדֶן*.

According to the Greeks, *Ἥδωνεύς* is a lengthened poetical variant of *Ἥδης* or *ἄδης*, which is said to be somehow made up of a *privativum* and *ιδεῖν*, and somehow to mean 'the unseen place'. On the other hand, the regular genitive of *Ἥδης* is *Ἥδου*, and the Homeric *Ἥδαιο* and *Ἥδew*; there is also a genitive *Ἥδος* and the dative *Ἥδι*, as if from *ἤις*. None of these words seems to have the remotest relation to the said derivation or meaning of *Ἥδωνεύς*, which seems to have been suggested by *Iliad* 20. 62–5, rather than based on firm philological foundations. Indeed, two biblical verses situated widely apart show that—like the Greeks—the Hebrews believed that *הֶדֶן* was hidden from mortals' view: Prv 15. 11 and Job 26. 6. Yet *this particular belief* need not necessarily import etymological implications. Therefore, let us turn from this unsatisfactory explanation to a consideration of the homologies involving the words with the root *דִּן*.

ἀποβάλλω—lose *דִּן* Prv 29. 3 Eccl 3. 6.

ἀποβολή—loss *הֶדֶן* Lev 5. 22.

ἀφαιρῶ—take away with person *אֶבֶד* IIR 11. 1 Ps 119. 95 *הֶאֱבִיד*

Lev 23. 30 Nu 24. 19; *destroy* *אֶבֶד* IIR 21. 3 *הֶאֱבִיד* Mich 5. 9 *أباد*;

obscure, *mar one's good name* *אֶבֶד* Dt 12. 3 *הֶאֱבִיד* Dt 7. 24; *wipe out*

אֶבֶד Dt 12. 3 IIR 11. 1 Esth 3. 9 *הֶאֱבִיד* Nu 24. 19 Dt 7. 24 *أباد*;

make away with property *אֶבֶד* Prv 29. 3.

ἀφανής—missing *אֶבֶד* IS 9. 20; *uncertain*, *doubtful*, *obscure* *אֶבֶד* Dt 32. 28.

ἀφανισμός—extermination *הֶאֱבִיד* Esth 9. 5 *أباد*; *destruction* *הֶדֶן* Ib 8. 6 *أباد*.

φθίω, *-ίνω*, *-υνύθω*—decay *אֶבֶד* Jon 4. 10; *wane* *אֶבֶד* Prv 11. 10,

till; or to its continuance, *while: until, till* עד, עד; ε. ἄν or κε with Subjunctive (mostly of aorist), of an event at an uncertain future time עד אם Gn 24. 33 עד כי Ib 49. 10 עד שֶׁ Jud 5. 7 Cant 2. 7, 17; ε. ὅτε till the time when עד-עה IIS 24. 15; ε. ὅψέ (ἐς ὅψε) till late עד-ברֶּחַ Jud 3. 25; ε. ἄρτι till now עד עתה Dt 12. 9; ε. πρωί until morning עד-בקר Ex 12. 10 עד-הבקר Jud 19. 25; *while, so long as* עוד IIS 1. 9 Job 27. 3 Esth 6. 14 Dan 9. 20.

Since עד-אבדון means ἐς αἰδίων, it obviously follows that אבדון means αἰδίος, *everlasting, eternal*. Again, as אבדון is identical with ἠδωνεύς, so must also αἰδίος be. The syllogism is impeccable.

The above analytical recital shows: (1) That the radical אבד involves four different Greek verbs, none of which is ἰδεῖν; (2) that one of them, ἀφανίζω, means primarily 'to make unseen'; (3) that one of the derivatives of this verb homologizes with אבד and אבדה, and not with אבדון or אבד; (4) that even if אבד and אבד had been variants of אבד and אבדה respectively, they would have indicated 'extermination, destruction', not *occultation*; (5) that the phrase עד-אבדון—like עד אבד, homologizes with ἐς αἰδίων; (6) that אבדון and אבדה are genuine homologues of ἠδωνεύς and ἠδης; and (7) that these two Greek words denote eternity.

Complete confirmation of this well-founded conclusion comes from the weighty evidence supplied by four synonymous phrases—all euphemisms for 'cemetery': two biblical, בֵּית עוֹלָם Eccl 12. 5, ארץ חיים Ez 32. 23, 32, and the other two—though not to be found in the Bible—are not necessarily post-biblical in origin, namely: בֵּית הַחַיִּים and בֵּית עֶלְמִין. בֵּית הַחַיִּים is supposed to mean 'the abode of the living'; and it might plausibly be explained that a cemetery is so described to indicate the continuity of life hereafter.

Fortunately, however, עוֹלָם Gn 3. 22, and עֶלְמָא Dan 2. 20, and עֶלְמִין Ib 2. 4 are biblical terms of no uncertain meaning, and they give a clue to the true meaning of חיים in the third phrase. In fact, עֶלְמִין is a variant of עֶלְמָא Dan 2. 20, 44 and plural of עֶלְמַן Dan 3. 33 which—like its Hebrew equivalent, עוֹלָם Ps 90. 2 or, *more accurately*, עֵילוֹם IICH 33. 7 (which

happens to be the Ashkenazi pronunciation of עולם)—is the homologue of τέλος, *end*. This is in agreement with the Septuagint's rendering of אל-בית עולם by εἰς οἶκον αἰῶνος αὐτοῦ—that is, *to his eternal abode*—and with αἰδίοι οἶκοι (*eternal homes*), i.e. 'tombs'. In fact, the context in Gn 3. 22 suggests that עץ חיים means 'the tree of eternity'.

As to חיים, it is the homologue of αἰών in its various meanings: period of existence חיים Gn 3. 14 Eccl 9. 9 حِين; *lifetime* חיים Lev 18. 18 حَيَاة; *life* חיים Dt 30. 19 Job 24. 22 Dan 7. 12 حَيَاة; *eternity* חיים Gn 2. 9 Ps 30. 6; *space of time* clearly defined and marked out חיה Gn 18. 10 IS 25. 6 عام (*year*), أَوَان (*season*); as title of various divine beings חי Gn 16. 14 IIR 19. 4 Dan 12. 7 חיים Dt 5. 23 Jer 10. 10 חַי־אֵל Job 27. 2 חַי־אֵל Dan 6. 27.

Therefore, according to the Bible, as well as to ancient Jewish tradition, the dead explicitly pass on to an eternal abode, and the belief is Greek.

THE NEW TESTAMENT

LVII. The names of 'Scera' and 'Thomas' can be explained by my theory.

Whatever my qualifications to interpret the Old Testament may be, I have no pretension to be able to interpret the New Testament; although I am not altogether unacquainted with this part of Israel's gift to mankind. But I have reason to believe that my theory sheds some light on at least two names mentioned in it, viz. *Nathaniel* and *Scera*.

נְתַנְאֵל (Nu 1. 8) may be the equivalent, not the homologue, of θεόδοτος or θεόσδοτος (*given by God*)—just as נְתַנְיָה (IIR 25. 23) may be the equivalent of Διόδοτος or Διόσδοτος (*given by Zeus*). It is vital to appreciate that the names are נְתַנְאֵל and נְתַנְיָה, not נְתַנְאֵל and נְתַנְיָה; for נְתַן may be either the construct of נָתַן, the synonym of נָתַן and homologue of δῶρον (*gift, present, gift of honour; votive gift or offering to a god*), or the homologue of ἔδρον (*gift*) and variant of נָתַן. This interpretation would imply that the bearer of either name had been prayed for by, and was

granted as a gift to, his parents. Yet the names are susceptible of an alternative and more likely interpretation: either of them may mean 'a gift', 'a votive offering', by his parents to God, in recognition of the divine favour. In that case, לְנָתָן would be equivalent to ἀνάθημα . Now John 21. 2 reads:

ἦσαν ὀνόμου Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

In my diffident submission, the punctuation is deceptive: there ought to be no comma after Δίδυμος , as I think that Thomas had two other names, Didymus and Nathanael. I suggest that his original name was לְנָתָן , and that—in their attempt to translate it to the Greeks—the Jews used such words as δεδόμενος (*given*), and ἀνάθημα (*a votive offering; a slave in a temple*), which were perverted to Δίδυμος and Θωμᾶς respectively.

In support of my theory, I would refer to two texts in the Old Testament and two others in the New. Samuel was prayed for and dedicated to the service of God in the Tabernacle at Shiloh (IS 1. 11, 28). Moreover, in ICh 9. 2 סִימְנִי is translated in the Septuagint by οἱ δεδομένοι , סִימְנִי being laymen dedicated to serve in the Temple (Esr 8. 20). Then mark the similarity of reaction in two different contexts by Nathanael and Thomas, remembering that 'Rabbi' is identical with 'Lord'.

'Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel' (John 1. 49).

'Thomas answered and said unto him, My Lord and my God' (Ib 20. 28). Cf. Mark 3. 13–19.

As to Sceva, Acts 19. 14 reads:

ἦσαν δὲ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.

It is spelt *Sceva* in the Vulgate, while it is respectively rendered סִימְנִי and سَمْنِي in the Hebrew and Arabic translations. Neither of these two renderings resembles any Hebrew word, any more than *Sceva* or Σκευᾶ seems to do. However, those acquainted with my homological Propositions will not be slow in seeing through the disguise of Σκευᾶ the true faces of עֲרֵבָה or עֲרֵבָה and its homologue, עֲרָבָה . For according to them, σκ —as a digraph—is equivalent to Ϝ , and so is the spiritus asper; υ is equivalent

to \beth , and so is π ; α is equivalent to \aleph or $\aleph\psi$; while τ drops. So it seems that the priest concerned was nicknamed 'seven' because of the number of his sons. Indeed, this must have been the reason for mentioning the fact that he had 'seven' sons, which *number* is otherwise irrelevant.

On the other hand, the fact that he had seven sons may have been sheer coincidence, and his real name may well have been $\aleph\psi\psi$ (סֵבַע), after the rebel who fought against the resumption of the kingdom by David when its brief usurpation by Absalom had collapsed (IIS 20. 1). Yet that would not affect my reading of $\Sigma\kappa\epsilon\upsilon\alpha$, although the homologue would then be $\sigma\kappa\acute{\upsilon}\mu\nu\omicron\varsigma$ (*lion's whelp*) instead of $\acute{\epsilon}\pi\tau\acute{\alpha}$, thus: $\sigma\kappa/\psi$, $\nu/_$, μ/\beth , $\nu\omicron/\omicron\nu$, $\omicron/_$, ν/ψ . Curiously enough, the rebel's name is rendered $\Sigma\alpha\beta\epsilon\acute{\epsilon}$ in the Septuagint and *Seba* in the Vulgate.

THE KORAN

LVIII. A Greek word which occurs in the Koran can only be explained through the Bible.

Hebrew is my mother tongue, but Arabic was spoken in my paternal grandfather's house, and Ladino or Sephardi at my maternal grandfather's. Besides, I heard Arabic all round me in my native Jerusalem and in Cairo, where we lived for eight years.

Indeed, at one time I knew two مَعْقَلَات ('among many poems') and about half the Koran by heart; so that Arabic is not foreign to me.

My remote ancestors, too, were familiar with Arabic; but the Sephardi they knew was Spartan, and their Ladino was not Latin but Attic. For the Children of Israel maintained contact with their maritime as well as their land kindred (Jud 6. 1 IR 10. 15 Ob 20 Jon 1. 3 IICh 17. 11), and there was a mutual love-hatred between them. The Midianites ($\mu\epsilon\sigma\eta\mu\beta\rho\iota\omicron\varsigma$) raided the Land of Israel (Jud 6. 1), and the Aramites ruled over it for a time (Ib 3. 8); while the Philistines were a thorn in the side of Israel. However, King David changed all that: his armies established a base on the Euphrates (IIS 8. 3), and a governorate in Damascus (IIS 8. 3, 6); they carried out a systematic genocide in Edom (IR 11. 15, 16), and subdued the Moabites and the Philistines

(IIS 8. 1, 2). Arab princes brought Solomon (and Jehoshaphat) tribute (IR 10. 15 IICh 9. 14, 17. 11), and the Queen of Sheba paid him a State visit (IR 10. 1-2) while his and his ally Hiram's ships used Aden as their port of call on their voyages to East Africa (Ib 10. 22). But throughout the Assyro-Babylonian crises which resulted in the Captivities, the Syrians and the Phoenicians in the north, the Philistines and the desert-dwellers in the south, joined the enemies of Israel (Jer 35. 11 Joel 4. 4-6 Ps 137. 7). Nevertheless, the Midianites never molested the shrine of Shiloh, and Israelites settled in Arabia (as they did in Greece); so that the priests of Apollo at Mecca—even if they did not maintain regular intercourse with the priests in Jerusalem—must have been conversant with their laws, customs, and way of life generally. Of this there is ample and clear evidence in the Koran. Part of that evidence is philological; and it is not less convincing because it has lain there unsuspected for fourteen hundred years.

Now I am no more qualified to comment on the Koran than I am to comment on the New Testament; but here, too, my theory helps to explain at least four puzzling words that occur in it and nowhere else. They are: أَبَائِيل and سَجِيل (Sura CV, The Elephant), صَمَد (Sura CXII, The Unity), and طَائُوت (Sura II, The Cow), in alphabetical order. The first three are easily disposed of: أَبَائِيل is the homologue of *πάμπολυς*, *very great, large, or numerous*; سَجِيل, I submit, is the homologue of *θέαγον*, a variant of *θεῖον* (A): *brimstone*; and صَمَد—akin to *נחמץ* Lev 25. 23, 30—is that of *ἀθάνατος*: *undying, immortal*; *ἐμπεδως*: *permanently* (W). Here they are in their inimitable settings:

أَنْتُمْ تَرَوْ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ النَّبِيِّ . أَنْتُمْ يَجْعَلُ كَيْدَهُمْ
فِي تَضَلُّيلٍ . وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَائِيلَ . تَرْمِيهِمْ بِحِجَارَةٍ
مِّنْ سَجِيلٍ . فَجَعَلْنَاهُمْ كَعْصَبٍ مَّا كُولٍ .
قُلْ هُوَ اللَّهُ أَحَدٌ . اللَّهُ الصَّمَدُ . لَمْ يَلِدْ وَلَمْ يُولَدْ . وَلَمْ يَكُنْ
لَهُ كُفُوًا أَحَدٌ .

طالبوت, however, is in a class apart. Its context is no guide to its far-fetched homophonous Greek homologue, *τελευταῖος*. What is more, one cannot get to it outside the context of the Bible as a whole. The way I came by this homology is so characteristic of my method, and so relevant to the evolution and effectiveness of my theory, that I feel I must report it, if only briefly.

Traditionally طالبوت is the Arabic for עֲשׂוּל, and the context accords with the biblical account and confirms the tradition. But since the Arabic alternative to עֲשׂוּל is phonetically unaccountable, I wondered whether it might have some semantic affinity to the Hebrew name which I—in common with everybody else—thought was the original, an affinity that would show up in a Greek homologue. This suspicion crept into my mind when my research had led me to two conclusions: one, that because of its vast vocabulary, the isolation of the Arabs by and within their desert fastness, and the further conservation of their language through their deep attachment to tradition, Arabic claimed a wider—though not closer—relationship to Greek than Hebrew did, so that it had many more Greek homologues than Hebrew had, while Greek had a very much larger number of Arabic than Hebrew homologues; the other, that although Mahomet—like other Arabs before him—was obviously influenced by biblical and rabbinical accounts and concepts, he undoubtedly spoke *Arabic*, even as Moses had spoken *Hebrew*, whatever the proximate or remote origin or origins of the words they uttered. Therefore, I shifted the investigation from طالبوت on to עֲשׂוּל, and tried to find the equivalents in Greek of 'requested' and 'borrowed'—apart from the homologues connected with עֲשׂוּל (עֲשׂוּל *αἰτέω* Jud 5. 25, עֲשׂוּל *ἡτημένος* IIR 6. 5: עֲשׂוּל *αἶτημα* IR 2. 16, עֲשׂוּל *αἰτητός* IS 9. 2)—in the hope of discovering a word which would homologize with طالبوت. I drew blank, except that incidentally I came across—*s.v.* *ἀρητός*: *prayed for, desirable*—*Ἀρητός* (حَارِث) and *Ἀρήτη*, proper nouns, *the Prayed for*. This proved that the Greeks had the equivalent of עֲשׂוּל for women as well as for men, and confirmed the biblical reason for the name—that the parents of its bearer had longed and prayed for his birth (IS 1. 17, 20, 27 IIR 4. 28).

This prompted me to study individually the four different

Sauls in the Bible, and what I detected was decisive. For one of them—the first king of Israel—was an only child (IS 10. 21 ICh 8. 33, 9. 39); another was the Benjamin of the brood (Gn 46. 10 Ex 6. 15 ICh 4. 24); while the remaining two were indeterminate. Hence, the finding of *τελευταῖος* (*last*) and *τηλύγετος* (old Ep. epith., of children, of uncertain origin and sense; sometimes clearly of a *darling son*, *petted child* . . . so of an *only son*. The best of the ancient interpretations is *latest-born*, i.e. *after whom no more are born* . . . including *only children*, these being the best-beloved) was practically automatic.

Consistently with this concept, the Septuagint renders תָּיִת by ἀγαπητός in Gn 22. 2, 12, 16 Jer 6. 26 Am 8. 10 Zach 12. 10; and by ἀγαπώμενος in Prv 4. 3; elsewhere literally by μονογενής.

The significance of this discovery—the result of determined and sustained efforts to ascertain and proclaim the truth—cannot be overrated. It establishes beyond doubt that the word طالوت is a genuine, independent, Arabic word, that it was known to the Arabs to be an alias of تَالُوت; and that by Mahomet's time its meaning had been forgotten—like that of לוֹלֵךְ, also an only child. The implication is inescapable that knowledge of the Bible is essential to the understanding of the language of the Koran. Because the marriage contracted by Moses not only resumed the contact first made by the Fathers with their Scythian neighbours, but also developed in the course of time into regular social intercourse between their descendants—raids, treacheries, wars, tortures, among other manifestations of mutual love-hatred, notwithstanding—over a period approaching two thousand years; indeed, down to the advent of Islam, when the Jewish communities in Arabia were wiped out, the remote Yemenite excepted.

The following is laid down in Deuteronomy 19. 15: עַל-פִּי שְׁנֵי עֵדִים אוֹ עַל-פִּי שְׁלֹשָׁה עֵדִים יִקָּוּ דְבָר. Let, then, two witnesses suffice—although they do not stand alone, if corroborative evidence counts—further to support my contention: the books of Ruth and Job. Ruth, the great-grandmother of King David, was a Moabite—as Uriah was a Hittite (Σκύθης)—and Job, one of the outstanding philosophers of antiquity, lived in אֶרֶץ עוֹץ (which, there are strong indications, was Northern Arabia) long before السَّوَال.

מראה, ὄρασις/תִּפְאָרֶת, δόσις/תְּשׁוּרָה, ὀπτάνιον/מַחֲבֵת, χρῆμα/
מקרה/מקרא/מכר/מחיר/סָרַי/בְּצָרִים/בְּצֵעַ.

In the result, farcical situations would inevitably arise, unless strict precautions were taken, and great care was exercised, in scrutinizing each disguise, and studying the processes of form-construction and literal replacements of each homologue, in faithful conformity to my empirical rules or Propositions of tried efficacy.

Obviously, each homologue must stand on its merit or fall by its defect. It must speak for itself, and speak precisely and clearly: no stretching of points, no interpretations, no commentaries. Either the word in question bears a definite meaning which fits, or it does not. A doubtful homologue is discarded or put aside for further consideration; to a likely one, tests are applied and the homology is kept under review until finally approved or abandoned. But few false homologies can survive such scrutiny.

Now it hardly needs stating that a Hebrew word that conforms to all the rules of *phonetics* and *morphology*, in relation to a similar Greek word, cannot—by these two qualifications alone—claim to homologize with it. If it could, we would have such monstrosities as ἄτονος תָּהָא, ἄτομος/תָּהָא, or ἄτομος קִטָּן.

Nor could a Hebrew word that bore the same *meaning* as a Greek word, for that reason alone claim to be its homologue. Otherwise, any Hebrew word would homologize with all the Greek words of its own meaning. This would be impossible because synonyms in the same language are mostly of different sound, form, shade of meaning and origin one from the other.

To qualify as homologues, such two words must not only relate as to sound and form, but also share the same meaning, e.g. גִּעַר/ὀρέγω.

Yet two such acoustically and formally similar words might frequently coincide in meaning as well, without attaining homological status, except in a certain context. This is obviously the case where *homonyms* are concerned; and there are many hitherto unsuspected homonyms in the Bible, e.g. לָבַל or לָבֵל, the homologues of which differ according to context. Thus:

βολή, ἡ, pangs or throes of childbirth Jas 13. 8, 66. 7; καταβολή, ἡ, throwing down: hence, esp. of begetting Job 39. 3; periodical attack of illness, fit Ps 18. 5;

ἀγκαλῖς, ἡ, pl., *arms* Jer 38. 12;
 ἄμπελος, ἡ, measure of length = 20 παλαισταί (palm, four fingers' breadth) IIS 8. 2; γύης, ὁ, *a measure of land* Am 7. 17;
 ἵππος, ὁ, *horse*; καβάλλης, ὁ, *nag*, Latin *caballus*; κέλης, ὁ, *courser, riding-horse, horse* Ez 27. 24 خيل;
 κεφαλῇ, ἡ, *band of men*; or νέφος, τό, metaph., *a cloud of men* IS 10. 5;
 κοῖλος, η, ον, of Places, *lying in a hollow or forming a hollow*, κ. Λακεδαίμων the tale of L., κ. Θεσσαλίη Zach 2. 5, κ. Ἄργος זרע לזב Dt 3. 4, as proper noun, K. Συρία the district between Lebanon and Anti-Lebanon Dt 3. 4; cf. κύβος *die*, πάλος *lot* Dt 32. 9 Ps 16. 6;
 νεόελη, ἡ, *fine bird-net*, in pl.; χηλή, ἡ, *net, plait* Ps 140. 6 Job 18. 10;
 ὄπλον, τό, *a ship's tackle, tackling*; esp. *ropes, halyards*, etc. Jes 33. 23; generally, *any ropes* Jos 2. 15 Jer 38. 11; v. χηλή, p. 315.

On rare occasions even the formal, acoustic, semantic, and contextual conformity of a Hebrew word with its Greek equivalent will not suffice to qualify them to constitute a proper homology, e.g. ΠΠ/παρ-καλέομαι. To be considered definitely sound, a homology must—in addition to fulfilling all these requirements—pass one or more *tests*, each of which qualifies as a touchstone by virtue of two characteristics: its independence of either of the two words constituting the homology, and its capacity to connect them to each other in a certain material particular, e.g. ׁקׁב רבבניס (Jud 8. 7). This homology is confirmed beyond a shadow of doubt by an ancient Greek custom.

The word ׁקׁב occurs twice, both times in the same chapter and in similar contexts, that is, Jud 8. 7 and 16. On the two occasions the Septuagint bypasses the difficulty of translation by transliteration; whereas the *Lexicon* states that the root of the word is unknown, and explains ׁקׁב as *briars*. It quotes authorities who opine that ׁקׁב means 'threshing sledges furnished with sharp (glittering) stones'—supposing the root to be קב, the homologue of which is βόστροχος. In fact, there is clear evidence of such a contraption in the homologue זרע לזב: *tribula* (a thrashing sledge with sharp pieces of flint or with iron teeth) IIS 24. 22 Jes 41. 15 ICh 21. 23. However, the Ben Yehuda Dictionary—which states that ׁקׁב is a kind of thorn—rightly considers the said supposition to be far-fetched.

However, in the first verse ׁקׁב is associated with the verb זרע, and in the second with the verb זל. The *Lexicon* resorts to

the familiar and facile slander that the text suffers from a clerical error: it should read וַיֵּדַע , instead of וַיֵּדַע . Once more Greek homology vindicates the authenticity of the record and the reliability of the scribes.

The homologue of וַיֵּדַע is $\delta\alpha\tau\zeta\omega$, and that of וַיֵּדַע is $\epsilon\iota\delta\omega$, a non-extant verb meaning *to see* (second aorist $\epsilon\iota\delta\omicron\nu$) and *to know* (perfect $\omicron\iota\delta\alpha$). It belongs to the mixed class of verbs, sharing tenses in the first meaning with $\acute{o}\rho\alpha\omega$, and in the second with $\gamma\iota\gamma\nu\acute{o}\sigma\kappa\omega$. Of $\epsilon\iota\delta\omega$ in the first meaning the homologue is וַיֵּדַע Dt 34. 10; otherwise, וַיֵּדַע —like $\gamma\iota\gamma\nu\acute{o}\sigma\kappa\omega$ —means *to know* Gn 4. 9, and *to know carnally* Ib 4. 1 Jud 8. 16. The identity of these Hebrew and Greek homologues is reinforced by the identity of relevant Hebrew and Greek expressions. Thus וַיֵּדַע , Boeotian, וַיֵּדַע , 3 per. sg. imper. of $\omicron\iota\delta\alpha$, esp. in the phrase וַיֵּדַע Zeús , *Zeus be witness!* Cf. וַיֵּדַע IS 12. 5; וַיֵּדַע Zeús aútós *Iliad* 10. 329, *now be my witness Zeus himself*; וַיֵּדַע $\text{θεοὶ ὅτι ἐπὶ μάρτυροι ἔστων}$ *Odyssey* 1. 273, *and let the gods be the witnesses*; cf. וַיֵּדַע Gn 31. 50; וַיֵּדַע Mich 1. 2; וַיֵּדַע Ex 5. 21; וַיֵּדַע Ich 12. 18; וַיֵּדַע IICh 24. 22. Moreover, the participle $\epsilon\iota\delta\acute{\omega}\varsigma$ means *one who knows, one acquainted with the fact, one skilled in*; cf. וַיֵּדַע Esth 1. 13.

As to the homology וַיֵּדַע / $\rho\acute{\alpha}\phi\alpha\nu\omicron\varsigma$ itself, it raises two problems which can easily be solved: the interchange between the spiritus asper and ו , and that between \acute{o} and ו . The first interchange occurs in dialectal Greek, e.g. $\beta\rho\acute{\alpha}$, Aeolian for $\rho\acute{\alpha}$; $\beta\rho\acute{\alpha}\delta\iota\omicron\nu$ (i.e. φράδιον), Aeolian for $\rho\acute{\alpha}\delta\iota\omicron\nu$; $\beta\rho\acute{\alpha}\delta\iota\omega\varsigma$, Aeolian for $\rho\acute{\alpha}\delta\iota\omega\varsigma$; $\beta\rho\acute{\alpha}\delta\iota\nu\omicron\varsigma$, Aeolian for $\rho\acute{\alpha}\delta\iota\nu\omicron\varsigma$; $\beta\rho\acute{\alpha}\kappa\epsilon\tau\rho\nu$, Aeolian for $\rho\acute{\alpha}\kappa\epsilon\tau\rho\nu$; $\beta\rho\acute{\alpha}\kappa\omicron\varsigma$, Aeolian for $\rho\acute{\alpha}\kappa\omicron\varsigma$; $\beta\rho\acute{\alpha}\tau\acute{\alpha}\nu\alpha\nu$, $\rho\acute{\alpha}\tau\acute{\alpha}\nu\alpha\nu$; φρινός , $\rho\acute{\iota}\nu\omicron\varsigma$; $\beta\rho\acute{\iota}\zeta\alpha$, Aeolian for $\rho\acute{\iota}\zeta\alpha$; $\beta\rho\acute{\omicron}\delta\omicron\nu$, Aeolian for $\rho\acute{\omicron}\delta\omicron\nu$; $\beta\rho\acute{\iota}\tau\iota\varsigma$, Aeolian for $\rho\acute{\iota}\tau\iota\varsigma$; $\beta\rho\acute{\epsilon}\chi\epsilon\iota\nu$, $\rho\acute{\omega}\chi\epsilon\iota\nu$; $\eta\lambda\iota\omicron\varsigma$, $\acute{\alpha}\beta\acute{\epsilon}\lambda\iota\omicron\varsigma$ (i.e. $\acute{\alpha}\text{φ-}$). Besides, consider the homologies, $\rho\acute{\eta}\tau\rho\alpha$ (φράτρα), וַיֵּדַע and $\eta\lambda\iota\omicron\varsigma$, וַיֵּדַע . Regarding the interchange between ו and \acute{o} , let the double-homology וַיֵּדַע / $\phi\omicron\iota\nu\iota\acute{\xi}$ suffice as an example.

Yet however sound these three homologies may appear when standing separately and independently of each other, they fail to support each other—or so it seems—when conjoint. For how on earth could radishes be related to ‘piercing’ and/or ‘carnal

knowledge'? In the event, an old Greek custom provides an unbreakable link between them. In ancient Athens adulterers used to be punished by having a radish (presumably of enormous carrot shape and size, the kind still cultivated in Israel—*ράφη*, *ράφα*) thrust up their fundament (Aristophanes, *Nubes* 1083).

It does not need a great deal of imagination to visualize the cruel torture to which the inhospitable elders of Succoth were subjected when victorious Gideon returned to vent his threatened vengeance on them. By the light of this Greek custom, the two verses concerned become probatively complementary, each containing a verb (עָדָה, עָדָה) which matches a particular meaning of the other verb (piercing, knowing carnally), although both verbs are susceptible of more than one meaning. Obviously, the peculiar way of piercing rendered the use of radishes more humiliating, if less painful, than the use of thorns. No doubt, both thorns and radishes were employed to achieve the maximum mental and physical pain.

Another way of punishing marital infidelity among the ancient Greeks was by means of scorpions (Plato, *Comicus* 173. 21). Which recalls another incident in the history of Israel, and confirms the homology σκορπίος: עָדָה IR 12. 11 *scorpion*.

Thus in each case an ancient Greek custom has served as an ideal test whereby to corroborate the homologies concerned. For it is independent of the homologues involved, while linking them together by a common usage. It appears that those who fail to support their leader in distress, as well as those who betray their new king, incur the penalties reserved for disloyal spouses. Hence the scorpions and the radishes—adding the thorns for good measure.

A third relevant custom worth recalling is referred to in Mich 7. 19; although Homer (*Iliad* 1. 314) uses *ἄλς*, the homologue of עָלָה, and not *ἄλμη/ἡλὼς*. This ritual continues to be solemnly performed by the Jews once a year.

Lastly, but not of least interest, is the *Βάκχος*—the customary dance at the Baalbek Festival—a homologue of *ἡ Βάκχη/ἡ Βακχίς* or *τὰ Βάκχεια*.

However, there is seldom such a custom at hand wherewith to back up an homology. Fortunately, no less than eight tests are available, whereby it is possible systematically to determine—or at least to help to determine—the soundness of Graeco-Hebraic

homologies. We may, therefore, lay down the following Proposition:—

LIX. It is not enough for a Hebrew word to accord in form, sound and sense with a Greek word to become its rightful homologue; the provisional homology must—in addition—pass one or more of the following tests:

1. Comparison with other biblical homologues.
2. The context.
3. Comparison with Arabic homologues.
4. Resemblance in more than one meaning.
5. Resemblance of derivatives.
6. Semantics.
7. The Septuagint.
8. The supreme test.

1. *Comparison with other biblical homologues.* Comparing any homologue in hand with another biblical homologue often has a decisive effect, e.g. גָּלְיוֹן / $\gamma\alpha\lambda\eta\nu\acute{o}s$. This homology is easily explained by the phenomenon whereby certain letters—including λ —drop out of Greek words in Graeco-Hebraic homology. That this phenomenon has been operating here will readily be conceded when it is pointed out that the truant λ keeps its place in a variant of גָּלְיוֹן (Jes 32. 9), namely, גָּלְיוֹן (Job 21. 23).

A similar homology is $\kappa\lambda\iota\sigma\acute{\iota}\alpha$ / כְּלִיסִיָּה (Esth 1. 2), where the λ has been absorbed by the ל in the ס . As a matter of fact, it turns up under the guise of ל in Aramaic כְּלִיסִיָּה (Dan 5. 20), which is confirmed by Arabic كَلِيسِيَا . Cf. $\mu\acute{\alpha}\rho\tau\iota\varsigma$ מַרְטָא .

Somewhat different, but not less characteristic, is the homology פִּיטָא / $\phi\omicron\iota\tau\acute{\alpha}\omega$. The lengthened form of פִּיטָא (Nu 11. 8) is פִּיטָא (Jer 5. 1) which homologizes with $\phi\omicron\iota\tau\acute{\alpha}\omega$, the lengthened form of $\phi\omicron\iota\tau\acute{\alpha}\omega$. Compare these two homologies with another pair— אַגָּפָא / $\alpha\gamma\alpha\pi\acute{\alpha}\omega$ and אַגָּפָא / $\alpha\gamma\alpha\pi\acute{\alpha}\omega$ —where the פ and פ in the latter homology respectively replace the equivalents of the פ and the א in the former. Cf. מִוֹתָה , תְּמוֹתָה ; רַפְּזָה , תְּרוֹפָה .

It happens that in order to make absolutely sure that the homology in hand is correct, one has to make more than one comparison e.g. הָדָה / $\acute{\omega}\delta\omega\nu\iota\varsigma$. $\acute{\omega}\delta\omega\nu\iota\varsigma$ is crasis for $\acute{\omicron}$ Ἡδωνις , and the phenomenon of duplication—widespread in the Bible—suggests that הָדָה is equivalent to הָדָה (Jer 22. 18). Since אֲדָן is,

in the context, the homologue of Ἄδωνις, it is possible that הָדָה is the right homologue of ᾠδωνις. This possibility is converted into a certainty by the conjunction of two facts: that אֲבָדָה (Prv 15. 11) is homologous with Ἀδωνεύς, and that it is a variant of אֲבָדָה (Ib 27. 20), as מַגְדֹּן is of מַגְדֹּן.

Similarly, the homology תָּמַת/θάνατος is confirmed by comparison with other homologues, one Hebrew and the others Greek. To begin with, תָּמַתָּה (Ps 79. 11)—another homologue of θάνατος—resembles תָּמַת (Ez 8. 14). Then, some more support may be got from the puzzling equation, ἀδώνια = θανάσιμα. For the first member of the equation resembles Ἀδωνία, τὰ—*mourning for Adonis*, celebrated yearly by the Greek matrons. Whereas the second member seems to be the plural of θανάσιμον, the adjectival noun of θανάσιμος which means *belonging to the dead*. Clearly, the mourning for Adonis bore a funereal character, and the women of Jerusalem used to bewail תָּמַתָּה, *the death* (of Adonis), after the fashion of their Hellenic sisters, holding a ritual session at the very gates of the Temple.

It is obvious that one of the customary dirges intoned at funerals in ancient Israel was the lament on the death of Adonis, the refrain of which was: הָיָה אֲדֹנָי וְהָיָה הָדָה. Another was entitled or began with the words, 'Alas, my brother, sister' (Jer 22. 18). For three millennia the scene did not change; for when I lived in Cairo sixty years ago, I attended several funeral parties at which hired women mourners (cf. Ib 9. 16) ritually whined and chanted traditional dirges adapted to suit the particular occasion, such as the death of a father or a mother, a young man or a maiden (cf. Ez 19. 14 IICh 35. 25). Indeed, faithful to and in conformity with such adaptation, the Septuagint only translates הָיָה אֲדֹנָי—leaving out וְהָיָה אֲדֹנָי—to fit the lamentation of the male concerned, namely, King Jehoiakim; just as the same lamentation is recorded in IR 13. 30, where it related to the punished prophet. There is, however, an old traditional dirge specially for women, אֲשֶׁת חַיִּל, in the 31st chapter of the Book of Proverbs; and another for men, Ps 91.

2. *The context.* The context is the best test for a genuine homology, e.g. אֲבָדָה/Ἀδωνεύς. The Bible and Homer are at one, that the nether world is hidden from the sight of men. This is vividly expressed in *Iliad* 20. 61–5, with reference to the realm of

Ἰδωνεύς; and made clear in Prv 15. 11 and Job 26. 6, with reference to יִדְוֹנָא. The homology suggests that the word Ἰδωνεύς originated among the Asiatic Greeks, although the belief in Ἰδης was common to both European and Continental Greeks.

The context is also a very good guide, leading to the accurate Greek homologue, where the meaning of a Hebrew word is obscure. In the absence of other clues, it informs one's guessing, where necessity not only warrants guessing, but also compels it. In the light shed by the context, one endeavours first to ascertain the likely meaning of the Hebrew word concerned, and then to find a Greek homologue that conforms to that meaning as well as being agreeable to the context, e.g. יָצַח in Cant 2. 7, 8. 4.

Now I found it impossible to accept that *in this selling* יָצַח could reasonably be related to ἀγαπάζω, seeing that the subject of יָצַח was אֶת־הָאֵהָבָה, ἀγάπη. So I set about getting the exact sense of each other word in the context. First, comparing the two verses, one observes that the relevant passages in both differ in one word. In one, the passage runs: אִם־תַּעֲזְבוּ וְאִם־תַּעֲרֹוּ אֶת־הָאֵהָבָה עַד שֶׁתַּחֲפֹץ בָּהּ תַּעֲזְבוּ וְאִם תַּעֲרֹוּ אֶת־הָאֵהָבָה עַד שֶׁתַּחֲפֹץ. I made up my mind that וְאִם could not be a conditional conjunction, simply because the verse ended with the supposed protasis and there was no apodosis. As to בָּהּ, it might well have been an interrogative adverb, short for בְּיָהּ; but in that case, the character of the passage in this verse would unaccountably differ from the apparently identical passage in the other verse. I came to the conclusion that *here*—as in Jud 5. 8 Prv 27. 24—וְאִם has for homologue οὐ, and not εἰ; and that—as in IR 12. 16, Jer 8. 9, Prv 31. 2 (cf. לֹא Ib 31. 3, 4 and וְאִם Ib.), IICh 10. 16—בָּהּ has for homologue μή, and not ποῖος or τίς κτλ. I had long since established the homology ἐξείρω *עֲרָר הַעֵר*, so that I was now well equipped to cast about for the homologue of the isolated word, יָצַח; but no amount of conjecture availed, and I abandoned—or rather suspended—the speculative search.

Then one day, while I was dealing with ἔψω and ἐφέψω as the respective homologues of בָּשַׁל and בָּשַׁל, I recalled the above passage. Some time later, while I was dealing with the homology ἐφθός/אָפַת, I again remembered it. And that is how I came across the alternative or joint homologues of יָצַח, ἐφθόω and ἔψω.

Such accidental finds come about because of my habit of continually murmuring to myself puzzling words and phrases, as I go along in my research, and one of them accidentally relates to the Greek word which happens to be under consideration. One enigmatic verse that I have tirelessly repeated to myself for years, without the benefit of such a coincidence, is the last in the sixth chapter of Canticles. It is the penultimate in the N.E.B., and does not seem to have baffled its scholarly editors, who are not noted for their sensitivity to ticklish passages.

Another example of contextual help is the ascertainment of the homologue of מלח in Jes 51. 6. As a matter of fact, the homology מלח/μελαίνω was one of my earliest discoveries. It seemed plain enough to me that in the prophet's imagining the sky might become overcast and darken like smoke. Yet I had my reservations, pending the discovery of other words where the *ν* changes into *π*, although at a pinch one might allow the diphthong to account for the *π*. In those early years I was full of reservations, as indeed was my note-book full of provisional homologies many of which have been discarded.

But the context not only helps to ascertain a genuine homologue or to confirm a sound homology; it also determines the rejection of a plausible one. An example in point is a compound of μελαίνω—namely, ἐπιμελαίνομαι—which means, of fruit, *blacken in ripening*. At first, I almost jumped with glee at the idea that here was an excellent homologue for מלח in Ez 16. 4, which would incidentally corroborate the homology מלח/μελαίνω. I thought the prophet was legitimately using poetic imagery by transferring to human beings a chromatic expression which only fits certain fruit. I imagined he meant that Jerusalem (a personification) had not as yet attained maturity and full development. For a moment I jibbed at a metaphor of my own creation; for a moment or two I hesitated to erect an unsteady superstructure on an as yet unfirm foundation. But the imagery was too attractive to bypass, so I provisionally adopted the homology מלח/ἐπιμελαίνομαι, ever mindful of a possible error of judgment.

Much later, as is my wont, I reviewed this homology—among others—and went back to the text with a fresh mind. The verse visualizes Jerusalem on her birthday, with her umbilical cord still unsevered, and herself not yet washed for a show or wrapped

up in swaddling clothes. All this is infantile and far too early for adulthood, I thought. The next verse goes on to say: 'No eye pitied thee to do any one of these things unto thyself, in compassion towards thee.' Clearly, then, $\pi\lambda\eta\eta$ was a service to be rendered to a new-born child, and not to an individual at an advanced stage of growth. Needless to add, the much favoured homologue did not survive this belated scrutiny: it was scrapped and consigned to oblivion, where so many other provisionals had and have been relegated. Instead, I have substituted $\mu\alpha\lambda\alpha\kappa\iota\zeta\omicron\mu\alpha\iota$ (*to be softened, appeased*) and/or $\kappa\alpha\tau\alpha\mu\alpha\lambda\acute{\alpha}\sigma\sigma\omega$ (*soften, appease*). At first sight it would seem that there was a conflict of claims between these two verbs; yet none actually exists, since both derive from $\mu\alpha\lambda\alpha\kappa\acute{\omicron}\varsigma$.

Finally, the context can be helpful even where proper nouns are concerned, e.g. שְׁלֵי, σχολαῖος. According to the context, the flow of the שְׁלֵי is *slow*. Therefore, assuming that the brook took its name from the sluggish nature of its waters, the homology is sound. The Septuagint refers to it as Σχολαῖα, and to this day it is known locally as سِلْوَان—an ancient variant of שְׁלֵי, because the *v* exchanges with all the gutturals in Greek-Hebraic homologies. This explains why Joshua's father, יֵשׁוּעַ, is called Νανή (שְׁלֵי) in the LXX—like יֵשׁוּעַ and יֵשׁוּעַ (Ez 10. 33, יֵשׁוּעַ IR 7. 46), and יֵשׁוּעַ (IICh 4. 17). Cf. فرعون, פֶּרַע, and שֶׁפֶן; שֶׁפֶן (Prv 27. 13) and שֶׁפֶן (Is 20. 1, שֶׁפֶן IICh 12. 16) and שֶׁפֶן (IR 14. 31). However, it is submitted that the context precludes the possibility of the formal resemblance between שְׁלֵי (Jes 8. 6) and σχολαῖος being purely coincidental.

3. *Comparison with Arabic homologues.* Since Arabic and Hebrew are sister languages, scholars (including my late father) have—from the Middle Ages down to our times—freely resorted to Arabic for assistance in the interpretation of obscure Hebrew words. But such assistance has sometimes been illusory, for four reasons: first, because the formal and phonetic resemblance between the Hebrew and the Arabic words involved is insufficient; secondly, because resemblance in form does not invariably accompany resemblance in meaning; thirdly, because Arabic and Hebrew words often differ from each other in the sound and

morphology of their homology with Greek; and lastly, because the Arabic and Hebrew homologues of a Greek word do not always bear the same meaning—the Arabic homologue bearing one meaning of the Greek word, and its Hebrew fellow homologue bearing another meaning of the same Greek word. *Per contra*, the assistance given by Arabic, in ascertaining and testing the Greek homologues of Hebrew words, is most reliable as well as very generous—whether the Arabic and Hebrew fellow homologues tally or not phonetically, morphologically, or semantically. Yet, for the reasons stated above, semantic difference between such homologues may be even more important than phonetic and morphological resemblance or identity of meaning, for the purpose of testing. Several examples will convincingly illustrate the various aspects of my contention.

A. φῶς, τό, Attic contraction φῶς:

- light! אור Gn 1. 3 Jes 31. 9 אורה Ps 139. 12 IR 11. 36
 עץ 4. 3 Ib נהרה Job 12. 5 בח Prv 20. 27 נר IIS 22. 29
 Ex 10. 5 IIS 20. 6 נהירא, נהורא Dan 2. 22 نور;
 esp. *daylight* אור Jud 19. 26;
 also of *moonlight* אור Jes 30. 26;
 and *starlight* אור Jes 13. 10;
 τὸ φῶς, sc. sun and moon, אורים Ps 136. 7 באורה Gn 1. 16;
 in poets, frequently in phrases concerning the life of men, אור
 Job 33. 30;
 into the light, i.e. *public* אור Zeph 3. 5 Job 28. 11 Gn 20. 16,
 38. 21;
 simply *a day* נהר;
 the light of a torch בח Job 12. 5, lamp אור Jer 25. 10, fire אור
 Ps 78. 14 Jes 50. 11 Ez 1. 4;
 נר, אור, 27. 3 Ib נרא Dan 3. 27 נר Jes 44. 16 אור Jes 44. 16;
 אור, 9. 31 Jes הנר Ex 13. 16 תוספת the illuminations אור;
 the light of the eyes אור Ps 38. 11 מאור Prv 15. 30;
 pl., φάεα eyes עינים Gn 49. 12 עין sg. ἥα; Ex 21. 24 עין;
 window חור Cant 5. 4;
 opening חור IIR 12. 10 חר Jes 11. 8 באורה Jes 11. 8 חר
 light as a metaphor for deliverance אורה Esth 8. 16, happiness עין
 Dt 33. 28, glory פאה Neh 9. 22;
 of God אור Job 24. 13;
 with reference to *illumination* of mind נהירו Dan 5. 11.

The homologies נִיר, נִיר, נִיר/φάος (*light*) are tested and found to be sound by the homologies نور/φάος (*light*) and نار/φάος (*fire*).

Again, the homologies נִהר, נִהר/φάος (*light*) and נִהירו/φάος (*illumination of mind*) are tested and found to be sound by the homology نهار/φάος (*a day*).

Similarly, the homologies נִור, נִור/φάος (*fire*) are tested and found to be sound by the homologies نور/φάος (*light*) and نار/φάος (*fire*).

Also the homologies הִר, הִר and הִר are tested and found to be sound by their fellow homologues حجر and ثغر—although they do not tally with each other in sound—because the differences between them are accounted for. Thus, the ج in حجر, and the ث in ثغر, stand for the φ which drops from הִר, הִר and הִר; while the غ in ثغر—like the ה in הִר, הִר and הִר, and the ح in حجر—interchanges with the internal vowel as a guttural.

Note that the initial ל or נ in the homologues is the Middle Voice ל and נ; and that the initial מ in מאור, מאור, and מאור is not a prefix but a substitute for φ, the aspirate of π.

B. στέλλω, ἀπο-, ἐξαπο-, ἀποστολή, etc.

στέλλω, *make ready; prepare* أَعَدَّ ;

dispatch, send שָׁלַח Gn 42. 4, 45. 23 رح ;

journey سفر ;

repress صَدَّ ;

draw in شَدَّ .

ἀποστέλλω, *send off or away from* שָׁלַח Gn 3. 23, 25. 6 Ex 12. 33 Nu 5. 2

De 24. 1 IS 20. 13 שָׁלַח Gn 44. 3 ;

send away שָׁלַח Ex 3. 20, 4. 23 ;

banish שָׁלַח Jud 1. 25 Ob 7 ;

go away, depart سافر ;

dispatch on some mission or service; freq. of messengers or forces

שָׁלַח De 28. 48 IIR 24. 2 Jes 57. 9 Joel 2. 25 IICh 32. 31

Ob 1 Prv 17. 11 השליח Lev 26. 22 IIR 15. 37 ;

put off, doff شَلَح .

ἐξαποστέλλω, *dispatch* שָׁלַח Gn 8. 7-8, 10, 38. 17 IS 5. 11, 6. 8

Neh 8. 12 ;

send forth שָׁלַח Ex 8. 28 Jud 12. 9 ;

send away, dismiss, e.g. prisoner, שְׁלַח Ex 21. 26 Dt 15. 12, 21. 14

IR 20. 42 Jes 58. 6 Jer 34. 9, 50. 33 Zach 9. 11 Job 39. 5;

divorce שְׁלַח Dt 22. 19, 24. 4 Jes 50. 1 Jer 3. 1 Mal 2. 16 שְׁלַח

Jes 50. 1 طَلَّقَ سَرَحَ;

discharge a projectile שְׁלַח Ez 5. 16 أَطْلَقَ;

destroy שְׁלַח Jes 27. 10.

ἀποστολή, ἡ, *sending off or away שְׁלַח* Ex 18. 2;

as a parting gift שְׁלַח IR 9. 16 שְׁלַח Cant 4. 13;

dispatching שְׁלַח Esth 9. 19;

expedition שְׁלַח Ps 78. 49.

στήλη, ἡ, *prop or buttress to a wall צֶלַע* Ez 41. 6 عِصَانَة;

block or slab used as a memorial, monument inscribed with record of victories, dedications, votes of thanks, treaties, laws, decrees, etc. לֹחַ Ex 24. 12 Dt 9. 9 Jes 30. 8.

ἀπόστολος, ὁ, *dispatching, of envoys שְׁלַח* Ps 78. 49 Eccl 8. 8.

στολή, ἡ, *armament עֲדֵי* Ex 33. 4 שְׁלַח Neh 4. 11 IICh 32. 5 سِلَاح;

equipment in clothes, raiment, garment, robe, full dress שְׁלַח Job 38. 9

שְׁלַח Jes 49. 18.

στολίζω, *dress שְׁלַח* Ez 16. 4 שְׁלַח Ez 16. 4; cf. χυτίζω;

deck, adorn עֲדָה, שְׁלַח Ez 16. 11, 13. Cf. ἐνδύω.

στολὴ, ἡ, *garment, robe שְׁלַח* Job 38. 9 شَال حُلَّة; pl., *fold in a woman's*

robe שְׁלַח Ex 28. 33 Jes 6. 1 Jer 13. 22 Thr 1. 9.

στόλισις, ἡ, *dress שְׁלַח* Ez 30. 21.

στόλος, ὁ, gen. λου, *expedition שְׁלַח* Jes 7. 4;

generally, journey or (ostener) voyage سفر;

vestment שְׁלַח Job 38. 9 حُلَّة;

equipment עֲדֵי Ps 32. 9;

army שְׁלַח Jes 7. 4 חֵיל Nu 31. 14 IIR 6. 15 Joel 2. 25;

armament שְׁלַח IIS 22. 40; cf. δπλον;

sea force, fleet שְׁלַח Zach 9. 4 צֵיד Jes 33. 21 צֵיד Ib 18. 2 أَصُول;

generally, party, band, troop, pl., שְׁלַח Jes 16. 8;

the people שְׁלַח Ob 20; cf. ὄχλος;

stump of the tail, in animals שְׁלַח Dt 28. 13 ذَيْلُ ذَنْبٍ جَذَل;

= πάσσαλος (*peg, pale, stake*) צֵיד Prv 26. 14; *spurious*, cf. θαιρός.

The homologue שְׁלַח is tested and found to be sound by its fellow homologue سَرَح—although they do not tally with each other—because the sound-differences between them are slight and can easily be accounted for. Thus—as with שְׁלַח—one of the

double λs drops out from سرح, while the ر rightly replaces the remaining λ.

The homology ΠΛΨ/στέλλω (*send*) is tested by its fellow homology سفر/στέλλω (*journey*)—although the Hebrew and Arabic homologues do not tally with each other—because the differences between them can be accounted for. Thus, one λ drops out of both homologues, whereas the פ and the ر rightly replace the τ and the remaining λ respectively.

Similarly, as regards the four homologies—ΠΛΨ/ἀποστέλλω (*send away from*), ΠΛΨ/ἀποστέλλω (*send away*), ΠΛΨ/ἀποστέλλω (*banish*), ΠΛΨ/ἀποστέλλω (*dispatch on a mission*)—vis-à-vis their fellow homology, سافر/ἀποστέλλω (*depart*). Besides, سافر corroborates سفر and سفر.

They are further tested and found to be sound by their fellow homology شلح/ἀποστέλλω (*doff*), where the Arabic and the Hebrew homologues—שלח and شلح—tally perfectly. This double homology confirms all the other homologies which contain the verb ΠΛΨ or any of its derivatives. Indeed, its corroborative character is all the stronger because of the peculiar meaning of شلح, seeing that—on the face of it—*stripping* has no relation to *journeying*, *banishment* or *divorce*.

The homologue ΠΛΨ is further tested and confirmed in its soundness by its fellow homologues سرح and طق—although neither tallies with it—because, here again, the differences between them can be accounted for. Having dealt with سرح in relation to ΠΛΨ, it is unnecessary to relate سرح to طق.

As for طق, it does not—at first sight—strike one as being related to ΠΛΨ, although the two words have a double consonant and a guttural in common; while ט replaces ט in לָקַט (Job 24. 6). But wide differences between homologues of a Greek word are common—e.g. ΠΛΨ and أعد—and irrelevant to the criterion of testing the soundness of an homology. What is important is that each homology should independently conform to the rules, and then pass one or more tests of accuracy. أطلق/طلق/ἀποστέλλω—

like *ἐξαποστέλλω/πλῶ*—is a perfect homology: both verbs are compound homophones, σ drops out of *στέλλω*, τ changes into ϐ, and a terminal guttural is added: each homology is well and truly tested by the other, and duly confirmed in its soundness.

Similarly חתלה is tested and confirmed by its fellow homologue חֶלֶה; just as שֹׁל is by שָׁל, אֶעֱד by אֶדִי, and אֶעֱד by שֶׁד and שֶׁד by אֶעֱד; חֶלֶה is also tested and confirmed by חֵל, חִיל, and חֵל.

A word about أُطول which is a perfect homologue of στόλος, except for the prosthetic ا. In this connection, it is interesting to note that in speaking English, the Pakistanis and Iraqis add a prosthetic to every word beginning with s, saying: ispeak, istand, istation, istop.

And so it goes on: the obvious **سِلَاح** and **سِلَاح**, and the not-so-obvious **عِضَاد** and **عِضَاد** or **عِضَاد** (in its two or three different meanings) and **جِذَل**. All of this adds up to a massive body of evidence the quality of which is of a very high order.

Perhaps it should be pointed out that the initial Σ in the homologies— $\acute{\alpha}\pi\sigma\sigma\tau\omicron\lambda\eta\ \Sigma\lambda\eta\eta$, $\Sigma\lambda\eta\eta$ and $\acute{\alpha}\pi\sigma\tau\omicron\lambda\omicron\varsigma\ \Sigma\lambda\eta\eta$ —is the homologue of the prefix $\acute{\alpha}\pi\sigma$ -; as distinct from the initial Σ in the homology $\delta\rho\alpha\mu\alpha\ \Sigma\lambda\eta\eta$, which is the prefix into which the suffix $-\mu\alpha$ has been converted.

4. *Resemblance in more than one meaning.* When a Greek word has several meanings, and its Hebrew homologue bears more than one of them, the possibility of mere coincidence in formal and or phonetic resemblance between them is eliminated. Indeed, not only does this go to strengthen the homology, but it also constitutes a test of its soundness. For instance:

A. *ḥatṣal*: *cleave asunder, rend, divide* דקק Jes 28. 28, 41. 15 Dan 7. 23
 דקק HIR 23. 15 Jes 28. 28 דקק Dan 2. 34 Am 1. 3
 ; اندق شق Dan 7. 23 דקק Jes 28. 27 דקק Dt 25. 4
slay, destroy utterly דקק Mich 4. 13 Jes 28. 28;
pierce through, rend דקר Nu 25. 8 דקר Thr 4. 9 Jud 8. 7.

Here both דוק and דוש bear more than one meaning of δαῖζω, while דקר may be considered as a lengthened form of

מִדָּה: μέτρέω, *measure* (Jes 40. 12 Ez 40. 20); *count* (Jer 33. 22 Hos 2. 1).

מִדָּה: ἐκμετρέω, *measure out, measure* (IIS 8. 2 Ps 60. 8);

διαμετρέω, (astron.) *to be in opposition, to be diametrically opposite to* (Job 7. 4).

מִדָּה: διαμετρέω, *measure with the eye, scan* (Hab 3. 6).

מִדָּה: συμμετρέω, *to be in right measure with, to be commensurate with* (IR 17. 21).

מִדָּה: μέτρον, τό, *measure* (Zach 2. 5); *weight or measure* (Lev 19. 35); *duration* (Ps 39. 5); *length* (Ex 26. 2) מִדָּה Lev 6. 3 Ps 109. 18; *size* (IR 6. 25); pl., *dimensions* (Nu 13. 32 Jer 22. 14 Ez 40. 24).

מִדָּה: μέτρημα, τό, *measurement*; μέτρον, *due measure or limit, proportion, pl., dimensions* (Job 38. 5).

מִדָּה: μέδιμος, *a corn measure: very nearly 12 gallons* (Job 28. 25).

The Indo-European *métro-m* from *médtro-m*, 'measuring instrument', probably accounts for the double מ in מִדָּה. It is also relevant that מִדָּה is similar to Gothic *mitan*, 'measure'. Moreover, Hebrew provides two homologues of μέτρον, formed in accordance with the Greek pattern and similar to the Latin *mensura*—but not מִדָּה—namely: מִדָּה and מִדָּה:

מִדָּה: μέτρον, τό, *limit, term* (Ez 20. 37).

מִדָּה: μέτρον, τό, *weight or measure* (ICh 23. 29);

μέτρημα, τό, *measure, allowance, dole, soldier's rations* (Ez 4. 11, 16).

מִדָּה/μόδιος: *a measure of length, = 200 ὀργυαί (the length of the outstretched arms, about 6 feet or 1 fathom)* Ez 48. 30, 33.

מִלֵּא: πίμπλημι, *fill*; πληρόω, *fill* Ex 40. 34; מִלֵּא pass., *to be filled, to be full of* Cant 5. 2;

πλημύρω = πλημυρέω, *overflow, rise like the flood-tide, to be full or in flood* Jos 3. 15 (cf. πλήρης);

πληθύω, *to be or become full* Jud 16. 27 IIR 6. 17;

πληρόω, *make full or complete* Jes 40. 2; *render, pay in full* IS 18. 27;

πλήθω, *to be full* Joel 4. 13, intransitive form of πίμπλημι.

מִלֵּא: ἐμπίμπλημι, *fill quite full, fill full of a thing*; ἐκπίμπλημι, *fill them full of*; ἐπιπίμπλημι, *fill full of*; καταπίμπλημι, *fill quite full, fill full of* Ex 35. 35 IIR 21. 16 Jer 41. 9;

ἐκπληρόω, *fulfil*; ἐμπίμπλημι, *fulfil, accomplish* IR 8. 15;

ἐμπίμπλημι, *fill a hungry man with food* Ps 107. 9 (Od. 17. 503);

ἐκπληρόω, *make up the number of*; διαπληρόω, *strengthened for*
 πληρόω, *make full, complete* Ex 23. 26.

אֲזַמְּרֶה: συμπληθύνω, *multiply* Job 16. 10.

אֲזַר: πλήρης, *solid, whole* Gn 23. 9; *full* Jer 4. 12; *full of* Jer 5. 27; of
 wine, *full-bodied, with a persistent flavour* Ex 22. 28 Nu 18. 27; used
 indecl. in later Greek, esp. of payments *in full* Gn 23. 9 ICh 21.
 22, 24; *gorged, satisfied, satiated* Dt 33. 23; *full, complete* Jer 6. 11;
full of people Jud 16. 27; abs., *full, of swollen stream* Jos 3. 15.

אֲזַר: πλέως, *full* Ex 9. 8, 16. 32 IS 28. 20;

πλησμονή, ἡ, *abundance* Dt 33. 16;

πληθώρα, ἡ, *fullness* Jes 34. 1, 42. 10.

אֲזַר: πλήρωμα, τό, *fullness* Ez 12. 19, 32. 15.

אֲזַר, אֲזַל: πλήρωσις, ἡ, *filling* Ex 25. 7, 28. 17.

πλήμη, πλήσμη, and πλημυρίς, which derive from πίμπλημι,
 have a direct homologue, בְּלִימָה, and an indirect homologue—
 via the suffix-prefix construction—בְּלִימָה, which do not seem to
 be related to אֲזַל, but nevertheless are:

בְּלִימָה: πλήμη, ἡ, *flood-tide* Job 26. 7; cf. Ps 136. 6.

בְּלִימָה: πλήσμη = πλημυρίς, ἡ, generally, *flood, deluge* = πλήμυρα: πλήμυρ,
 ἡ, *flood-tide* Gn 6. 17.

אֲרַפֵּה: θεραπεύω, θαρ-, *do service to the gods*; abs., *worship* Job 13. 4;
treat medically Eccl 3. 3; *to heal, cure* Jer 33. 6 شفى; *take care of*
 Hos 11. 3; of land, *cultivate* IICh 7. 14; *mend garments* יָרָא.

אֲרַפֵּה: ἐκθεραπεύω, *strengthened for* θεραπεύω, *mend* IR 18. 30; *cure*
 perfectly Ex 21. 19.

אֲרַפֵּה: ἐκθεραπεύω, Med., *get oneself quite cured* IIR 8. 29.

אֲרַפֵּה: θεραπεία, ἡ, *healing* Ptn 3. 8.

אֲרַפֵּה: θεραπεία, ἡ, *medical or surgical treatment* Jer 30. 13.

אֲרַפֵּה: θεραπεία, ἡ, *medical treatment* Ez 47. 12.

אֲרַפֵּה: θεραπεία, ἡ, pl., *cures* Jer 46. 11.

אֲרַפֵּה: θεραπευτής, *medical attendant* IICh 16. 12.

אֲרַפֵּה, אֲרַפֵּה: θεράπευμα, *care of the body* Jer 8. 15, 14. 19, 33. 6.

Note that the first syllable of θεραπεύω drops out of all the homo-
 logues in the family, except הרופה and شفى.

אֲרַא: ὁράω, *look* Jes 60. 1, אֲרַא IS 24. 12.

אֲרַא: ὁράω, *see that, perceive* IIR 11. 1.

אֲרַא: ὁράω, *see* Gn 29. 10 Jes 40. 26; *look* Gn 29. 32 Jer 6. 16; *see,*
observe, behold, perceive Ex 20. 18 Lev 13. 3, 56; *see that* Jud 20. 41;

- perceive* Gn 16. 4, 39. 3; *behold* Gn 27. 27 Dt 1. 8; *discern, perceive*, metaph. of mental sight Mal 3. 18 Eccl 1. 16; *observe* Gn 31. 12; *see visions* IS 9. 9 Jes 30. 10 Zach 1. 8; *look to, pay heed to; see to, look to, i.e. take or give heed* IS 12. 17, 24. 12 IR 12. 16; *look out for, provide* Gn 22. 8 IS 16. 17; *Pass., appear in vision* Gn 12. 7, 48. 3.
- רָאָה: ὁρατός, *to be seen, visible* Esth 2. 9.
- רָאִי: pass., ἐφοράω, *attend, be in view* Job 33. 21.
- הִרְאָה Gn 12. 1, הִרְאָה Ex 25. 40, 26. 30 ?
- רָאָה: οὐρος (B), ὁ (ὁράω, ὤρα), *watcher, guardian* IS 9. 9 Jes 30. 10 IICH 16. 10.
- רָאָה: ὁρασις, ἡ, *seeing, the act of sight* Job 10. 13.
- רְאוּת: ὁρασις, ἡ, *seeing, the act of sight, power of sight* Eccl 5. 10.
- רָאָה: ὁρασις, ἡ, *vision* IICH 26. 5.
- רָאִי: ὁρασις, ἡ, *appearance* IS 16. 12.
- הִרְאָה: ὁρασις, ἡ, *appearance* Gn 29. 17.
- הִרְאָה: προσόρασις, ἡ, *appearance* Jes 44. 13.
- הִרְאָה: ὁράω, ὁλάω, *see visions* Joel 3. 1.
- הִרְאָה: Jer 29. 8 ?
- רָאָה: ὁράω, *look towards* Prv 15. 14.
- רָאָה: ὁραμα, *sight, spectacle* Eccl 1. 17; *device, plan* Ib 2. 22.
- רָאָה: οὐρέω (οὐρος (B)), *watch* Ez 34. 23.
- רָאָה: οὐρος (B), ὁ, *watcher, guardian* Gn 4. 2.
- רָאָה: ὁρασις, ἡ, *vision* Eccl 1. 14.
- רָאָה: ἐφοράω, *of the gods, watch over* Gn 48. 15.
- רָאָה: ἐφορος, ὁ, *observer, guardian, ruler* Ps 23. 1.
- רָאָה: ἐφορος, ὁ, *observer, guardian, ruler* Gn 12. 15 فرعون.
- רָאָה: ὁραμα, τό, *that which is seen, visible object* Nu 12. 8; *sight* Lev 13. 12; *sight, spectacle* Ex 3. 3; *device, plan* Ez 42. 11.
- רָאָה: ὁραμα, τό, *vision during sleep, dream* IS 3. 15.
- רָאָה: ὁραμα, τό, *sight, spectacle* Dt 4. 34.
- רָאָה: ὁραμα, τό, *spectacle, vision, dream* Eccl 5. 6; *dream* Gn 40. 5; *vision* Job 20. 8.

The initial *l* in וּרְאָהָה is part of the radical, replacing the initial vowel in ὁράω. There is no homologue to the הַפְעִיל of either הִלֵּם or רָאָה, a unique and unaccountable gap: one of the very rare independent developments in both Arabic and Hebrew. *Per contra*, הִבִּיא—the homologue of εἰσβαίνω, which is causal only in the first aorist—is causal throughout. ὁλάω is the lisping pronunciation of ὁράω, and הִלֵּם is a direct homologue of ὁραμα,

following the Greek pattern. The final מ represents the suffix -μα, whereas the final מ in מִלֵּךְ is terminal. On the other hand, מִרְאָה is an indirect homologue of ὄραμα—as מְבוֹלֵם is of πλήθη and πλήσμη—following the suffix-prefix construction: the prefix מ represents the suffix -μα. Similarly with מִרְאָה or מִרְאָה and מִרְאָה: the final מ in the former represents the suffix in ὄρασις, as indeed does the initial מ in the latter—the noun changing gender in the process. Similarly, again, with מִדְּמָה/μέτρον and מִדְּמָה/μέτρημα.

The regular changes undergone by the Greek homologues, ἐφοράω and ἑφορος, to be transformed into Hebrew are as follows:

מִרְעָה results from the last two syllables of ἐφοράω; the first syllable drops out because it includes φ, while ο and ρ undergo vowel/consonant metathesis, at the same time ο turning into ε, as in ὀράω/מִרְאָה. Thus: ἐφοράω → οράω → ροαω → ρααω = מִרְעָה. That is why מִרְעָה is Qal.

מִרְעָה results from the first syllable dropping out of ἑφορος, metathesis taking place between the first ο and the ρ which follows it, the second ο turning into ε, and the final σ dropping. Thus: ἑφορος → ορος → ροος → ροεσ → ροε = מִרְעָה.

מִרְעָה results from vowel-consonant metathesis taking place in ἑφορος, between ε and φ, and ο and ρ; the ε turning into ε, and the terminal σ dropping. Thus: ἑφορος → ὀερος → ὀεροος → φεροος → φεροο = מִרְעָה.

5. *Resemblance of derivatives.* The existence of homologous derivatives is an essential test to a sound verb-homology, for homologies of derivatives corroborate each other in common solidarity as members of two sound homologous families. This has already been amply illustrated by five large homologous families: מִדְּמָה/μετρέω, מִלֵּךְ/πίμπλημι, מִרְאָה/ὀράω, מִרְעָה/θεραπεύω, and מִלֵּךְ/στέλλω. Yet there is an extremely rare example which throws into relief the function of homologous derivatives as a vital test of sound homology, where the verbs competing for homology appear to have equally good claims to it.

The two verbs concerned are καλέομαι and μυθέομαι. Grammatically, both qualify to homologize with a verb beginning

with the MV 1. Phonetically and morphologically both qualify to homologize with $\square\Pi\lambda$: the exchanges, κ/Π , θ/Π , λ/λ , the addition of a terminal λ , and the dropping of the first syllable which includes μ are all regular phenomena. Semantically also, both their compounds with the preposition $\pi\alpha\rho\acute{\alpha}$ — $\pi\alpha\rho\alpha\kappa\alpha\lambda\acute{\epsilon}\omicron\mu\alpha\iota$ and $\pi\alpha\rho\alpha\mu\upsilon\theta\acute{\epsilon}\omicron\mu\alpha\iota$ —coincide, meaning 'to comfort, to console'. Accordingly, either of them tallies with $\square\Pi\lambda$ in apparently perfect harmony. So much so that, had their claims in other respects been equal, $\square\Pi\lambda$ would have rightly claimed them both as legitimate homologues. For there is nothing to prevent a word in one language having more than one homologue in the other. It would merely imply that, with the passage of time, similar Greek words meaning more or less the same thing came to be pronounced the same way. But the claims of these two verbs are not equal in other respects; since, for one thing, $\pi\alpha\rho\alpha\mu\upsilon\theta\acute{\epsilon}\omicron\mu\alpha\iota$ has, whereas $\pi\alpha\rho\alpha\kappa\alpha\lambda\acute{\epsilon}\omicron\mu\alpha\iota$ has not, derivatives that homologize with derivatives of $\square\Pi\lambda$. Therefore, the whole family of the former verb prevails, as follows:

$\pi\alpha\rho\alpha\mu\upsilon\theta\acute{\epsilon}\omicron\mu\alpha\iota$, *to comfort, to console* $\square\Pi\lambda$ Jes 40. 1; Pass., $\square\Pi\lambda$ Jes

66. 13 $\square\Pi\lambda$ Gn 37. 35 $\square\Pi\lambda$ Gn 24. 67 Ez 5. 13.

$\pi\alpha\rho\alpha\mu\upsilon\theta\eta\tau\acute{\eta}\varsigma$, *consoler* $\square\Pi\lambda$ Thr 1. 2.

$\pi\alpha\rho\alpha\mu\iota\theta\eta\mu\alpha$, *τό, consolation* $\square\Pi\lambda$ Hos 13. 14 $\square\Pi\lambda$ Jes 57. 18 $\square\Pi\lambda$ Jer 16. 7.

$\pi\alpha\rho\alpha\mu\upsilon\theta\eta\tau\acute{\iota}\kappa\acute{\omicron}\varsigma$, *η, ον, consoling* $\square\Pi\lambda$ Zach 1. 13.

$\pi\alpha\rho\alpha\mu\iota\theta\acute{\iota}\alpha$, *ή, encouragement, reassurance, consolation* $\square\Pi\lambda$ Ps 119. 50
Job 6. 10 $\square\Pi\lambda$ Ps 94. 19 Job 15. 11, 21. 2.

The Π in $\square\Pi\lambda$ is not a prefix; it represents π .

6. *Semantics.* Semantics are a decisive factor in the following circumstances:

A. When allied to sound, the semantic factor constitutes a preliminary guide to, and *prima facie* evidence of, accurate homology. Thus $\kappa\upsilon\phi\acute{\omicron}\varsigma$ is—by virtue of its meaning (*hunchbacked*), as well as by reason of the phonetic changes experienced in Graeco-Hebraic homology—a sound homologue of $\lambda\beta\lambda$ (Lev 21. 20). So is $\upsilon\beta\acute{\omicron}\varsigma$, for the same reasons: κ/λ , υ/λ , γ/κ , β/λ , terminal 1. In fact, the said changes prove that $\upsilon\beta\acute{\omicron}\varsigma$ is a variant of $\kappa\upsilon\phi\acute{\omicron}\varsigma$. Similarly, $\upsilon\beta\omicron\varsigma$ (*hump of a camel*) is proved to be a variant of

κῦφος, and passes muster as the homologue of קִבְּשָׁת. Is it not highly significant that the Latin *gibbus*, the Italian *gobbo*, and the French *gobin* resemble so closely the Hebrew קִבְּשָׁת?

The corroborative efficacy of semantics and phonetics when conjoined together is exemplified to advantage by comparing two Greek words which sound very much alike, yet completely differ in meaning, together with their respective homologues—one Arabic and the other Hebrew—which also sound strikingly alike while vastly differing in sense, namely: ὕπνος, ó, *slæp* שְׁנָה

Jer 51. 39; *slumber* שְׁנָה Prv 6. 10; and ὕπνος, τό, *lichen* أَشْنَد. In the circumstances, can there be a shadow of doubt that ὕπνος שְׁנָה and ὕπνον/أشْنَد are absolutely genuine homologies?

Another pair of Greek nouns—κέρας and κράς—resemble one another phonetically, though semantically they are wide apart. Each of them has the same two Hebrew (and two similar Arabic) homologues which sound utterly unlike each other, namely קֶרֶן and ראש.

κέρας, τό, *the horn of an animal* קֶרֶן Gn 22. 13 שׁוֹפָר Jos 6. 4; as a symbol of strength קֶרֶן Jer 48. 25; of elephants' tusks קֶרֶן Ez 27. 15; *bow* קֶרֶן IIS 22. 3, cf. IICh 14. 7; of musical instruments, *horn for blowing* קֶרֶן Jos 6. 5 שׁוֹפָר Hos 5. 8; *drinking horn* קֶרֶן IS 16. 1; *arm or branch of a river* ראש Gn 2. 10; *corps or wing of an army* ראש Jud 7. 16 Job 1. 17; *mountain-peak* ראש Dt 34. 1 قَرْن رَأْس.

κράς, τό, gen. κρατός: Homer also has gen. and dat. κράτος, κράτι, pl. nom. κράτα . . . , but no nom. κράς is found. *head* קֶרֶן IS 2. 1 Ps 75. 5, 6 Job 16. 15 ראש IS 17. 54 Jud 4. 21, 22 (cf. πέχισ, ; *top* ראש Gn 28. 12 Esth 5. 2; *peak* ראש Cant 4. 8 قَرْن رَأْس; *the head or far end* ראש Gn 47. 31; *down from the head, from the top; from head to foot, entirely* ראש Lev 13. 12 Jos 1. 6 رَأْس.

However, here—as elsewhere where homonyms are involved—the context plays a vital part: it, and not semantics, is the decisive factor.

Sound and sense combine to establish beyond a peradventure that native *Hebrew* words, undoubtedly *borrowed* by the ancient Greeks, are in reality veiled *Greek* words of pristine genuineness, which have returned home altered almost beyond recognition—e.g. ἀπαβών/ρύσιον. Indeed, the entire family of this word has been preserved, unimpaired and free from ambiguity. Besides,

for good measure, the Greek custom of ratifying a pledge by giving the (right) hand is specifically recorded (Prv 6. 1, 11. 15, 17. 18, 22. 26). All testing and confirming the validity of the homologies concerned, and its consequential thesis that Hebrew is Greek.

ἔρυμα, τό (ἐρύω B): a *breast work*, also of a river or trench used as a

military *defence*, stronghold (W) ארומה Jud 9. 4: ארמון Ps 122. 7.

ἐρυμνός, ἡ, ὅν (ἐρύω B): *fenced, fortified, strong* by art or nature; τὰ

ἐρυμνά *strong positions* ארמנות Am 2. 2 Ps 48. 14, 122. 7 Thr 2. 7.

ἐρύω (B), only in Med. ἐρύομαι; thematic present ῥύομαι: *protect,*

guard ערב Gn 43. 9; *redeem* ערב Jes 38. 14.

ῥύσιάζω, Doric ῥύσιάζω: *treat as a ῥύσιος, seize, detain* ערב Prv

11. 15, 20. 16.

ῥύσιος, Doric ῥύσιος, τό (ἐρύω B): *surety, pledge; property held or*

seized as a pledge or compensation ערבון Gn 38. 17 ערבה Prv 17. 18;

person seized and held to ransom תַּעֲרֶבֶת IIR 14. 14.

ἄρραβών, ἀραβών, ὁ, generally, *pledge, earnest* ערבון Gn 38. 17.

ἄρραβωνίζεται, ἀραβῶνι δίδοται, ערב Prv 17. 18. 22. 26 Neh 5. 3.

I believe תַּעֲרֶבֶת to be the homologue of two words, τὰ ῥύσια, 'hostages'—like τὰ ῥόξα Job 41. 21—the initial ת standing for the article.

B. Meaning and morphology combine to explain why sense does not necessarily vary with form, thereby testing and confirming the validity of an homology, despite the alteration in the form of the homologue.

For instance, אֶתְנָה Hos 2. 14, אֶתְנָן Ez 16. 34 Mich 1. 7, נָדָה Ez 16. 33, נָדָן Ib. bear the same meaning, but differ in form one from the other. However, this test, when applied to each one of these nouns, accounts for the change in it and confirms its homology with ἔδον (mostly pl., *bride price* or *wedding gifts*; generally, *gifts*). Thus, the ה in אֶתְנָה may have exchanged phonetically with the final ו; and since ἔδον is neuter, it is capable of homologizing with a masculine or a feminine noun, or—as here—with both a masculine and a feminine noun. Alternatively, אֶתְנָה may be the homologue of ἔδον in the plural, i.e. ἔδνα; and the context inclines towards this interpretation. On the other hand, the ה in נָדָה certainly replaces the final ו. As to the difference between אֶתְנָה and אֶתְנָן on one hand, and נָדָה and

ךָ on the other—the former two nouns are direct homologues, conforming to the Greek pattern; while the latter are indirect homologues, homologizing with ἔδρον via the suffix-prefix construction.

Similarly, מֵרָאָה Ex 3. 3, מֵרָאָה Ez 1. 1, מֵלֵוֹנִי Gn 20. 3: all three homologues of ὄραμα in their several meanings: the first noun is masculine, the second feminine, and the third heterogeneous. The last is a direct homologue, whereas the other two are indirect.

Also similar are רָאָה IS 16. 12, רָאָה Ecc1 5. 10, רָאָה Gn 29. 17 Thr 4. 8, all—in their several meanings—homologues of ὄρασις: the second noun is regularly feminine, the others are irregularly masculine; the last is an indirect homologue, the other two are direct.

C. Semantics combines with etymology to substantiate recedite homologies. Two completely different examples will illustrate the efficacy of this combination.

We have seen that הִתְנַחֵם is the homologue of παραμυθέομαι in the Passive voice, meaning 'to be consoled, to be comforted'; and that this homology is vouched for by several kindred homologies based on common derivation. However, הִתְנַחֵם has two homonyms and, therefore, two other homologues: νοέω and ἐπινοέω, and μετανοέω.

νοέω, Aeolian νόημι, with infinitive, *to be minded, intend; ἐπινοέω,*

think on or of, contrive, have in one's mind, purpose הִתְנַחֵם IS 15. 29

הִתְנַחֵם Gn 27. 42;

μετανοέω, *change one's mind or purpose* הִתְנַחֵם Nu 23. 19; *repent:*

הִתְנַחֵם IS 15. 35 הִתְנַחֵם Dt 32. 36.

Two tests apply: first, the context which establishes the homology הִתְנַחֵם νοέω ἐπινοέω; secondly, semantics which corroborates and further tests this homology by the homology μετανοέω/הִתְנַחֵם. Indeed, both corroboration and testing are reciprocated and reciprocal.

The other example concerns סָקַבֹּת (Jer 38. 12) which is rendered in the Septuagint by *ράκη* (*rags, tatters*). This is not a meaning which—by a reasonable stretch of the imagination—might be suggested by the context, by a similar Arabic word, or by a connection between the verb סָקַבֹּת and 'rags'. However, Greek

homology not only confirms the said translation, but also shows that סחבֹת derives from סחב, affording the semantic link which connects the two words. Thus:

σπάω, *draw* סחבֹת Jes 30. 14 Hag 2. 16 סחבֹת Gn 24. 13; *pull away* סחבֹת IIS 17. 13; *tear, rend*, esp. of ravenous animals סחבֹת Jer 15. 3; סחבֹת Ez 36. 3 Ps 56. 2; *snatch, tear or drag away* סחבֹת Jer 46. 15 סחבֹת Ib 22. 19 סחבֹת Prv 28. 3; *draw in, suck in, drink off, quaff* (W) סחבֹת Dt 21. 20 Jer 56. 12 Prv 23. 20 סחבֹת Ps 119. 131; *draw breath* סחבֹת Jer 2. 24, 14. 6; *enjoy* סחבֹת Job 7. 2; *derive its origin* סחבֹת Eccl 1. 5. Cf. סחבֹת/γυμνώω.
σπάσμα, ατος, -μός, *that which has been torn off, fragment, shred* סחבֹת Jer 38. 11 סחבֹת Gn 30. 37; *spasm, convulsion; fit of epilepsy* סחבֹת IIS 1. 9.

It is not clear whether סחבֹת in Jer 15. 3 means 'pull away' or 'tear, rend'; but the Septuagint has εἰς διασπασμόν, *tearing in pieces*. However, there is no doubt that סחבֹת homologizes with σπάω, at least in respect of the senses of 'pulling' and 'dragging'. Besides, the notion of 'tearing' and 'rending' is transferred from σπάω to its derivative, σπάσμα, in the form of 'shred'. These two facts, coupled together, enable סחבֹת to homologize with σπάσμα. Moreover, the semantic link of 'tearing' and 'rending' which exists between σπάω and σπάσμα acts as a test of the validity of this homology. At the same time this homology, in its turn, constitutes corroborative evidence that סחבֹת in Jer 15. 3 actually means 'tear, rend'—especially as the context is by no means averse to that meaning (v. p. 371, s.v. σπαράσσω).

7. *The Septuagint.* This *magnum opus* of our forefathers is not a perfect translation of our holy writ. Among other shortcomings, it sometimes overcomes the difficulty of translating a certain word by circumlocution (Jes 14. 23), or evades it by transliteration (Jud 8. 7). At other times it bypasses an obscure word, omitting to translate it altogether (Jer 38. 11). Yet again, it fails to use the apt word, as when שֹׁאֵל in Gn 2. 10 is rendered by ἀρχή (used only by the LXX to mean 'branch of a river'), instead of by its homologue, κέρας ('arm' or 'branch' of a river). Similarly, שֹׁאֵל in Job 1. 17 is rendered by κεφαλή (a 'band' of men, 'right-hand half' of a phalanx), instead of by its homologue, κέρας ('corps of 8192 men' or 'wing' of an army). Cf. p. 348. Occasionally there

occur downright errors, e.g. IR 22. 17. Despite its faults, however, the Septuagint may be used as a reliable test whereby to establish the accuracy of certain homologies. Nowhere is the utility of this admittedly fallible touchstone more evident than in the two following examples:

A. There are two words which differ slightly one from the other in spelling as well as in vocalization, i.e. מוֹרָא and מוֹרָה. I believe them to be variants of one another, and homologues of μέγας (*high, great, mighty*, a frequent epithet of gods).

The Septuagint meaninglessly translates לְמוֹרָא Ps 76. 12 by τῷ φόβῳ ('to terror'), as if it were the same as מוֹרָא in Mal 1. 6, 2. 5, the homologue of which is τρόμος. However, it translates מוֹרָה אֱלֹן Gn 12. 6 by τῇ δρῦν τῇ ἐψηλῇ 'the high oak', מוֹרָה אֱלֹנֵי Dt 11. 30 by τῆς δρυὸς τῆς ἐψηλῆς ('of the high oak')—as if there were only one tree—and מוֹרָה Job 36. 22 by δυνάστεως (*lord, master, ruler*, of Zeus). As to גִּבְעַת הַמּוֹרָה Jud 7. 1, the two words are transliterated together Γαββαθαμωραι, as if constituting a single word—the diphthong ai pronounced e, as in modern Greek.

It seems clear that at the time of the Septuagint מוֹרָה was known to mean 'high, lofty'. It also appears that by that time the other meaning—'great, mighty'—and its special use as an epithet of a divinity had been forgotten. For in my submission, אֱלֹן מוֹרָה means 'the Elm-Grove of the Mighty One'; similarly, מוֹרָה אֱלֹנֵי means 'The Hill-Height of the Mighty One'—like גִּבְעַת הָאֱלֹהִים IS 10. 5, מַהֲרַת הָאֱלֹהִים Ex 3. 1, מַהֲרַת הָאֱלֹהִים Ez 28. 16, and הִר־יְהוָה Jes 2. 3—while מוֹרָה in Job 36. 22 is an adjective qualifying אֱל, and means 'high, great, mighty'; מִי כְמוֹת הַסֵּן יְהִי כְמוֹת מוֹרָה Ps 89. 9, מִי כְמוֹת הַסֵּן יְהִי כְמוֹת מוֹרָה Ps 76. 12 means 'they will bring a sacrificial feast to the Mighty One'.

That מוֹרָא is an adjective, used as a noun elliptically for the divinity it qualifies, is corroborated twice over: once, contextually by the phenomenon of reduplication in Ps 76. 12; and again, in the two other verses where שִׁי occurs—i.e. Jes 18. 7 and Ps 68. 30—and where the sacrificial meal, δαΐς, is offered to God.

But for the above translation of מוֹרָה Gn 12. 6 Dt 11. 30 in the Septuagint, I very much doubt whether I would have

ever suspected it to be the homologue of μέγας (*high*). It was not long before I realized that מורא also was a homologue of μέγας, homologizing with it in respect of its meaning 'great, mighty', as epithet of a god. This discovery—together with the fact that אלונים and גבעה are in the construct, in Dt 11. 30 and Jud 7. 1 respectively—convinced me that מורה homologizes with μέγας like מורא, rather than in respect of its meaning 'high', as rendered by the Septuagint. Thus the Septuagint's translation of מורה had led me to the discovery which enabled me to correct the Septuagint in that very translation.

B. Strange to say, the following example bears a striking resemblance to the last one, in respect of מורא and מורה, each being supposed to bear a different meaning of their common homologue, μέγας. Here the Hebrew word concerned (חפץ) is supposed to have the same meaning as a very similar Arabic word (خَفَضَ); whereas both are homologues of a Greek word (κουφίζω), in respect of different meanings.

The Septuagint rendered the passage יחפץ זנבו כמו ארז in Job 40. 17 (12): Ἐστησεν οὐρὰν ὡς κυπάρισσον [ἄρκευθος]—'He raised his tail like a cypress [*cedar*].' Ibn Ezra, presumably independently, maintains that יחפץ means יעמיד—'will make to stand'. In fact, ἵστημι means 'make to stand, set up, raise'. The interpretation seemed reasonable to me, for the erectile tail of animals generally stiffens and distends upwards when they are angry or otherwise excited. Yet all the commentators, lexicographers, and translators have ignored the Septuagint and embarked on a wild goose chase. I, however, banked on it, cast about for a suitable homologue, and soon came upon κουφίζω, a verb of diverse meanings and various homologues:

κουφίζω, *lighten, make light* חָפַץ Ex 18. 22 חָפַץ; *lift, raise* חָפַץ Job 40. 17; ἄλμα κουφίζειν *make a light leap* קָפַץ Cant 2. 8 قَفَرَ; *lighten ships of their cargo* חָפַץ Jon 1. 5; *relieve* חָפַץ IR 12. 4 خَفَضَ; *cancel* نَسَخَ; *cheapen* קָלַל Gn 16. 4, 5 נָקַל IIS 6. 22 חָפַץ Ib 19. 44 חָפַץ; *abate* קָלַל Gn 8. 8 خَفَضَ; *assuage* خَفَفَ; *to be light* קָלַל Jer 4. 13 Job 7. 6. (V. p. 248.)

Therefore, the homology יחפץ/κουφίζω is tested and validated by the Septuagint.

8. *The Supreme Test.* Naturally, the object of sound homology is to interpret a given text accurately, so as to convey to the reader its true and full meaning. Therefore, the ultimate test of sound homology is this: Does it render the text in hand—be it a passage or an episode—intelligible and clear, without straining the significance of the word or words concerned? This is essential, whether the word in question is an *hapax legomenon* or occurs elsewhere also; because any given word or text cannot be treated in isolation from the rest of the Bible, but must be considered in relation to other words or texts and should harmonize with them. Particularly since most words convey more than one meaning or shade of meaning.

This test is universal, and no homology escapes the rigour of its application. Accordingly, it is applied in the next chapter but one to several homologies, by comparing them with biblical translations and other interpretations.

XVII. COMPLETE HOMOLOGIES

LX. An examination of complete homologies shows the number and variety of Hebrew words which homologize with the average Greek homologue, and have to be considered individually with an eye to corroboration.

- ἀγᾶλμα, τό: (ἀγάλλω) *glory, delight, honour* הֵלֵל ICh 16. 36 כְּהֵלֵל
 Prv 27. 21 جَلال; ornament הֵלֵל Prv 25. 12 Hos 2. 15 زخرف حليه;
pleasing gift, esp. for the gods הֵלֵל Lev 19. 24 Jud 12. 13
 (אל) הֵלֵל Gn 5. 12 צִלְבָּן IIS 23. 28 Jud 8. 5; generally,
 = ἀνάθημα (*votive offering set up in a temple*) הֵלֵל Jud 9. 27; *statue*
in honour of a god (pl.) צִלְבָּן IIR 11. 18 Dan 2. 31 צִלְבָּן
 Jud 9. 48 צִלְבָּן Nu 33. 41; *sculpture; statue* הֵלֵל Cant 7. 2
 IS 6. 5 Ez 16. 17; *portrait, picture; generally, image* צִלְבָּן Ps 139. 16
 Gn 1. 26 Ez 23. 14 (cf. γλύμμα; v. αἰνίζομαι, p. 110); v. p. 375
 ἀγγεῖον, -ήιον, τό: *vessel* אֵבֶן Job 41. 12; of metal, *jar or case for water*
 אֵבֶן Job 32. 19 Ps 26. 6, 73. 13 Ex 25. 29 Nu 4. 7 (v. p. 159
 אֵבֶן; *vessel for holding money in a treasury* אֵבֶן Ex 16. 33
 ἀγορά, ἡ: (ἀγείρω) *assembly* עֵצָה Joel 1. 14 Jer 9. 1 חֲפֵזָה, esp.
of the people, opp. the Council of Chiefs אֲדוּרִים ICh 11. 9
 עֵצָה Ez 47. 10 עֵצָה Ps 68. 31 Ib 15. 9 עֵצָה Jos 19. 19
 עֵצָה Prv 24. 7, 31. 23 ICh 11. 10 עֵצָה Esr 2. 25 עֵצָה Joel 1. 14
 Jos 12. 17 עֵצָה; *place of assembly* חֲפֵזָה Ib 19. 6 Jos 15. 36 עֵצָה
 עֵצָה Gn 14. 2; *market place* עֵצָה Jos 15. 54 Jud 6. 11 עֵצָה
 עֵצָה; *business of the* ἀγορά Jer 31. 40 (39) Zeph 1. 10 Job 5. 4;
 generally, *provisions, supplies* עֵצָה Ez 27. 15 Gn 47. 14 זֶחָא;
 as a mark of time ἀ. πηθηθούσα the *forenoon* when the market place
 was full, ἀγορῆς πηθηθούσης, ἀγορῆς διάλυσιν the time just *after midday*
 when they went home from the market עֵצָה; Ex 12. 6 עֵצָה
 Ps 55. 18 Job 5. 14 עֵצָה; v. p. 377
 ἀγορός, ό: = ἀγορά; used only by Euripides in lyrical poetry; generally
 in pl. יַעֲרִים Jos 15. 9 עֵצָה Ps 68. 31 Esr 2. 25 עֵצָה Prv
 31. 23 עֵצָה Am 5. 21
 ἁίδιος p. 318
 αἰδῖος p. 318

Ἄιδωνεύς p. 318

αἷμα, τος, τό; *blood* דם Gn 4. 10 דם Jes 63. 2 דם Jer 51. 35 דם Dt 32. 33 Ps 58. 5 [cf. χυμός]; in pl., *streams of blood* דמים Hos 4. 2; of anything like blood, αἷ. σταφυλῆς דם Dt 32. 14 דם Gn 49. 11; *bloodshed, murder* דם Ez 22. 13 דם Ib 24. 6 דם Jes 16. 4 דם Gn 6. 11; a kinsman's *murder* דם Nu 35. 19 Jud 9. 24 IIS 3. 27 דם Jud 9. 24; *murder* (pl.) דם Lev 17. 4 Dt 19. 10 IS 25. 26 Nah 3. 1; concrete, of a person דם Gn 1. 26, 27; cf. ἀνὴρ; v. p. 379

αἵμακτός, ἡ, ὄν: *mingled with blood, of blood* דם Jes 63. 1

αἵμαλέος, α, ον: *blood-red* דם Gn 25. 30 Nu 19. 2 IIR 3. 22 Zach 1. 8, 6. 2 Cant 5. 10 דם Zach 6. 3 דם Gn 25. 25 IS 16. 12 דם Lev 13. 19, 42 דם Ps 75. 9 [cf. ξανθός]

αἵμασιά, ἡ: *wall of dry stones* חומה Ex 14. 22 Ez 40. 5, 42. 20 Am 7. 7; of the walls of a city or fortress חומה Lev 25. 29 Jos 2. 15 IS 25. 10 Jer 15. 20 [cf. χῶμα]

αἱμάσσω, -ττω: *make bloody, stain with blood* דם Ps 68. 24; Pass., *become bloody* דם Jes 63. 1; intr. *to be bloody, blood-red* דם Thr 4. 7 דם Job 15. 33 דם Job 16. 16 דם Prv 23. 31

αἱματάω: *to be bloodthirsty* דם Ps 71. 4

αἱμάτη, ἡ: = λεκάνη (dol.) דם Esr 6. 2

αἱματοίς, contr. αἱματοῦς: = αἱματηρός *bloodstained*; *blood-red, of blood* דם Zach 6. 3 דם Jes 63. 1

αἰρέω: From ἄελ-; future ἐλῶ . . . the etymology is doubtful, and ἀγρέω . . . probably has a different root. Active, *take with the hand, grasp, seize* לקח Lev 4. 30 Jos 9. 11 IR 14. 26 Jes 6. 6 Jer 36. 14; *take away* גרע Nu 36. 3 Dt 4. 2 Ez 16. 27 לקח Gn 5. 24 Job 1. 21; *overpower, kill* גרע Ez 5. 11; generally, *win, gain* טָלָה; generally, *get, obtain* אָרָה Cant 5. 1 טָלָה; *convict; get a verdict of conviction; get a conviction* עוֹר Ps 7. 7; *prove* גרע Job 15. 4; *grasp with the mind, understand* לקח Ez 3. 10 Prv 4. 10; Med. *take for oneself* לקח Gn 31. 32 Ex 6. 25 IS 2. 16 IIS 2. 21 ICh 21. 23; *take one's spear* לקח IS 26. 11; *take to oneself, choose* בָּחַר Dt 7. 6 בָּרָה IS 17. 8 בָּרָה Ez 20. 38 ICh 7. 40 חָלַק Dt 4. 19 לקח Ez 33. 2; Pass., *to be chosen* נִבְחַר Lev 19. 20; *prefer* בָּחַר Dt 10. 15 IS 20. 30 IIS 6. 21 Jer 8. 3 Prv 21. 3; *choose by vote, elect* בָּחַר IS 8. 18 לקח Jos 3. 12; cf. ἀλίσκομα:

αἰών p. 320

ἄκουρος, ον: (κοῦρος) *childless* עָקָר Dt 7. 14 עָקָרָה Gn 11. 30; cf. στερρός (B), χέρρος, χέρσος: *barren* עָרִירִי Ib 15. 2; v. p. 380

ἀκρωτηριάζω + p. 667

ἀλίσκομαι, defective Passive, Act. supplied by αἰρέω: *to be taken, conquered, fall into an enemy's hand*, of persons and places, לקח IS 4. 11; *to be seized and taken* לקח IIR 2. 9; *to be convicted and condemned* לקח Prv 24. 11 לקח Ez 33. 6

ἀλμυρίζομαι: *to be made salt* מלח Lev 2. 13 מלח Ex 30. 35

ἀλχηρῆς (ὑπνος)· ἀηδής (unpleasant), οὐκ ἔχων χαράς (not having joy). [Only Hebrew can properly explain this strange word, fully and conclusively, thus: ἀλ- is the homologue of אל (Gn 15. 1), which occurs instead of a *privativum* in אל-קָה (Prv 12. 28), the homologue of ἀθάνατος. In fact, אל is the homologue of οὐ, and both אל and its variant אֵל occur in one verse, Prv 31. 4]

ἀμαξανίδες· μηλέαι (apple-tree, μ. Ἀρμενική apricot, μ. γλυκεῖα jenneting, Περσική μ. citron, Μηδική μ. peach, μ. Κυδωνία quince). Which of these are ἀμαξανίδες? Arabic unerringly points to *apricot*, ἀμαξανίδες being the homologue of ميش or شمش

ἀμάναν· ἀμαξαν. In my considered opinion, there can be no doubt but that this word is a dialectal variant of ἀπήνη, ἥ: *four-wheeled wagon*, drawn by mules, much the same as ἀμαξά: אָמִיָּה Dt 28. 68 עֲגִלָּה Am 2. 13; later, any *car* or *chariot*, *war-chariot* אָמִיָּה Dan 11. 40 עֲגִלָּה Ps 68. 18; metaph. *vata d. ship* אָמִיָּה IR 9. 26 אָמִיָּה Ib 9. 27 Jon 1. 3 עֲגִלָּה Ib 1. 5. Cf. ἀγάννα· ἀμαξά ἱερὰ (wagon): עֲגִלָּה IS 6. 7-14: (1) עֲגִלָּה qualifies for homology with both ἀγάννα and ἀπήνη, that is, if ἀγάννα is not—like καπάνη, *chariot*—a dialectal variant of ἀπήνη. (2) Just as עֲגִלָּה is the homologue of κύκλα, calling the whole by the part; so is אָמִיָּה the homologue of ἀπήνη, calling the part by the whole

ἀμαρτία, ἥ: *a failure, fault* מִרְיָ Nu 17. 25 עֲמַל Ib 23. 21; *error* עֲמַל Lev 5. 15; *guilt, sin* אָמַר Job 20. 29 חָבַל Mich 2. 10 מַעַל Lev 5. 21 עֲבָרָה Jos 22. 22 מִרְדּוֹת IS 20. 30 מִרְיָ Dt 31. 27 Jes 30. 9 עֲבָרָה Prv 11. 23 עֲמַל Jes 10. 1 Ps 7. 17 Job 11. 16; v. p. 380

ἀμύλλας, ὁ = ἀμιλλα, ἥ: *contest for superiority* עֲמַל Eccl 2. 21; *conflict* עֲמַל Ib 4. 6; *contest* עֲמַל Jer 20. 18; *struggle* עֲמַל Eccl 6. 7

ἀμφοῖ p. 168

ἀνά p. 168

ἀνήρ+ pp. 285-9

ἀντος· εὖρος: Eûros, the East Wind קָדִים Gn 41. 6 Jon 4. 8

ἀντρον, τό: poet. word, *cave* חֹר IS 14. 11 מְעָרָה Gn 23. 9, 11 مَنَارَه غار; of a lion, חֹר Nah 2. 13 מְעָרָה Ib 2. 12 מְעָרָה Ib 2. 13 غَرِين; of a serpent, חֹר Jes 11. 8 מְעָרָה Ib. 9. 10; *inner chamber, closet* מְעָרָה Ps 26. 8, 68. 6 IICh 36. 15 مَقْصُور مَقْصَرَه حَجَر

ἀπαπαῖ: = ἀπαπαῖ (an exclamation of grief or pain) אָבוי Prv

23. 29 יָאִי־אָבִי; = ἀπαπαπαῖ

ἀπας, ἀπαν: (ἀ- = sm-, cf. εἰς) strengthd. for πας, *quite all, the whole*

הַכֹּל Ex 29. 24 IS 30. 19; ἀπασι, ἐν ἀπασι *in all things* כָּל Gn 24. 1;

everyone הַכֹּל IIR 24. 16 IICH 28. 6; *everything* הַכֹּל Jos 21. 45 IICH

36. 18

ἀπάτη, ἡ: *trick, fraud, deceit, guile* הָהָל Job 17. 2 פֶּתִי Prv 1. 22

خِداَع خِدْعَه غِشّ غُذَر

ἀπατήλιος, ον: poet. Adj., *guileful, wily, deceptice* خِدَاعِي خِدَاع خَاتِل

; = ἀπατηλός, -ήμων

ἀπάτημα, τό: *deceit, stratagem, beguilement* הַהָלָה Jes 30. 10 خِدَاع

Jer 10. 15

ἀπάτητος, ον: *untrodden; not trodden down; hence, metaph., unusual* نَادِر

ἀπάτωρ, ό, ἡ: (πατήρ) *without father, disowned by the father; of unknown*

father, like σκότιος (bastard) הָאָבִיר Dt 23. 3; = ἀπάτωρος

ἀπεζος, ον: (πέζα) *footless* הָעֵצַ IIS 9. 13 Jes 35. 6 Job 29. 15; cf. ἀπους

ἀπειλή, ἡ: mostly in pl., *boastful promises, boasts; commonly in pl.,*

threats; of threatening conditions פֶּלֶא Jes 29. 14 [cf. ἀπειλέω B

פֶּלֶאִית Dan 12. 6 פֶּלֶאִית Thr 1. 9 [cf. πολλά *very much, too*

much]; = ἀπειλήμα

ἀπλός, η, ον: contr. ἀπλοῦς, η, ον. late form ἀπλός, opp. διπλός

twofold, and so, single כָּפֶל Job 41. 5, כָּפֶל־כָּפֶל Jes 40. 2; *simple,*

plain, straightforward שֶׁבִּיל; *open, frank* מִשְׁתָּחִס; *simple-minded; in bad*

sense, simple, silly גִּבִּי אִבִּי; of precious metals, *unalloyed, pure* כָּפֶל־כָּפֶל

Job 19. 24, 28. 6; cf. ἀπυρος

ἀπλότης, ἡ: *singleness; simplicity; of persons, frankness, sincerity* إِخْلَاص

ἀπλόω: *unfold, spread out; Pass., to be simplified* שֶׁבִּיל

ἀπό pp. 168-9

ἀπους, ό, ἡ: gen. -οῦς: *without foot or feet; without the use of one's feet.*

lame הָעֵצַ Dt 15. 21 IIS 9. 13; v.s. ἀπεζος

ἀπτω: *fasten or bind to* דָּבַק IR 11. 2 Ps 102. 6 Thr 4. 4 סָבַךְ Gn 27. 37

סָבַךְ IS 2. 36 צָבַךְ Thr 4. 8 קָבַךְ Gn 44. 30 Dt 6. 8 Jer 51. 63 Prv 3. 3 [cf.

δέω, ἐκ-]; *fasten* כָּבַךְ Dan 3. 21 הָבַךְ Prv 5. 22 אָוָּקַךְ יָבִית כֶּתֶף

join דָּבַק Gn 2. 24 Jos 23. 12 IIS 23. 10 Job 19. 20, 41. 15 Ruth 2. 8

כָּבַךְ Gn 14. 3 Ez 1. 9 קָבַךְ Neh 3. 38 וָחַל; *fasten oneself to* כָּבַךְ

Jes 14. 1 סָבַךְ Ps 88. 8; *grasp; take hold of (W)* כָּבַךְ Jos 18. 1 Jer

34. 11, 16 הָבַךְ Gn 48. 17 Ex 17. 12 חָפַץ Gn 39. 12 Dt 21. 19, 22.

- 28 IS 15. 8 IR 18. 40 Jer 26. 8, 34. 3, 40. 10 נחפש Nu 5. 13 Ez 21. 29
 29 קנט قبض; metaph. *take hold of, cleave to* דבק Dt 13. 18 IIS 20.
 2 Job 31. 7 Ruth 1. 14, 2. 23 חמך Jes 33. 15 Prv 4. 4, 11. 16;
 abs., *begin, set to work; engage in, undertake, prosecute vigorously;*
 attempt (W) חתר Jon 1. 13; *attack, impugn* הפש Dt 22. 28 Prv 30. 9
 נאנץ; *handle* חמך Ib 31. 19 חפש Gn 4. 21 Jer 46. 9, 50. 16 Ez 27. 29,
 38. 4 Am 2. 15; *touch on, treat superficially* הפש Hab 2. 19; *fasten*
upon, attack סמך Ez 24. 2; *lay hands on* סמך Ex 29. 10 Dt 34. 9;
have intercourse with a woman דבק Gn 2. 24 חמם Ib 30. 38 כבש Esth
 7. 8 Neh 5. 5 [خبط دفس]; *come up to, reach, overtake*
 דבק Gn 19. 19 חמך Prv 5. 5; *make use of, avail oneself of* כבש Gn 1. 28
 חמך Prv 3. 18; Act., *kindle, set fire* (i.e. by contact with fire) חמה Jes
 30. 14; *kindle* חמה Prv 25. 22 יצה Jes 9. 17 Jer 51. 58 סמך Nah 1. 10
 סמך Thr 2. 4, 4. 11; Pass., *to be set on fire* יצה Jer 4. 7 יצה Ib 2. 15
 Neh 1. 3; *cook* סבה Gn 43. 16 Dt 28. 31 IS 8. 13 Prv 9. 2 طبخ [cf.
 ὁμοῦ, ὁμοῦ; ὁμοῦ]
- ἀπὸ τοῦ πυρός: brooch חברה Ex 26. 4, 10 Ib 26. 4. 5
 ἀπυρος, ον: *without fire* אפר Nu 19. 9 Thr 3. 16 עפר Gn 18. 27 Job
 30. 19; ἀ. χρυσίου *unsmelted*, opp. ἀεφθον (בזבז), אפיר Job 22. 24
 ICh 29. 4 כהם אפיר Jes 13. 12 Ps 45. 10 Job 28. 10 IR 10. 21
 עפרה Jer 6. 29 Job 19. 24 Zach 5. 7, 8 أبيض [pure gold] but ἀ. χρυ-
 σός, of nuggets, or gold dust; עפרה Job 28. 6; δειον ἀ. native sulphur
 עפרה Gn 19. 24 کبريت [cf. یجین] ἀπάζ p. 242; ἀ. ἀ. p. 685
 ἀρχαῖος, α, ον: (ἀρχή I) *ancient, former* ראשון Dt 10. 4 Eccl. 1. 11;
simple, silly ראש IIS 3. 8; as Subst., τὸ ἀρχαῖον, of money, *principal*
 ראש Lev 5. 24 Nu 5. 7 [cf. ἀρχή]; *capital* رأس مال p. 383
 ἀρχαιοσύνη, ἡ: *ancient history, antiquity, ancient times* ראשית Jes 46. 9
 ἀρχή, ἡ: *beginning, origin* ראש Jud 7. 19 ראשה Ez 36. 11 Gn 1. 1;
foundation ראש Ps 118. 22 ראשה Zach 4. 7 [cf. ῥίζα] Prv 1. 7;
 with Preps. in adverbial usages, ἐξ ἀρχῆς *from the beginning, from the*
first ראש Jes 40. 21, 41. 4; ἀ. ἀ. the *principal sum* ראש Lev 5. 24
 Nu 5. 7; *end, corner* of a bandage, rope, sheet, etc. ראש Gn 47. 31
 Esth 5. 2; *branch of a river* ראש Gn 2. 10 [cf. κέρας]; *sum, total*
 ראש Ex 30. 12 ראש Dan 7. 1; *authority* ראשון Esr 3. 7; *command, i.e.*
body of troops ראש IS 11. 11 Job 1. 17; v. p. 383
 ἀρχιδιάκονος, ὁ: *chief deacon* הראש כהן IIR 25. 18; cf. ἀρχός
 ἀρχός, ὁ: *leader, chief* ראש Nu 1. 4 Dt 1. 15 IIR 25. 18 Neh 11. 16
 ICh 27. 5 ראשון IIR 22. 1; *ruler*; = ἀρχων (*ruler, commander; chief,*

king; as official title, *chief magistrate*, esp. at Athens) רֹאשׁ Jud 11. 9
Jes 7. 8 ICh 5. 7, 12 רִדָּה IR 5. 4 [cf. ὁ κρατῶν, -ωρ]; v. p. 384
ἀφανίζω p. 317

βαίνω: go; go away, depart! בא Jon 1. 3; come בא Gn 19. 5; arrive בא Gn 19.
23 Ruth 1. 2; to have sexual intercourse בא Gn 38. 2 בעל Dt 24. 1

βάρβαρος, ον: barbarous, i.e. non-Greek, foreign; barbarian; after the
Persian war, brutal, rude בער Ps 73. 22 תִּרְבִּי

βῆμα: πρόβατα (cattle, flocks, and herds) בְּהֵמָה Gn 1. 24 קָמָה Jer 26. 18

βῆμα, Aeol and Dor βᾶμα, τό, (βαίνω): = βάθρον (pl., foundations).
בָּמָה Job 9. 8; raised place or tribune to speak from in public assembly.

etc. מִנְבֵּר; = θυμέλη (prop. place of burning, hearth, but usu. of sacrifice).

hearths or altars) בָּמָה IR 3. 4 IIR 23. 15; v. p. 385 βους p. 662

βόσκημα, τό: that which is fed or fattened: in pl. fattened beasts, cattle: of a
single beast בְּהֵמָה Dt 11. 15 Mich 5. 7 Ps 8. 8; food מַחְסֵק Gn 15. 2

γεμίζω: fill full of, load עָמַס Neh 13. 15 עָמַס Ib 4. 11 העמים IR 12. 11

شحن; stuff, gorge; freight or charge with, prop. of a ship عِثْرَ عَتَى حَمَل

حَمَل; v. pp. 243, 385

γόμος, ὁ: ship's freight, cargo شَحْن; شَحْنَة; burden; beast's load حِمْل [cf.

γομάριον: Dim. of γόμος; γέμισμα. gloss on γέμος: load מַחְסֵק

Zach 12. 3]; v. p. 386

δατῶ p. 341

δαμάζω: overpower; of maidens, make subject to a husband; subdue.

conquer דָּבַח Hos 4. 5; Pass., to be subjected to another דָּבַח Ib 4. 6:

force, seduce דָּבַח Gn 34. 13 Nu 5. 13 Ez 18. 6, 22. 11, 23. 13:

= δαμνάω, δάμνημι δαρείζω p. 672

δειρή, δερρά, ἡ: neck צִוָּר Jer 28. 10; throat צוֹרַר Ps 75. 6; collar צוֹרֶךְ

Cant 4. 9

δέλτος (B), ἡ: writing table! דֶּלֶת Jer 36. 23

δέμας, τό: (δέμω) bodily frame, usu. of man, rarely of other animals:

prop. the living body עָצָם Thr 4. 7; but also of a corpse דָּמָן IIR 9. 37

Ps 83. 11 עֲצָם Gn 50. 25 Ex 13. 19 Am 6. 10: the island of Delos

דָּמָן Ez 27. 32; οἰνάνθη δ., i.e. the vine shoot דָּם Ez 19. 10;

δάματρος ἀκτᾶς δ., i.e. bread לֶחֶם Gn 28. 20 [cf. οἶκος בית לחם

Λημήτερος]; as Adv., in form or fashion like דְּמוּת Gn 1. 26 Ez 1. 5, 26:

v. p. 386

διά pp. 169, 649; διάκενος: thin, lank מְחֹלֵל Jes 53. 5

δίδωμι: give freely נתן IIS 24. 23 Esr 1. 2 ICh 29. 8 התנדב ICh

29. 17; to be ready to give, offer התנדב Esr 2. 68 Neh 11. 2 נתן

Gn 15. 2; of the gods, *grant, assign*, κῶδος, נָתַן הָבָה (יָהִב) Ps 60. 13 נָתַן Ib 144. 10; *grant permission* נָתַן Ex 3. 19 Nu 21. 23; *offer to the gods* הָבָה Dt 32. 3 Ps 29. 1-2 נָדָר Gn 28. 20 IS 1. 11 הַתְּנִידָה Esr 3. 5 ICh 29. 9; *give* הָבָה Gn 30. 1, 47. 15 נָתַן Gn 4. 12, 15. 2 עָסָה Ps 84. 7 [cf. Gn 28. 4 Ex 32. 29 Dt 11. 26, 29, 12. 15 Jos 15. 19] הָתַן אֶעֱطִי אֶעֱטִי IR 17. 14; *give to eat or drink* נָתַן Gn 25. 34 IIR 4. 44; *tender an oath* נָתַן ICh 29. 24; ἐμβολὰς δίδουαι, *rain, of ships* נָתַן Ez 26. 9; *hand over, deliver up* הָבָה Gn 29. 21. 47. 16 נָתַן Nu 21. 29 Jud 11. 30 הִנָּחַן Jer 32. 4; of parents, *give their daughter to wife* נָתַן Gn 16. 3, 34. 16, 41. 45 Dt 22. 16 IS 25. 44 IIR 14. 9 נָתַח Gn 38. 14 IS 18. 19; *appoint, establish* הָבָה Jos 18. 4 IIS 11. 15 נָתַן Jos 9. 27 Neh 13. 26 ICh 12. 18 (19); in vows and prayers, c. acc. pers. et inf., *grant, allow, bring about that*, esp. in prayers נָתַן Jer 18. 21 Hos 9. 14; seemingly intr., *give oneself up, devote oneself* הַתְּנִידָה Jud 5. 2, 9 IIR 17. 16; v. p. 326

δικάζω: *judge, sit in judgment* דָּקָק Jes 3. 13 דָּקָק Ib 33. 22 שָׁפַט Gn 18. 25; *give judgment on, decide, determine* דָּקָק Jer 21. 12 שָׁפַט Job 22. 28 דָּקָק Jes 10. 1 דָּקָק Prv 8. 15 שָׁפַט IR 3. 28; *decree punishment* שָׁפַט Esth 2. 1 שָׁפַט Ez 7. 3; *ordain* שָׁפַט Gn 19. 9 שָׁפַט Esth 2. 1; *condemn* דָּקָק Gn 15. 14 שָׁפַט Thr 3. 5; IS 3. 13; *plead, plead one's cause, go to law, defend one's right* דָּקָק Job 35. 14 Eccl 6. 10 Prv 20. 9; *decide between persons* שָׁפַט Gn 16. 5 Ex 18. 16; *judge person's cause* דָּקָק Jer 22. 16 שָׁפַט Ps 7. 9, 10. 18 (v. p. 676)

δῶρον, τό: (δίδωμι) *gift, present* נָתַן Gn 34. 12 נָתַן Ib 25. 6 Eccl 3. 13 נָתַן; *gift of honour* נָתַן IR 13. 7; *votive gift or offering to a god* נָתַן Nu 18. 11 נָתַן Ex 28. 38 Nu 18. 6 נָתַן Ez 46. 5 נָתַן Ex 35. 29 נָתַן Gn 28. 20 Lev 7. 16 Nu 15. 3; *presents as retaining fees or bribes* נָתַן Prv 21. 14 נָתַן Ib 15. 27; in pl., *good qualities, talents* נָתַן Eccl 5. 18; *hand's breadth, palm, as a measure of length* נָתַן Ex 28. 16 IS 17. 4; v. p. 389

εἷς pp. 159, 150

εἷς, μία, ἓν, (μία only in later Ion. Prose)—Ep. εἷς, Dor. ἓν. (Orig. εἷς, assim. εἷς(δ) . . .) as a Numeral, *one* אֶחָד Ez 18. 10 אֶחָד Zach 14. 9 אֶחָד Gn 22. 13 Jes 66. 17 אֶחָד Ez 33. 30 אֶחָד Gn 17. 17 אֶחָד (הֵן) Ex 26. 7 אֶחָד Prv 17. 10 אֶחָד Jes 40. 26 Ez 1. 23; in oppos., made emphatic by the Art., ὁ εἷς, ἡ μία אֶחָד Gn 19. 9, 42. 27, 32, 33 אֶחָד Ib 32. 9; *united* אֶחָד Ex 26. 6, 11; ἀπό μιᾶς *with one accord* אֶחָד Jos 9. 2; ὅτε ἐν *at once* אֶחָד Prv 28. 18 אֶחָד Esr 4.

13 פְּתָאָם Nu 12. 4 פְּתָע Ib 35. 22 [cf. αἰφνηδόν, παρὰ οἱ παρ ποδός];
first אַחַד Gn 1. 5, 8. 5; *one*, i.e. *the same* אַחַד Ib 40. 5 Eccl 2. 14;
one opposite *another* ἐν μὲν . . . ἐν δέ אַחַד . . . אַחַד Ex 25. 19; οὐ μίαν
 οὐ δὲ δύο not *once* nor *twice* לֹא אַחַת וְלֹא שְׁנַיִם IIR 6. 10; ע. פ. 389
 εἶσκαω: poet. Verb only pres. and impf. (exc. fut. εἶξω); *deem like*, *liken*

שׁוּה Jes 40. 25 שׁוּה IIS 22. 34 הַשׁוּה Jes 46. 5 Thr 2. 13 شَبَّهْتُ أَنبِيَا
 I *do not deem* thee *like*, i.e. *take thee for a wise man* הַשׁב Gn 38. 15
 Job 13. 24, 41. 24; *deem*, *suppose* הַשׁב IIS 19. 20 Jes 53. 4 حَبَّ

εἶσω p. 169

εἶτα, εἶτεν: Adv., used to denote the Sequence of one act or state
 upon another: of Sequence in time, without any notion of Cause,
then, *next* אַדָּן Dan 2. 15, 17, 19, 25; *soon*, *presently* Ib 5. 6, 8 اِذَا

ἐκ p. 170

ἐκαστος, η, ον: *each*, opp. the whole body אֶחָד Gn 2. 24 Ex 1. 1. 28. 2;
 Jud 16. 5; strengthened by the addition of other Prons., אֶחָד אֶחָד
 Lev 20. 2 (ע. אֶחָד, p. 286)

ἐκκενόω: *empty out* הָלַל Jes 14. 10 (cf. γεννάω) הָלַל Ez 23. 9
 Ib 32. 26 (cf. ἐκκενωτέον: *one must empty*, of venesection; *clear out*
 הִנָּח IIR 29. 19 הִנָּח Gn 24. 31 Lev 14. 36 Jes 40. 3; *to be exhausted*
 הָלַל Jes 53. 5; ע. κατα-

ἐν p. 170

ἐνδικος, ἐν-, ον: (δική) *according to right*, *just*, *legitimate* צָדִיק Lev 19. 36
 Dt 16. 18 Jes 32. 1 *truth* צָדִיק Dan 3. 14 צָדִיק Jes 41. 26 צָדִיק Ib 45.
 19 Ps 52. 5 Prov 16. 13 يَدِقْ صَدَقْ; ε. πόλις a city in which justice is
 done, Plato, *Hippias Major* 292b צָדִיק הַצָּדִיק Jes 1. 26; of persons,
upright, *just* צָדִיק Gn 6. 9, 18. 23 צָדִיק IIS 8. 17 يَدِقْ حَادِقْ; Adv.
 -κως *right*, *with justice*, *fairly* צָדִיק Dt 1. 16 צָדִיק Lev 19. 15; ע. פ. 389

ἐξορύσσω, Att -ω: *dig out* the earth from a trench נָקַר Jes 51. 1
 נָקַר Jes 5. 2 عَزَقْ: *dig out* of the ground, *dig up*, *uproot*: W' נָקַר
 Eccl 3. 2 עָרַשׁ Ps 52. 7; *gouge out* נָקַר Nu 16. 14 Job 30. 17 [cf.
 ἐκρίζω, ἐκκόπτω]

ἐξωθεν p. 170

ἐπαυνέω+ p. 110

ἐπί p. 170

ἐρείπω: Pass., *to be thrown down*, *fall in ruins* חָרַב Jer 26. 9 חָרַב Ez
 26. 19

ἐρύω+ p. 349

εὐθύς p. 641

ἐχθέω+ p. 660

ζήλη, ἡ: *female rival* צרה IS 1. 6

ζιζάνιον, τό: a weed that grows in wheat, prob. *darnel* דודאים Gn 30.

14 זלזלים Jes 18. 5 זרים IICh 16. 14

ἡγεμών p. 637

ἡγίος p. 309

θεάομαι, Dor θαέομαι: *gaze, behold* שׁוּר Job 17. 15 שׁוּר Gn 4. 4

Jes 41. 23 نَظَر; mostly with a sense of wonder הִתְהַוָּה Gn 24. 21

הִתְהַוָּה Jes 41. 10; *reconnoitre* הוּר Nu 13. 2; *contemplate* שׁוּר Job 35. 5

נִצֵּר Jes 32. 3 שׁוּר Nu 24. 17 Job 7. 8 שׁוּר IIIS 22. 42; *see clearly*

θεός, ὁ, Bocot θιός, Lacon σιός, σιόρ, Dor also θεός, voc. (only late)

θεός also θεέ . . . but classical in compd. names, Ἀμφίθεε פִּיכֵל Gn

21. 22; *God, the Deity*, in general sense, both sg. and pl. אל Dt 32.

18 כל (פִּי) Gn 21. 22 שׁוּר IS 2. 2; *one set in authority* אֵל IIR 24. 15

אֵל Ex 15. 15 (v. p. 390)

θεραπεύω + p. 344 (v. p. 391)

θεωπέω: Pass., *to be sent to consult an oracle* הִיר IR 10. 15; *look at, be-*

hold שׁוּר Nu 23. 9 Job 35. 5 Cant 4. 8 نَظَر; *inspect* שׁוּר Neh 2. 13

נִצֵּר; = ἐπιθεωπέω (*examine over again or carefully, inspect* שׁוּר Neh 2.

13; of the mind, *contemplate, consider* שׁוּר Job 7. 15; *observe* הִיר

Nu 13. 16. (Derived from θεωρός and θαέομαι; cf. ὁράω; v. p. 391)

θρύμμα, τό: (θρύπτω) *that which is broken* תֵּבָה, תֵּבָה Ex 22. 30

θρύπτω, later form θρύβω: *break in pieces, break small* שָׁרַף Gn 8. 11

37-33 Dt 33. 20 Hos 6. 1

θύρα + pp. 297-8

θύρα, Ion θύρη, ἡ: *door* דֶּלֶת Gn 19. 9; freq. in pl. of *double or folding*

doors דֶּלֶת Ez 41. 23, 24 קַלַּע IR 6. 34 קַלַּע Ib.; rarely for πύλαι, *gates*

דֶּלֶת Dt 3. 5 סִירָה Cant 8. 9 שַׁעַר Jos 2. 5; at Priam's *door*, i.e.

before his dwelling סִירָה Ps 69. 26 דְּבִיר IR 6. 15. 8. 6 דָּר; esp. of

kings and potentates, *court* סִירָה Gn 25. 16 שַׁעַר Esth 3. 2

דָּרַע Dan 2. 49; *frame of planks, raft* דְּבִירָה IR 5. 23; generally,

entrance, as to a grotto דֶּלֶת Job 3. 10 דָּרַע Dan 3. 26. Indo-European

dhur-, cf. Latin *foras, fores*, Old English *dur* 'door' [Here we have

the same word, albeit differently pronounced, in Arabic (دَار),

Aramaic (תַּרַע), English (*door*), Greek (θύρα), Hebrew (סִירָה),

and Latin (*foras*)—the Arabic and the English, the Aramaic and

the Latin, the Greek and the Hebrew, most closely resembling

each other. Deleted is the bogus barrier which has for so long

segregated the Aryan from the so-called Semitic languages!]

(v. p. 392)

θώραξ, ó: *corslet, coat of mail, scale armour* כָּרֶחַץ Jer 46. 4 Job 41. 18 שָׂרִיץ IS 17. 5 שָׂרִיץ Neh 4. 10 IR 22. 34 =
 θωράκιον (*breastwork, parapet*) אֶשְׂרָנָא Esr 5. 3 Ez 46. 23 סִרְהָ
 Ib. 23 שׂוֹר Gn 49. 22 סור [שָׂרִיץ, Σύριος: Syrian Dt 3. 9]

ἴζω† p. 659; ἴσος p. 641

καθαίρω p. 685 (v. p. 394)

καιρός, ó: *due measure, proportion* אוֹכֶרֶה Lev 2. 2 וְכֶרֶךְ Nu 31. 54 שָׂעַר
 Gn 26. 12; of Place, *vital part of the body* שַׁעֲרָה Jud 20. 16:
 generally, *time, period; chronological sequence of events* זָכַר Ps 145. 7:
 in pl. οἱ καιροί *the times* זָכַרְתָּ Esth 6. 1; Pythag. name for *seven* ז'
 καλέω, -λήζω, -λημι, κλείω: *call, summon* קָרָא Lev 9. 1; *call to one's house*
 or *to a repast* קָרָא IR 1. 9 Job 1. 4; κεκλημένος *the guest* קָרָא IS 9. 13:
intoke קָרָא Gn 12. 8 IIR 5. 11; special construction, *is called* קָרָא:
 Dan 10. 1 יִקָּאֵל לֵה = κλέω (B)

κατά p. 171

κατακενόω: strengthd. for κενόω; *make empty by depletion* הִנְיִיחַ Jes 19. 6;
make a place empty by leaving it, desert it הִנְיִיחַ ICh 28. 9 בָּנָה Zeph 3. 15
 κελευθήτης, ó: [I believe this word to be kindred to ἔρχομαι] ἀναγέρσει
 אָרָה Jer 14. 8 הִלֵּךְ IIS 12. 4 (v. p. 394)

κενός, κεινός, κενεός, κέννος, κενευτός: mostly of things, *empty*, opp.
 πλέως (בָּלֵא) خَالٍ, (αὐλός) הָלִיל IS 10. 5 הָלִיל Ps 109. 22 (cf. Job
 11. 12) Dt 32. 42 Ez 32. 22 הָלִה Lev 2. 4, 24. 5 בָּבִיב Jer 52. 21:
 Job 11. 12 (cf. διάκενος) נְהִילָה (αὐλός) Ps 5. 1 צִלְזִל Jud 7. 13
 קָנָה IR 14. 15; *to no purpose* חֲנֹם IS 19. 5, 25. 31 οὐ μαχοῦμαι σοι
 διὰ κενῆς חֲנֹם Ps 109. 3; *without the fruit of toil* חֲנֹם Gn 29. 15,
empty-handed חֲנֹם Ex 21. 2; of place, *without garrison* צָנַר IIS 5. 8;
without flesh צָנַם Gn 41. 23 (v. p. 395)

κένωμα, τό: *empty space* מִקּוֹם Gn 24. 23, 31 Ex 33. 21 Jud 20. 22 Jes
 5. 8. 28. 8, 49. 20 Jer 7. 32, 19. 11 Neh 2. 14 خَلَاءَ, خَلَوُ; Gn 18.
 24, 29. 26, 30. 25 Dt 12. 21, 21. 19 IIR 5. 11 Esth 4. 14 Esr 3. 17
 مَكَانٌ مَحْرُورٌ; vacancy מִקְוִים Gn 24. 23; οἶκημα: *temple* Ib 22. 4-5

κεραμεύς: *potter* יִצְרָר Jer 18. 2 יִצְרָר Job 7. 20 cf. Gn 2. 7; יִצְרָר:
 תְּהַרְהִיטֵם) צוֹר Ps 73. 26 (v. p. 398)

κέρας p. 348

κηρίον, τό, κηρός, ó: *honeycomb*, mostly in Pl. יָעַר Cant 5. 1 יָעַרָה
 IS 14. 27 צוֹר Ps 81. 17 قَرَصَ

κλέω (A), Ep. κλείω: *tell of, make famous, celebrate* קָרָא Ruth 4. 11;
 Pass., *to be famous* קָרָא Ez 23. 23 קָרָא Nu 1. 16 IIS 20. 1

κλήζω, Ion κληίζω: *make famous, celebrate in song* קָרָא Ruth 4. 11;

mention, speak of; invoke קרא Gn 12. 8 IIR 5. 11 Ps 80. 19; summon קרא Lev 9. 1; call קרא Gn 1. 5; Pass., is called נקרא Dan 10. 1 (κλε(φ)-ίζω (fr. κλέος) 'celebrate' and κλη-ίζω (fr. καλέω) 'call' were confused by the Greeks.)

κνεφάζω: (κνέφας) cloud over, obscure נִכְנַן Jes 30. 20

κνέφας: darkness of evening dusk, twilight; morning twilight כֶּנֶף Ps 139. 9

κοινός, ἡ, ὅν: common חָל IS 21. 5; τὸ κ. the state; abs. of one's own state חָל; the government, public authorities חָל Esth 1. 3; in bad sense κοινή, ἡ, prostitute זונה Gn 34. 31 חֶלְלָה Lev 21. 7; of persons, connected by common origin, kindred חָל Ob 20; of forbidden meats, common, profane חָל Lev 10. 10; τὸ κ. name of exesalze כְּחַל

κολάζω: check, chastise; punish חָלַץ Ex 17. 13

κολασμός, ὁ: = κόλασις (chastisement, correction, retribution); נִקְלָה Ps 38.

8 נִקְלִין Jer 13. 26 Prv 9. 7, 22. 10 (doubtful)

κολαστής: chastiser, punisher חָלַץ Jes 14. 12

κόμη, ἡ: hair of the head שֵׁבַח Cant 4. 1, 3; the hair שֵׁבַח Lev 13. 47

שֵׁבַח Dan 7. 9 حُوب; metaph. foliage of trees זִמְרָה Ez 15. 2 שִׁמְרָה

Ib 17. 22; of herbs שֵׁבַח Ez 16. 7; luminous tail of a comet כִּיכָה Am

5. 8 [cf. εὐκομος; v. p. 399]

κουφίζω p. 353

κράς p. 348

κυρέω, also κύρω: hit, light upon קרא Gn 42. 38 קרה Ib 44. 29; meet

with קרה Dt 25. 18; befall נָדַר Ps 5. 5 קרה Esth 4. 7 جرى; happen

קרא IIS 1. 6 קרה Dan 10. 14 حار جرى (v. p. 399)

κύριος p. 656; κωφάω+ p. 664

λόγος, ὁ, verbal noun of λέγω (B): measure לֵךְ Lev 14. 10; explanation:

statement of theory, argument, discourse; rule, principle, law, thesis לֵךְ

Prv 4. 2; spoken opp. written word, talk לֵהָא Eccl 12. 12; divine

utterance, oracle לֵהָא Jes 3. 3; utterance لَهْجَه; language لُغَة; reason

לֵךְ Jes 29. 24 Prv 1. 5 (v. p. 399)

μασχαλίζω+ p. 667

μέγας+ pp. 295-8

μετά p. 171

μετρέω+ p. 343

μῶμος, ὁ: blemish מוֹם Lev 24. 19; blame, reproach בְּאִיִּם Dan 1. 4 מאומה

IS 29. 3

ναός, ὁ, ναῖός, Aeol ναῦος, Spartan ναφός: temple נֶאֱ Nah 3. 8 נֶאֱ Ex

15. 13; part of a temple, shrine נֶאֱ/נֶאֱ IS 19. 18, 20. 1; v. p. 400

ὀργίζω: *make angry, provoke to anger, irritate* הוֹרִיעַ Jes 43. 23-4 Mal 2. 17
 כָּעַס IS 1. 6 הכעיס Ib 1. 7 גָּרַע Jes 57. 20 Am 8. 8 רָגַן Prv 16. 28
 רָוַע IS 28. 15 הרגז Ps 78. 40 העציב Jes 63. 10 עָצַב IR 1. 6
 אָגַאֵט; *أَغْطَى* IS 1. 6 הרעים Jer 50. 34 הרגיע Job 26. 12

angry, be wroth נעצב Gn 45. 5 רגז Gn 45. 24 IIR 19. 27 רגן
Jes 29. 24 רעם Ez 27. 35 כעס Neh 3. 33 רגש Ps 2. 1; abs. in part.,
in a passion נגרש Jes 57. 20 Am 8. 8 נרגן Prv 16. 28 (א. p. 406) •

ὀρθός† p. 634

ὀρίζω: divide, separate from בדל Nu 16. 21 Gn 1. 6 Ex 26. 33
Lev 1. 17 Nu 16. 9 נפרד Gn 10. 5 פרד Esth 3. 8; delineate גבל Dt
19. 14; bound גבל Jos 18. 20; part, divide הפרים Lev 11. 4 נפרש Ez
34. 12; banish one from נזר ICh 26. 21 נזה Ps 31. 23 נגרש Jon 2. 5
גרש Gn 3. 24, 4. 14 Jud 9. 4 גרש Ex 12. 39 נזרש Jud 1. 33; mark out
by boundaries, mark out הגביל Ex 19. 12, 23; ordain, determine, lay down
נזרש Jes 51. 4 הרגיע Neh 8. 8 פרש Nu 15. 34 IR 20. 40 הרקן Esth 2. 1
אדר (י) ὄρος, τό: mountain, hill הָר Gn 31. 25 Ex 3. 12 Jes 13. 2, 40. 4
Nu 23. 9 צור עַל הַר IIS 23. 11 הָרִי (י) Jer 17. 3 הָרִי (י) IIS 23. 33
Jer 30. 18, ICh 5. 58 ראמה Dt 4. 43 ראמה Jos 18. 25 רמה طور
14. 6; in Egypt, הָר Gn 10. 30, 36. 8 הָרִיב Ib 14. 6; in Egypt,
desert בְּרִיַּה; cf. ὄρος: pillar סֹר IR 7. 2; bound حُور (א. p. 410)

ὄφis, ὄ: serpent אִשָּׁפָה Jes 30. 6 צפע Ib 14. 29 צפעני Ib 11. 8; ἀκρό-
πηγος ὁ ὁ χάλκεος dedicated at Delphi Nu 21. 4-9 IIR 18. 4. I:
was pronounced (and perh. written) ὄψ-פֶּסֶק Gn 49. 17 [cf.
ὀφιδιον; נִחֶשֶׁת]

Παῖάν, ὁ, Ep. Παῖών: Paeon or Paeon, the physician of the gods בִּנְיָה
Jes 26. 4 Ps 68. 5 יָהּ Ex 15. 2; title of Apollo (later as epith.);
also of other gods; of Zeus at Rhodes; physician, healer הֶבֶב Nu 10.
29 طيب; saviour, deliverer הֶבֶב Dt 33. 3 [cf. יָהּ]

παρά p. 171

παραμυθέομαι† p. 347

πάστας† p. 309

πέλιτη, ἡ: small light shield of leather without a rim. originally Thracian
שָׁלֵט IIR 11. 10 (א. p. 410)

περί p. 172

πήρα, Ion πήρη, ἡ: leather pouch, wallet כֶּלִי Dt 23. 25 IS 17. 40 הֶחָרָא
Ex 28. 32 תֵּלִי Gn 27. 3

πιέζω pp. 251, 637

πίμπλημι† p. 343

ποκίζω† p. 636

πολεμέω: to be at war or make war נָחַרב IIR 3. 23 נלחם Ex 14. 25
تَحَارَب; with one נלחם ICh 13. 12; fight, do battle IR 22. 31;
later c. acc. make war upon לחם Ps 35. 1

πολεμίζω, also ποτολεμίζω, poet. form of πολεμέω: *wage war, fight* נָחַר IIR 3. 23 נלחם Ex 14. 25 נפחל Gn 30. 8; trans., *war or fight with* נלחם IICH 13. 12 (πόλεμος, p. 97)

πόλις, Ep. also πόλις, ἡ: *city* בִּירָה Dan 8. 2 [cf. βρία] מדינה IR 20. 14 עיר Jes 1. 26 פֶּלֶךְ Neh 3. 9 קִיר Jes 16. 7 קריה Ib 1. 26 [cf. πολίδιον] קרת Prv 11. 11 שַׁעַר Gn 22. 17 שַׁעַר בלד; π. ἀκρη = ἀκρόπολις מלוא IICH 32. 5 סלע IIS 22. 2 שָׁלִי Ib 3. 27 יֵלָא (يُرْكَة ماء) [in Jerusalem] قَلْعَة; one's city, country מדינה Esr 2. 1 בלד; country, as dependent on and called after its city מדינה Dan 8. 2; esp. of islands peopled by men جَزِيرَة; community or body of citizens يَمَة; state وِلَايَة; assembly of citizens שַׁעַר Prv 31. 23 (secondary to ἀγορά); πόλις παίζειν a game resembling backgammon طَاوُلَة (v. p. 411)

πολίτης, πολὺς, πόσις p. 310

πρό p. 172

πρός pp. 172-3

πτηνός, ἡ, ὄν, Dor πτανός: *flying, winged*; π. ὄφεις שָׂרָן Dt 32. 33 יָנִין Ib. רִנִּים Jes 13. 22

πύλη, ἡ: prop. *one wing of a pair of double gates*; mostly in pl., *gates of a town* (whereas θύρα = house-door) שַׁעַר Jer 1. 15; pl. of several gates שַׁעַר Prv 1. 21; πύλαι Hídaō the *gates of the nether-world*, periph. for *hell* שַׁעַר שָׁאֵל Jes 38. 10; *entrance into a country through mountains, pass*; these passes were sometimes really barred by gates שַׁעַר Nah 3. 13; πύλαι Γαδειρίδες the *Straits of Gibraltar* (Cadiz) שַׁעַר Ib 2. 7 [cf. שַׁעַר/πόλις]

ράγας + p. 647

ραχίζω, ρακκίζω, ρακχίζω: *cut through the spine*, esp. in sacrifices עָרַף Ex 13. 13

ρέω, Ep. ρεῖω: *flow, run, stream, gush* נוֹב Ps 78. 20 נוֹב Am 5. 24 נוֹב Thr 3. 49 נוֹב Jes 2. 2 נוֹב Jer 18. 14 נוֹב Lev 15. 3 נוֹב זרב رغف جرى 3; metaph. of things, *rain* נוֹב Jes 45. 8; esp. of a *flow of words* נוֹב Dt 32. 2 עָרַף Ib.; *to be in a tumble-down condition, collapse* נוֹב Jud 5. 5; *leak* [خر] [شَر] سَال دلف رشع [خر]; very rarely trans., *let flow, pour* עָרַף Job 36. 28 נוֹב Ps 90. 5 נוֹב IIS 14. 14 נוֹב Job 36. 27 נוֹב Job 36. 28; land *runs* milk and honey נוֹב Ex 3. 8

ρήγνυμι or -ύω, later ρήσσω: The word is hardly used by correct Att. Prose-writers, exc. in Pass.—*break asunder, rend, shatter* כָּרַח IR 15. 13 קָרַע IS 15. 28 IR 11. 31 רָגַם Lev 20. 2 רָעַץ Ps 2. 9 רָעַץ Jes 42. 3; later, esp. *rend garments*, in sign of grief Gn 37. 29,

34 Ex 28. 32 IS 4. 12, 15. 27 IIS 13. 19, 31 IR 11. 30 Jer 36. 23
 Eccl 3. 7; *break a line of battle or a body of men* פרץ IIS 5. 20
 רעץ Ex 15. 6; *break through* פרץ Ps 80. 13 קרע לו Jer 22. 14;
 Pass., *break, break asunder* הרוע Lev 22. 22 פרוץ IICH 32. 5
 IR 13. 5; of a stone scored with lettering, i.e. inscribed חקק Jer
 22. 16, 30. 8 Ez 4. 1, 23. 14 [spurious; cf. χαράσσω]; intr., like
 Pass., *break or burst forth* פרץ Gn 38. 29
 ρίζα, Aeol βρίζα, poet. ῥίζις, ἡ: root גזע Job 14. 8 ראש Ex 30. 23
 ראש Mal 3. 19 عرق شرش جذر; mostly in pl., roots קציר Ps 80. 12
 קרקע Cant 4. 14 ערש Jer 17. 8; *the roots or foundations of the earth*
 Am 9. 3 ערש Job 36. 30; *that from which anything springs as from a*
 root גזע Jes 40. 24 ערש Prov 12. 12 Job 19. 28; *foundation* ראש Ps
 118. 22 ראשה Zach 4. 7 ערש Job 13. 27, 28. 9; *root or stock from*
 which a family springs ערש Jud 5. 14 Jes 41. 29-30; *race, family* גזע
 Jes 11. 1 ערש Ib 14. 29 Hos 9. 16; *base, foundation* קרקע IR 6.
 15; *base of a vertical pillar* ירך Ex 25. 31 (c. p. 414)

Σάτυρος, ὁ, Dor Τίτυρος: Satyr עציר Lev 17. 7 Zach 13. 4
 IIR 23. 8

σέβας, τό: *reverential awe*, which prevents one from doing something
 disgraceful; also *awe* with a notion of *wonder*; generally, *reverence*,
worship, honour עבא Nu 4. 3, 8. 24; c. gen. objecti, ἵος σέβας,
reverence for him עבא IS 1. 3 IIS 5. 10 Jes 47. 4 Am 3. 13, 9. 5;
 after Hom., *the object of reverential awe, holiness, majesty; object of*
awestruck wonder עבא Jes 13. 19 Jer 3. 19 Ez 20. 6 (c. p. 414)

σέβομαι: *feel awe or fear before God, feel shame*; after Hom., c. acc.
 pers., *revere, worship*; generally, *pay honour or respect to*; Act. σέβω
 is post Hom., used only in pres. and imperf., *worship, honour*, mostly
 of the gods עבא Nu 4. 23; of suppliants עבא Ex 38. 8 IS 2. 22;
 σέβομαι as Pass., *to be revered* עבב Ps 82. 1, 19. 89

σημα, σῆμα: *sign, mark, token* סימא סימא; *sign from heaven*,
omen, portent שׁוֹמ; *constellation*, mostly in pl. *heavenly bodies* עבא
 Gn 2. 1 Dt 4. 19 Zeph 1. 5 עבא Jer 2. 19, 10. 16 Hos 12. 6
 Am 3. 13, 5. 16 עבא Gn 1. 1, 2. 1

σημαίνω: *give the signal of attack, etc.* עבא Nu 31. 7; cf. στρατεύω
 σκυτάλη, ἡ: *staff, cudgel, club* עבב Jes 14. 29, 28. 27 [cf. σκῆπτρον];
 at Sparta, *staff or baton* used as a cypher for writing dispatches,
 a strip of leather being rolled slantwise round it, on which the
 dispatch was written lengthwise, so that when unrolled they were
 unintelligible: commanders abroad had a staff of like thickness,

- round which they rolled these strips and so were able to read the dispatches—hence *στυτάλη* came to mean a *Spartan dispatch* שבט Jud 5. 14; *strickle for levelling grain*, piled up in a measure שבט Jes 23. 27; *strip or rod of metal or ivory* שבט IIS 18. 14 Ps 2. 9
 שבט [שטם] Jos 23. 13; *scourge, whip* חטר Prv 14. 3 שבט Jes 11. 4
 חטר Jes 11. 1; *sucker from a stem* חטר Nah 3. 2 Prv 26. 3; *sucker* חטר Nah 3. 2 Prv 26. 3
 שֵׁטֶם חֶרֶד Gn 15. 17; *piece torn off, skred, fragment* שֵׁטֶם חֶרֶד Gn 15. 17
 שֵׁטֶם חֶרֶד Nah 3. 3; *mangled corpse* שֵׁטֶם חֶרֶד Nah 3. 3
 שֵׁטֶם חֶרֶד Gn 49. 9; *collect. in sg. = λατύπη (the chips of stone in hewing)*
 שֵׁטֶם חֶרֶד Ez 4. 12-15; *chippings of stone, used as road-metal* שֵׁטֶם חֶרֶד Ez 4. 12-15
 שֵׁטֶם חֶרֶד Lev 10. 6. 21. 10; *tear, rend* שֵׁטֶם חֶרֶד Ps 136. 13
 שֵׁטֶם חֶרֶד Gn 27. 40; *esp. of dogs, carnivorous animals, and the like* שֵׁטֶם חֶרֶד Hab 3. 17 Dt 33. 20 Ps 7. 3; *rend asunder* שֵׁטֶם חֶרֶד IR 3. 25 IIR 6. 4 Ps 136. 13 Thr 5. 8 (p. 417)
 שֵׁטֶם חֶרֶד p. 351
 στεῖνος, τό: a narrow, close or confused space צר Ps 4. 2 Ib 25. 17; *generally. stress, distress* צר Job 15. 24 צר Gn 42. 21; *suffering* צר Jes 21. 3
 στεῖλος p. 338
 στόνυξ, ὅ: sharp point, as of a rock צֶן IS 14. 4 Job 39. 28; of the boar's tusk צֶן IR 10. 18; *prongs* צֶן IS 2. 13
 συγκαλίνω: lie together שָׁבַל Dt 28. 30; Pass., שָׁבַל Jer 13. 16 Jer 3. 2; *inflect similarly* שָׁבַל Gn 48. 14; *lie with* שָׁבַל (p. 418)
 σύν p. 173
 σχίζω: split, cleave, sever (W) נָחַק Jer 33. 23 Ib 33. 20 Jer 2. 20 נָחַק Lev 11. 7 נָחַק Ib 1. 17 IS 15. 33; *divide into* נָחַק Jud 7. 16; *shatter* נָחַק IIR 25. 10 נָחַק Nah 1. 6 Dt 12. 3 Jud 6. 28 נָחַק Lev 11. 35 נָחַק Jer 1. 10 Ps 9. 7 נָחַק Jer 31. 40 (39); *cut out* נָחַק Jer 22. 24 נָחַק Ez 23. 3 נָחַק Jer 24. 6 נָחַק Ez 19. 12; *generally, part, separate, divide* נָחַק Job 40. 30 נָחַק IIR 2. 8 Ez 37. 22 Dan 11. 4 Jud 20. 32 Jos 8. 16 Jer 6. 29 Jos 8. 6 Jer 12. 3 IS 24. 8; Pass., of feet divided into toes נָחַק Dt 14. 7 (pp. 254, 421)
 σχολή, ἡ: leisure, rest, ease, quiet שְׁלוֹה Ez 16. 49 Prv 17. 1; *idleness* שְׁלוֹה Prv 19. 15 Ib 31. 27 שְׁלוֹה Ib 1. 32; *that in which leisure is employed; talk* שְׁלוֹה Eccl 10. 1; *esp. learned discussion, disputation, lecture (pl.)* שְׁלוֹה Eccl 2. 3 Prv 23. 9 Jer 22. 21 (p. 422)

τελέω: (τέλος) *fulfil, accomplish, execute, perform* כלה Esr 1. 1; *bring to fulfilment or perfection* כלה Esth 7. 7 כלל Ez 27. 4; *bring to an end, finish, end* כלה IR 6. 38 Jes 33. 1 Dan 11. 36 עלה Ps 102. 25; *somets. intr. like the Pass., come to an end* אול IS 9. 7 שלם Gn 15. 16 חמם Gn 47. 15 Lev 25. 29 IR 6. 22; *lay out, spend* עלה IR 10. 16, 17 (v. p. 422)

τίθημι: *set, put, place* הרה Jes 11. 8 נהן Gn 41. 48 Ex 35. 34 Jos 22. 25 IR 7. 39 שום Gn 21. 14, 24. 2 IR 10. 9 שית Gn 41. 33, 46. 4 Ps 8. 7, 84. 4, 140. 6 Job 30. 1 הקע Ex 10. 19 Prv 6. 1, 17. 18, 22. 26 Job 17. 3 הנהן IR 6. 19 وضع حه; *put in, put into* שכן Gn 35. 4 Prv 19. 24 נסכן Jes 2. 10 נהן Lev 19. 28 ICh 5. 10 צוה Dt 28. 8 Ps 133. 3 שום Gn 31. 34, 43. 22 Jer 40. 10 הקעב Esr 5. 8 שית Ex 10. 1 Ps 88. 7; *put it in his hands* נהן Gn 27. 17 Jud 7. 16 שום IR 20. 6; *of women, to have a child put under her girdle, i.e. to conceive* שום Esr 10. 44; *put or plant it in his heart* נהן IR 10. 24 Eccl 7. 2 שום Dt 11. 18 Jes 47. 7, 57. 11 Cant 8. 6 Dan 1. 8 שייב Jes 44. 19 שית Ps 13. 3 Prv 26. 24; *lay up* אצל Gn 27. 36 [cf. θησαυρίζω]; *treasure* אצר IIR 20. 17 Am 3. 10 [cf. θησαυρίζω]; *bear in mind, think of doing a thing* נהן Eccl 7. 2 שום Ex 9. 21 IS 25. 25 IIS 13. 33, 19. 20 Jes 47. 7, 57. 11 Job 34. 14 Dan 1. 8 שייב Jes 44. 19 שית Ex 7. 23 IS 4. 20 Prv 24. 32, 27. 23; *deposit* נסה Jer 15. 10; *ὁ θεὸς the mortgagor* נסה Jes 24. 2 נסה בו Dt 24. 11; *ὁ θέμενος the mortgagee* נסה Ex 22. 24 הנסה IIR 4. 1 Jes 24. 2; *pay down, pay* נהן Gn 23. 13; *put down in writing* נהן Lev 19. 28; *bear arms* נסה Jes 22. 6; *fight* שית Ps 3. 7; *lay in grave, bury, frequently with words added. ἐν τάφοις, ἐς ταφάς* נהן Ez 31. 14 הרה Gn 50. 26 שכן Ex 2. 12 طمر دفن; *lay before people as common property* נהן Dt 1. 21, 2. 36; *assign, award* שית Gn 4. 25 Ex 21. 22; *give a child a name at one's own discretion* שום Jud 8. 31 Dan 1. 7 Neh 9. 7; *of a people, state, or legislature, give oneself a law, make a law* נהן Lev 26. 46 Ps 99. 7 יתן Esth 9. 14 יתנהן Ib 3. 14 צוה Dt 33. 4 שום Gn 47. 26 Ex 15. 25 Esr 4. 21 הקעב Ib.; *agree upon* נסה Ps 21. 12 נהן Mich 3. 5 צוה Jos 7. 11 Jud 2. 20; *establish, institute* צוה Jes 45. 12; *order, ordain, bring to pass* נסה ICh 21. 10 נסל IIS 24. 12 Thr 3. 28 נהן IIR 18. 14 צוה Gn 50. 2 IS 13. 14 שום Gn 47. 26 Ex 8. 8 وضع; *put in a certain state or condition, followed by an attributive Substantive, make one something, with the predicate in apposition; appoint (W)* נסל Jes 40. 15 נהן Nu 21. 29 IR 10. 27, 14. 7 Ez 3. 8, 9 Thr 1. 13 צוה IIS 6. 21 [προ-: appoint!] שום Gn 46. 3 Ex 2. 14, 4. 11, 14. 21 IR 10. 9 Jes 27. 9, 41. 18, 50. 7 Hos 2. 5 Zeph 2. 13

Ps 105. 21 Cant 1. 6 **הַהֵסֵם** Dan 2. 5 **שִׁית** Jer 22. 6 Hos 2. 5 Ps 83. 12, 14, 88. 9; *make somebody one's wife* **נָסָא** Ruth 1. 4; *hold, reckon or regard as* **צִוָּה** IS 20. 29 (*δια-*: *make a covenant with one* Ps 111. 9); *make, cause, bring to pass* **נָתַן** IR 17. 14; *make oneself a road, open a way* **צֹרֵם** IIR 11. 16 Ez 21. 24 (v. p. 423)

τροφή, ἡ: (**τρέφω**) *nourishment, food; that which provides sustenance* **טְרַפָּה** Nah 2. 13; *mode of life, education* **תְּרִבוּת** Nu 32. 14; *nurture, rearing*, freq. in pl. **טְפוּחִים** Thr 2. 20

τροφόν, τό: (**τρέφω**) *that which nourishes* **טָרֵף** Nah 2. 13 Mal 3. 10

τρυφερόν, τό: (**θρύπτω**) *dainty softness* **טָרֵף** Ez 17. 9

τρυβός, τό: (**θρύπτω**) *that which is broken off, morsel, lump* **טָרֵף** Nu 23. 24

ὑπέρ pp. 173-4

ὑπό p. 174

φάος p. 337

φάσις + p. 664

φέρω p. 638

φθίω + pp. 317-18

φόβος, ό: (**έέβομαι**) *panic, fear* **פֶּחַד** Job 22. 10; *fear, terror* **פֶּחַד** Ex 15. 16; *awe, reverence* **פֶּחַד** Jes 2. 10 Ps 36. 2

φοῖβος, η, ον: *pure, bright, radiant* **בְּהִיר** Job 37. 21: as proper noun, **Φοῖβος, ό**, *Phoebus*, i.e. the *Bright or Pure*, alone as pr. n. **בְּעִיר** Nu 22. 5 **בְּעִיר** Ib 24. 3; an old epithet of Apollo, **Φ. Ηρόλλων**, rarely inverted **Η. Φ.** **בְּעִיר** Ib 25. 3; **פֶּחַד** Gn 31. 42, 53 **פְּעִיר** Nu 23. 28

φοιτάζω + p. 318

φώς p. 290

χαράσσω, **Αἰτ -ττω**: *furnish with notches, or teeth, like a saw; Pass., serrated, jagged, rugged* **הַרְוֹץ** Jes 41. 15 **شَرَّ**; *cut into furrows* **הָרַס** Ps 129. 3 **خَطَّ**; *scratch* **הַגְרַד** Job 2. 8 **رَضَع** Ex 21. 6 **حَكَّ**; *whet, stimulate* **حَرَك**; *Pass., wounded* **הַרוֹץ** Lev 22. 22; *smite* **ضَرَب**; *stamp, seal* **הָתַם** Jer 32. 44 **خَتَم**; *engrave, carve* **הַקֵּק** Ez 4. 1 **نَقَشَ**; *inscribe* **أَدْرَجَ**; *write* **خَطَّ**; *sketch, draw* **خَطَّ**; *Pass., of lines drawn with an umony* **חָקוּק** Ib 23. 14 **קָרַע** Jer 4. 30; of letters engraved **הָרַס** Ib 17. 1 **חָרוּת** Ex 32. 16. (Perhaps a Semitic loan-word, cf. Hebr. *hāraś* 'engrave'; or cog. with Lith. *žerli* 'rake, scrape')

χήλινος = **αἶγρος** (*vessel to hold liquids, e.g. wine* **כֵּלִי** Lev 11. 34 [cf. **δῆλον**]; *bucket, pail* **דְּלִי** Jes 40. 15) (v. p. 426)

χηλός, ἡ: *large chest, coffer* **כֵּלִי** Jon 1. 5 (v. p. 426)

XVIII. COMPARISONS

LXI. Comparison between homologies and authoritative interpretations establishes the validity and virtues of the former, while exposing the flaws and failures of the latter.

SOME of the homologies set out in the previous chapter will be examined and explained here with reference to the Septuagint, the Authorized Version, the New English Bible, and/or one of the dictionaries which embody the distillation of modern research, namely: *A Hebrew and English Lexicon*, edited by Professors Francis Brown, S. R. Driver, and Charles A. Briggs—as revised by Professor G. R. Driver who played a major role in the translation of the N.E.B.—in order to demonstrate at one and the same time the validity of my theory and the limited reliability of the biblical translations and authoritative commentaries.

In their Preface to the *Lexicon*, the editors stated:

In the matter of etymologies they (the editors) have endeavoured to carry out the method of sound philology, making it their aim to exclude arbitrary and fanciful conjectures, and in cases of uncertainty to afford the student the means of judging of the materials on which a decision depends . . . It has been the purpose to recognize good textual emendations, but not to swell the list by conjectures which appeared to lack a sound basis.

However, it will be my bounden duty to the truth, as I see it, to take them and their authorities to task precisely for their *arbitrary and fanciful conjectures* and far from *good textual emendations*, among other errors. *Βυβλοπάται* (a variation of *Ὀμηροπάται*) is not too strong an epithet for them. As to Professor G. R. Driver's hope—expressed in his Note to the reprint of the *Lexicon*—that its readers would send him 'corrections and improvements for future editions', I made available to him the substance of this book on 29 December 1966.

ἄγαλμα—This neuter Greek noun embraces in its various meanings abstract 'glory' and concrete 'statue', 'gift' and 'ornament', 'sculpture' and 'picture'. This quirk of language is a fact of Greek life which must be accepted without question. Then, quite understandably, this fact results in different Arabic and Hebrew

words being synonymous with that Greek noun, and individually homologizing with it according to rule: some in one of its meanings, others with another. This explains why הָלַל and הִלִּיָּה, הִלֵּל and צִלְמוֹנֶה, הִלְלוּ and צִלְמוֹנֶה—and to a lesser extent جال and جال and גִּלְם, גִּלְם and גִּלְם—bear a close resemblance one to the other, but not زخرف and حليه, צלמא and הָלַל, or גִּלְם and מִהֲלֵל. All these masculine and feminine nouns are—semantically no less than phonetically—identical with one neuter Greek word, though not with one another. That is conclusively proved by means of tried rules of Graeco-Hebrew homology, confirming the trite saying that things are not always what they seem.

הָלַל is a noun, and part of the crowd's response: 'And all the people said: "Amen!" and "Glory to the Lord".' Either some of them shouted 'Amen' and others 'Glory to the Lord' simultaneously, or all shouted both in succession.

The first-fruits of a tree were dedicated as הִלּוּלִים, 'pleasing gifts' to God. Similarly, הִלֵּל and מִהֲלֵלָאֵל were men who had been, notionally at least, dedicated to the Deity by, and/or granted by the Deity to, their parents (cf. IS 1. 11). Again, the citizens of Shechem gathered in their grapes and pressed wine: then they made הִלּוּלִים, *rotive offerings*, which they brought into the temple of their god, and proceeded to make merry.

Just as the refining pot is used for testing silver, and the crucible for testing gold, so is a man tested by the kind of מִהֲלֵל, *gift or offering*, he makes (cf. Gn 4. 3-5 Lev 5. 7, 12. 8).

Here are four relevant entries in the *Lexicon*:

הִלּוּלִים n. [m.] . . . only pl. הִלּוּלִים rejoicing, praise: 1. מִהֲלֵלִים Ju 9. 27 i.e. a vintage-rejoicing, merry-making, connected with thanksgiving . . . 2. of praise to 'ה', קִדְשׁ ה' Lev 19. 24 (Code of Holiness) *holiness of praise*, i.e. a consecrated thing in token of thanksgiving for fruit, offered in 4th year . . .

מִהֲלֵל n. [m.] praise;—only in מִהֲלֵלֵנוּ Prv 27. 21 the refining pot for silver, and the furnace for gold, and a man according to his praise, i.e. prob. acc. to the praise of him by others, which tests him; so Franz Delitzsch, H. L. Strack, al.; perh. however *so let a man be to the mouth of his praise*, i.e. *that praises him*,—testing the praise to determine its worth, . . . other views are: *according to the measure of his*

boasting . . . , i.e. is judged according to his success or failure in that of which he boasts; . . . *according to the thing of which he boasts.*' Twist and turn, writhe and slither, ending up in gibberish.

הָלַל n. pr. m. (*he hath praised* . . .).'

מִלְלָאֵל n. pr. m. (*praise of God* . . .).'

All these fantastic comments, which are added in order to fit spurious meanings to various contexts, illustrate the lengths to which elaborate perversion can go.

ἀγορά—ה, ע, צ, respectively exchange with γ in סְחָרָה, עֶצֶר, עֶצְרָה, עֶצְרִים, שְׁעָרִים, שְׁעַר, עָרִים, עֲרָבִים, יְעָרִים—according to established rules of homology. So do ה, ס, ע, צ, respectively exchange with the spiritus lenis in שְׁ, ז, עֶצְרָת, עֶצְרָה, עֶפְרָה, עֲגִלִּים, עָגֹל, סְחָרָה, חֶפְרִים, חֶפֶר, עֶפְרָת, פ, ד, עֶסֶר, עֶשֶׂר, שָׁגֹל, דְּחָאֵר, שְׁעַר, צֹעַר, צֹעֵרִים, עֶפְרָה, חֶפְרִים, חֶפֶר, אֲדוּרִים in γ exchange dialectally.

In the course of my repeated attempts to find the correct homologue for עָגֹל, μόσχος (B), I naturally came across the phrase עֲגָלִים עַמִּים which added to my difficulty. Not so עֲגָלִים, for it drew my attention to two unusual facts, as possible clues in my investigations: one, that certain towns had alternative names; the other, that the names of some towns were in the dual or in the plural. As usual, I consulted the *Lexicon*—among other authorities—and found the following:

S.v. אֲדוּרִים: 'n. pr. loc. (*two hills?*) . . . '

S.v. עָגֹל: '68. 31 calves of peoples, i.e. peoples like calves, so most; perh. rd. 'בְּעָלִי עַמִּי' . . . '

S.v. צֹעַר, צֹעֵר: 'n. pr. loc. Zoar (understood as *insignificance*, cf. Gn 19. 20); . . . '

S.v. קָרְיַת יַעֲרִים: 'n. pr. loc. . . . (*city of forests*); . . . '

S.v. שְׁעַר: 'gate . . . particular gates of Jerusalem . . . ש' הָרָגִים . . . Zeph 1. 10 . . . הַסּוּסִים Je 31. 40 . . . gate = space inside gate, as public meeting-place, market . . . Pr 24. 7 . . . Jb 5. 4 . . . Pr 31. 23, 31, etc. . . . '

S.v. שְׁעָרִים: ' . . . ICh 4. 31 Σαωπειμ, the LXX of Lucian Σααριμ; = שְׁרוּחָן (q.v.) Jos 19. 6, and perhaps שְׁלָחִים . . . 15. 32 . . . '

S.v. שְׁרוּחָן: ' . . . Jos 19. 6 (the LXX οἱ ἀγροὶ αὐτῶν, ?rdg. שְׁרִיחָן) . . . שְׁעָרִים v. . . '

No attempt is made to explain the alternative name to צַעַר (בלע Gn 14. 2) or to שַׁעֲרִים (שְׁרוּחַן) or those to קְרִית יַעֲרִים (קְרִית בַּעַל Jos 15. 60 and Ib 15. 9 or קְרִית יַעֲרִים Esr 2. 25), especially as there is some phonetic similarity between בלע on one side, and בעל and בעלה on the other; and a vast semantic difference between יַעֲרִים and עַרִים. At the same time, it is difficult to understand what could be meant by בעלי עַמִּים, an entirely novel expression suggested by the *Lexicon*. Nor is there much to choose between the rendering of עַדָּה by the A.V. ('the multitude of the bulls, with the calves of the people') and by the N.E.B. ('that herd of bulls, the bull-calf warriors of the nations'). According to the *Lexicon*, עַדָּה אֲבִירִים (s.v. I. עַדָּה) means a 'pack of animals' (fig. of nobles)'.

I rejected these elaborate inanities, and put aside the suggestion that the name צַעַר was related to μῆκερ (μῆκος)—the living example of Littlehampton notwithstanding. Once I ascertained that שַׁעַר homologized with ἀγορά, I was not slow in realizing that שַׁעֲרִים did not indicate a two-gate city, but one ruled by two assemblies, a people's assembly and a Council of Chiefs. Similarly, עַדָּה (Jos 15. 36)—עַדָּה being a variant of עַדָּה (ἔθνος, company, body of men) which is the synonym of סֹד (σύνοδος) in Ps 111. 1, and of קָהָל (βουλή) in Prov 5. 14. I already knew that יַעַר meant ἀγριος (wild, savage) in the phrase יַעַר בְּמִוֹת יַעַר Jer 26. 18, 'wild animals'; and, by analogy, concluded that יַעַר homologized with ἀγορά, and that עַרִים was short for יַעֲרִים. Then, in a flash, I solved the puzzle which had seemed insoluble: בלע, בעל, and בעלה were homologues of βουλή; עַדָּה אֲבִירִים בעלי עַמִּים means 'a group of leaders in peoples' assemblies'; צַהֲרִים is related to צַעַר and not to צָהָר (θυρίς); and עַרְבִים is, like שְׁרוּחַן and צַהֲרִים, the direct homologue of ἀγοραῖα—a far cry from עֶרֶב, the homologue of ἑσπερος: evening Gn 1. 5, darkness Prov 7. 9, the west غرب. Owing to the conjunction of עֵין גְּדִי, however, I readily concede the possibility that עֵין עֲגִלִים has likewise a pastoral and not a political import (Ez 47. 10).

שְׂרוּחַן is included in a list of towns recorded in Joshua, which is duplicated in I Chronicles with certain variations. For instance: בְּלָה in Jos 19. 3, בְּחֹל in 19. 4, and שְׂרוּחַן in 19. 6, respectively appear as בְּלָהָה in ICh 4. 29, בְּחֹאֵל in 4. 30, and שְׂעָרִים in 4. 31. It has apparently escaped notice that the internal gutturals—א, ה, ע—were consistently dropped in the earlier list, most probably due to popular pronunciation. The ן in שְׂרוּחַן stands for the diphthong *ai* in *ἀγοραῖν*.

In the result—seeing that עֵדָה is the homologue of *ἔθνος* 'number of people living together, company, body of men', and that one of the four homologues of אֲבִיר is *ἀγός* 'leader, chief' (IS 21. 8)—the true translation of the phrase עֵדָה אֲבִירִים בְּעֹלֵי עַמִּים is: 'a company of leaders in the councils/assemblies of the nations.'

Clearly, at the time of the Israelite invasion Canaan was strewn with republican city-states—no 'city of forests' among them—modelled on the Greek pattern, whose founders spoke different dialects of a language closely resembling Greek—i.e. Continental Greek—of which Arabic and Hebrew are examples. The last democratic city was Shechem, whose בְּעֵלִים/*πολιται* were betrayed to and annihilated by Abimelekh.

αἶμα—The ך in ךָּ exchanges with the *spiritus asper*, as in ἔβας 'דַּבֵּשׁ, and as it does with the *spiritus lenis* in ἔπος דָּבַר (Gn 37. 14, 44. 18 Dt 4. 12), דָּבָרָה (Ps 110. 4 Eccl 8. 2), דָּבַר Jer 5. 13; so does ט in σμφαλος טָבִיר (Jud 9. 37). As to the ה in הַמָּץ, it is not—as has hitherto been taken for granted—the definite article, but the initial letter of the radical. This is doubly corroborated: once, by the similar phrase, אָפֶס כֶּסֶף (Gn 47. 15. 16); and again, by the fact that טָד—the subject of the next verb in the verse—and רָמַס, the subject of the next verb but one, are indefinite: אָפֶס הַמָּץ, כֶּלָּה טָד, תָּמִי רָמַס.

הַמָּץ, הַמָּס, and הַמָּת homologize with αἶματος—the genitive of αἶμα—as do כֶּבֶד (Ex 29. 13), כְּבוֹד (Gn 49. 6), כְּבוֹד (Ps 16. 9, 30. 13, 57. 9, 108. 2, 149. 5), with ἡπατος, the genitive of ἡπαρ. They corroborate each other phonetically, and are confirmed by חֲמוּץ (Jes 63. 1), the homologue of αἵματόεις, *bloodstained*.

That חֲמָס is actually a synonym of דָּמִים derives support from the fact that, whereas one version of the Bible has חֲמָס in

Ez 9. 9, another has מִדְּ. That it is also synonymous with מָחָה—in fact, a variant of it—finds support in the fact that מָחָה, too, is coupled with מָחָה; indeed, no less than five times: Jer 6. 7, 20. 8 Ez 45. 9 Am 3. 10 Hab 1. 3.

The *Lexicon* adopts the general belief that מָחָה—the word stripped of the initial ה, of course—derives from מָחָה and means 'squeezer, i.e. extortioner, oppressor'. But, to harmonize with this personal-agent noun, the *Lexicon* refers to an authority who opines that מָחָה ought to read מָחָה. The N.E.B., on the other hand, translates מָחָה by 'extortion', in harmony with the abstract noun מָחָה (ἀρπαγή). However, both are in error.

ἀκούρος: Homologies like ἀκούρος/عاقراً/עקרה, ἐξορύσσω/עקור, and ἐπιγυνίς/فخذ/עקרה—composed as they are of analysable Greek compounds which can be broken down into their constituent prepositions, other affixes, and nouns or verbs, on one hand; and apparently simple Arabic and/or Hebrew words, on the other—prove that Arabic and Hebrew are modelled on Greek, and not vice versa.

The *Lexicon* derives עקרה from the radical עקרה, of 'doubtful meaning'; and states that עקרה (Ps 113. 9) is the construct of עקרה; but I think that עקרה is the homologue of οἰκουρὸς ('mistress of the house, housekeeper; used in praise of a good wife').

Moreover, according to the *Lexicon*, עקרה means 'stripped, specif. childless', and derives from עקרה, a verb which means 'strip oneself'. Hence,

'Qal imperative עקרה Is 32. 11 . . . Poal Perfect 3 pl. עקרו ארמנותיה Is 23. 13 they have laid bare (the foundations of) her palaces, i.e. destroyed them; so Pilpel Infinitive absolute and Hithpaipel Imperfect 3 feminine singular עקרתה Je 51. 58 be laid utterly bare, cf. עקרה Piel 1.'

In fact, the second ע in עקרה and עקרה stands for the ε in their homologue καθαιρέω, whereas עקרה homologizes with καθαιρέω as if it were spelt καθαίρω. The homologue of עקרה is ἐρημόω, a cognate of ערם/ἐρημος.

ἀμαρτία—Where 'failure' and 'fault' end, and 'error' begins, and when any of them borders on 'guilt' or 'sin', the context is not always helpful; so that surmise takes over from judgement in

the determination of some of these homologies. But mark the elimination of a syllable and the change in gender from מַרְדּוֹת to מַרְדָּ, and the further shortening to מַרִּי and מַרְא, while the spiritus asper changes to lenis in מַרְא—a phonetic phenomenon not unknown in Greek, e.g. ἡμέρα, Doric ἀμέρα. Moreover, reference to Greek shows that there is no metathesis between מַעַל and עַמַּל.

מַעַל/ἀμαρτία is similar to מֵתָ/μετά (in the midst of, among, between Prv 8. 2), and Μαγνήτης λίθος/מֵתָן אֶבֶן the magnet Jos 15. 6)—μ dialectally turning into מ, and γ into מ, as in ἀγαπάω! אָהַב. Relevant examples are: βασανισμός, ó, torture מִסָּב Job 9. 23 מִסָּב Ez 21. 18. Also βέβαιος, ἡ, generally, test, trial of genuineness מִסָּב Dt 4. 34; inquiry by torture מִסָּב Job 9. 23 (cf. Ez 21. 18); touchstone, on which pure gold leaves a yellow streak מִסָּב אֶבֶן Jes 28. 16 (cf. Zach 13. 9). Another example is βόλιμος = μόλιβος, ó, Epic form of μόλυβδος, ó, lead מִדִּיל Ez 22. 18; plumbago, used as a test of gold מִדִּיל Zach 4. 10. Note, too, that βόλυβδος is a variant of μόλυβδος. Lastly, μέμαρος = Latin *marmer* and English *marble*.

According to the *Lexicon*, מַעַל is akin to 'Ar. مَغَالٌ *whisper, backbite*, مَغَالَةٌ *perfidy, fraud*'; whereas עַמַּל is akin to 'Ar. عَمِلَ *labour, make*'. It states that מַעַל in Lev 5. 15 means 'unfaithful, treacherous act'; and that עַמַּל in Nu 23. 21 and Job 11. 16 means 'trouble (parallel with sorrow): one's own suffering', whereas in Ps 7. 17 it means 'trouble, mischief, as done to others', 'labour' in Eccl 2. 21, 'toil, labour' in Eccl 4. 6 and 6. 7. In the N.E.B., however, מַעַל is rendered by 'offence' in Lev 5. 15, and by 'grievous fault' in Lev 5. 21; while עַמַּל is rendered by 'mischief' in Nu 23. 21 and by 'trouble' in Ps 7. 17 (cf. ἀμύλλας).

Again, the *Lexicon* states that מִסָּב in Job 9. 23 derives from מִסָּב and means 'despair (lit. melting, failure);—only in מִסָּב לְעַג Job 9. 23'. Yet this exclusive meaning seems to have been forgotten by the learned editors when dealing with מִסָּב in Dt 4. 34, where it is said to derive from מִסָּב and means: 'test, trial, proving; construct מִסָּב Job 9. 23'. As to מִסָּב, it means 'trial' in Ez 21. 18, while מִסָּב אֶבֶן in Jes 28. 16 means 'a tested, tried stone, i.e. approved for use as a foundation-stone'. However,

the N.E.B. translates מַסָּה in Job 9. 23 by 'plight', and in Dt 4. 34 by 'challenge'; and בַּחֵן in Ez 21. 18 by 'test', and in Jes 28. 16 by 'granite'. A confusing variety of imaginary explanations, leaving the inquirer in a state of bewilderment.

ἀριθμέω—חָדָה, חָצָה, and عَد corroborate each other; so do חָרַךְ and עָרַךְ, θ and χ interchanging dialectally. The *Lexicon* has:

s.v. II. חָדָה: 'rejoice . . . jussive אַל־יִחַדְּ Jb 3. 6 *let it not rejoice* among (בְּ) the days of the year, i.e. not take its place joyfully among them (fig. of day of Job's birth)'; s.v. חָצָה: 'vb. divide . . . 2. 'appar. denom. from חָצִי) ψ 55. 24 יִמְיָהֶם לֹא יֵחָצֵם *shall not halve their days*, i.e. enjoy even half of the normal number'; s.v. חָרַךְ: 'vb. set in motion, start . . . only Qal Imperfect 3 m. s. לֹא יִחַרֵּךְ רִבְיָהּ צִידוֹ Prv 12. 27 *slackness* (i.e. a slack or slothful man) *doth not start its game*'; under חָרַךְ: 'vb. cut, sharpen, decide . . . 3. *decide . . . participle passive הַחֲרֻצִים* Jb 14. 5 *his days are determined, fixed*'; under עָרַךְ: 'vb. arrange or set in order . . . 2. a. *compare* (as a result of arranging in order) . . . b. intrans. *be comparable . . . cum suffix of thing compared* Jb 28. 17, 19.'

All this is utter rubbish; but the *Lexicon* excels itself in the above quotation from the entry under חָצָה. For in order to achieve its perverse objective, not only does it follow a tortuous process, but it also makes חָצָה do double-duty for 'halving' as well as 'enjoying'.

ἀπαλάζω—According to the *Lexicon*, חָרַךְ in IIS 23. 9 means 'reproach—prop. *say sharp things against—taunt*'. (The N.E.B. arbitrarily adopts here the different version set out in ICh 11. 13.) שִׁפְחָה נִחְרַפְתָּ לְאִשִׁי means 'a maidservant acquired for a man viz. as his concubine' Lev 19. 20'. The N.E.B. translates 'has been assigned'. In fact, it is passive of ἀπάλλω חָרַךְ, and means 'chosen'.) עָרַךְ means 'break the neck of an animal . . . Impf. 3 ms. יַעֲרֹךְ Hos 10. 2 fig. of breaking down altars'. The N.E.B. translates 'hack down'.) רָבַע means 'lie stretched out, lie down (Aram. form of רָבַץ . . . Ar. رَجَعَ, abide, dwell) . . . for copulation (woman with beast) לְרַבְעָה אִתָּה Lev 20. 16, but read אִתָּה (with suffix of beast)'. The N.E.B. translates 'to have intercourse with it'. As a matter of fact, the suggestion that the reading should be altered is, as usual, presumptuous; for here, as in 18. 23, the

verb is transitive and the text speaks of the woman ravishing the animal. This is realistic, because the initiative and the inducement originate in her, and she controls the operation throughout.

קָרַף, קָרַף, and عَرَف corroborate each other. Strangely enough, عَرَف has been overlooked by the authorities in their approach to the interpretation of the two similar Hebrew verbs. The fact is, they have not faced up to the existence of so many homonyms in the language. Rather than reconcile themselves to the reasonable possibility of a given word having a homonym—or yet another homonym—they distorted its meaning, in a vain attempt to fit a square peg into a round hole. Hence such monstrosities as equating the ‘breaking of an animal’s neck’ with the ‘breaking down of altars’.

ἀρχαῖος—The *Lexicon* refers to קָרַף twice, without explaining the expression: once, s.v. כָּלַב: ‘כָּלַב . . . applied, fig., to men, in contempt . . . still more emphatically . . . 2S 9. 8’; and again, s.v. קָרַף: ‘קָרַף . . . head, of animal . . . dog 2S 3. 8’. But the N.E.B., unaccountably it seems, renders קָרַף by ‘baboon’.

The *Lexicon* states: ‘בְּרֹאשׁוֹ Lev 5. 24 in its sum, i.e. in full, so Nu 5. 7.’ Strangely enough, no reference is made to رَأْسُ مَالٍ, which indicates the specific sum both קָרַף and ἀρχαῖον refer to. (Cf. ἀρχή.) The important thing to bear in mind is that, according to the *Lexicon*, קָרַף means ‘head’ in all texts: it has secondary meanings, but no homonyms. Thus it means ‘head’ in Gn 2. 10, but there ‘head’ means ‘river-heads’; it equally means ‘head’ in IS 11. 11, but there ‘head’ = ‘division of army, company, band’. I, however, hold that קָרַף has several well-founded and distinct homologues.

ἀρχή—Grammatically, בְּרֹאשׁוֹ in Lev 5. 24 is not the same as בְּרֹאשׁוֹ in Lev 13. 44: in the former the ב is the homologue of ἀπό, whereas in the latter the ב is the homologue of ἐν or ἐπί. As a rule, the homologue of ἀπό is the prefix מ, π and μ interchanging dialectally; but ב represents ἀπό in at least three other verses: IIS 22. 16, Ps 10. 1, Job 36. 15. In fact, Ps 18. 16 reproduces IIS 22. 16 with one variation: מִנְעֶרְתַּי instead of בְּנִעֶרְתַּי; and both are correct; in one the π changes into מ, in the other into ב.

It is the LXX which translates אֲרָחִים in Gn 2. 10 and IS 11. 11 by ἀρχάς; but the true homologue of אֲרָחִים in both verses is κέρας.

The homology אֲרָחִים/ἀρχή is corroborated by the reference in the following verse to the inhabitants of Arabia, and in the next verse but three to its archers. Now אֲרָחִים in Gn 37. 25 most probably means 'caravan' and is the likely homologue of ἀρχάδην (adv., *in a row, one after another, man by man*) which aptly describes the Ishmaelite cameleers trudging in single file by their laden mounts. Now 'caravan' is in Arabic قَرَّان, the homologue of κεφαλή (*band of men, right hand half of a phalanx*). In olden times caravans were often escorted by a body of troops (cf. Esr 8. 22), and might therefore have been identified with and by their protective guards. Hence, it is arguable that אֲרָחִים in this meaning is also the homologue of ἀρχή. The *Lexicon*, however, derives אֲרָחִים from אֲרָח (Job 34. 8), the homologue of ἔρχομαι (*wait*). In fact, κέλευθος—which, I submit, is kindred to ἔρχομαι and ἐλθεῖν (κ exchanging with the spiritus lenis according to rule, while λ and θ dialectally exchange with ρ and χ respectively)—means 'road, path' (אֲרָח Jud 5. 6 Jes 30. 11); and κελυθειότες is explained as meaning ὁδοιποροῦντες (*travellers*). Yet there is no noun derived from ἔρχομαι, or from a collateral, to homologize with אֲרָחִים. On the whole, therefore, I do not feel enthusiastic over the relationship אֲרָחִים/κελυθειότες, any more than over אֲרָחִים (caravan) being the homologue of ἀρχή. In such circumstances it is advisable to keep an open mind, pending further inquiries. (*Vide κελυθειότης: wayfarer.*)

ἀρχός—Strangely enough, the *Lexicon* does not refer to אֲרָחִים in IICh 22. 1, while the N.E.B. translates it by 'elder sons'. There is in IICh 21. 17 a semblance of an excuse for this blunder; and if I thought that—in view of this verse—it was to be inferred that the historian had written אֲרָחִים הָרָאשִׁימִים, and the scribe had omitted אֲרָחִים, I would have concluded that אֲרָחִים was homologous with ἀρχαῖος (*former*). But neither of the said inferences is warranted by history as expressly recorded. For according to IICh 21. 17 the raiders *took captive* all Jehoram's sons, except the youngest (Jehoahaz/Ahaziah—mark, incidentally, the prefix-suffix phenomenon at work); whereas IICh 22. 1 informs

us that they killed כל־הראשֹׁתִים. In fact, IIR 10. 13-14 relate how Ahaziah's forty-two *brothers* (so have the original and the A.V., but the N.E.B. arbitrarily mistranslates 'kinsmen')—who must have been ransomed from their captors—were butchered at Jehu's behest. On the other hand, two clues point to the killing of the *leaders* of Judah by the raiders: First, because of their disappearance from the scene, Ahaziah was proclaimed king by the *inhabitants* of Jerusalem. Secondly, for the same reason, his counsellors were his mother and the members of Ahab's dynasty (IICh 22. 3-4). Thus, history and philology help each other; while the N.E.B. falsifies one and perverts the other. The homology ἀρχός הָרֹדֶף, although phonetically passable and semantically plausible, is actually a spurious homology.

βῆμα—I think this word was borrowed from בהמה, pronounced twice במה. The genuine homologue of בהמה is βόσκημα, while the homonym of במה (IR 3. 4, 11. 7) has for homologues the truly Greek words, βῆμα, βῆμα and βωμός which derive from βαίνω. The phrase בְּבֵהֵם יָעַר [Jer 26. 18] means 'wild animals'. Another homologue of βῆμα (βαίνω) is בָּ (Ez 16. 31, 39).

γεμίζω—Strong corroboration is to be found in the following homologies: הַמַּעֲרָסָה גִּמְיָסָה (load Zach 12. 3, עֲמֹס גִּמְיָסוֹת (laden Jes 46. 1).

As usual, the *Lexicon* finds fault with the scribes, suggesting that עֲמֹסִים (Neh 4. 11) should probably read הַרְעִיִּים, although the suggestion runs contrary to the context. For Nehemiah states that half his men worked, while the other half stood guard variously armed; and that even the builders at the city-wall and the porter-loaders had weapons. Evidently, the editors of the *Lexicon* had a mania for 'correcting' the text—*mania corrigendi*, to coin a phrase parallel to the bad surgeon's *mania secandi*.

Mark that γεμίζω, since it ends in -ζω, is capable of having both simple and compound homologues: עֲמַס, עֲמַר, הַעֲמִיס. However, the context of הַעֲמִיס seems to favour the compound καταγεμίζω as its homologue, for it means 'load heavily'. Mark also that μ interchanges with ب in صبر (v. p. 243).

The following analysis illustrates a frequent phenomenon in Graeco-Hebraic-Arabic homology.

הָעַמִּים and هَمَل belong to different scales (הַפְעִיל and هَمَل and have different final letters. حَمَل and عَمَر belong to the same scale and have one common consonant, but they begin with different gutturals and terminate with different linguals. حָשָׂא and صَبَر belong to different scales and differ in all their letters. Each one of these six verbs differs appreciably from شَحِن. Nevertheless, my theory shows that all seven are cognates, deriving their genetic relationship from a common Greek homologue with several meanings (v. p. 360).

δέμας—The ז in צַז is prosthetic, and the ז stands for δ, as in δειρή, ῆ: *neck* צִצָּר Jer 28. 10; *throat* צִצָּר Ps 75. 6; *collar* צִצָּר Cant 4. 9. The ז in זִמָּן, as in צִזָּר, is terminal. ל in צִלָּל interchanges dialectally with δ.

הַמָּוֶה may well be the homologue of δόμος or δῶμα (הַמָּוֶה Ps 115. 17), *the nether world*. צַז, too, has a rival candidate to homology with it, namely, σῶμα. So strong are its claims, that it is right to accept it as a co-suitor with δέμας. In fact, Homer always uses δέμας for the living body and σῶμα for the dead body. But it looks as though זִמָּן was specialized among the Hebrews to indicate a corpse.

As the student might by now anticipate, the last sentence in the *Lexicon's* entry s.v. צִזָּר reads: 'צִזָּר Ez 19. 10 prob. text. error cf. Variorum Bible; A. B. Davidson prop. צִזָּר in her height.' The mischief of such systematic fault-finding whenever a difficulty arises is that it inhibits, if it does not altogether block research where it is most needed. So that a budding investigator is discouraged by his mentors from making every effort to find out what the word, *as it stands*, means. He is fobbed off with substitutes the real validity of which is their emanation from the whim of pundits (v. p. 360).

זִמָּן is a homologue of both δίδωμι and τίθημι. The initial ז is the MV ז. It drops regularly from the imperative because it is not an integral letter of the radical, and is also omitted from the infinitive זִמָּן (Gn 4. 12) and quite exceptionally from the past

תתה (IIS 22. 41). The second ת in the infinitive is only accountable by the presence of two δs in one homologue, and that of τ and θ in the other. The elimination of the final ך in תת shows that it is merely a terminal letter, but it turns up exceptionally in the infinitive תתן (IR 17. 14) and לתתן (Ib 6. 19).

אתנה is the plural of אתנן in precisely the same way that the plural of a neuter noun is formed in Greek; but נתה is a variant of נתן, the final נ turning into ה as it does in נהה (Prov 27. 20), the variant of נהה (Ib 15. 11).

The scholars are uncertain about the derivation of *ēdōron* (*gift*). I diffidently suggest that it is the European Greek rendering of אתנן, just as ἀρραβών is of ערבון. However, the structure of אתנן suggests that sometimes the homologue of δίδωμι was נתן (with prosthetic נ, like its fellow-homologue, أدى), at others נתן—as צצ' and צצ are the twin homologues of ἵστημι—which would explain why the Septuagint give Ἡθινείμ (Esr 8. 17) and Ναθινίμ (Ib 8. 20) for נתוניים and נתניים respectively. It would be rash to dismiss such exceptions as mistakes or freaks.

Apparently the ancient Hebrews occasionally dropped the sound of *t*, as do the Cockneys and the Americans, e.g. *étaipos* תבר (Cant 1. 7) and *étaipa*/תברת (Mai 2. 14). The ת also drops out of מתנה to form מנה. Is it possible that, in the same way, ה drops out of מהן to form מן? It might have been absorbed by the *shaddukh* in من. However, מנה has another homologue, *éimarméti* (μείρομαι (A))—*ῆ εἰμαρμέτι* (sc. μοῖρα) *destiny*.

High up among the intriguing texts stands out the first half of the verse Ez 26. 9: ומהי קבלו יתן בהמותיך. To begin with, the LXX omits it altogether; then, the commentators and lexicographers vie with one another in their guesses as to its precise meaning. According to some, it refers to a kind of catapult, others think it refers to a battering-ram. The A.V. renders: 'And he shall set engines of war against thy walls'; whereas the N.E.B. has: 'He will launch his battering-ram on your walls.' As to the *Lexicon*, it states that מח' means 'stroke'—as the verbal noun of II. מהה (*strike*), a weakened variant of מחץ 'smite through, wound severely, shatter'—and קבל 'something in front, spec. an attacking-engine . . . Ez 26. 9 קבלו מח' the stroke of his

attacking-engine . . . 2. construct קִבֹּל-עַ (kōbol) 2 K 15. 10, explained formerly as *before* the people, i.e. publicly (cf. Biblical Aramaic לִקְבֹּל *before*); but the Aram. is surprising, and עֲנִי needed: rd. עֲנִי לִקְבֹּל in *Ibleam*, with LXX of Lucian . . .

In this, as in other difficulties, the resolving efficacy of my theory is manifest. What is more, besides providing an accurate explanation of the text in hand, I think it improves our understanding of two Greek words, i.e. ἐμβολή and ἐμβολος.

עֲנִי is a variant of עֲנִי (Job 21. 24) or its construct, and its homologue is μυελός (*marrou*, *brain*); קִבֹּל is the homologue of κεφαλή (*head*), the Macedonian of which is κεβλή or κεβαλή. Accordingly, the prophet predicts that Nebuchadnezzar will ram Tyre's walls so much and with such force that the head of his battering-ram will wear out, so that the battering will continue with the brain or inner part of the head. So the passage would read: δώσει τὸν τῆς κεφαλῆς μυελὸν αὐτοῦ ἐν αἰμασίαις σου. (Cf. ἐμβολῶν δόσις *ramming* in naval tactics, Diodorus Siculus 13. 10.)

Now ἐμβολή has several meanings, one of them being 'battering-ram' or 'the head of a battering-ram'. It is supposed to derive from ἐμβάλλω; but in my submission, whatever may be the word from which ἐμβολή is derived in its other meanings, it has no etymological link with ἐμβάλλω as regards the above meaning. Similarly, one of the meanings of ἐμβολος is 'the brazen beak, ram' of a ship. ἐμβολος, too, is supposed to be derived from ἐμβάλλω; but here again, I suggest that as far as the above meaning is concerned, its derivation is totally different.

It seems that the Phoenicians used to call the animal-head at the prow of their ships קִבֹּל or קִבֹּלִי (from κεφαλή); but the sailors probably pronounced the ק like K, as it is done to this day on the south-eastern shores of the Mediterranean; so that these two words were pronounced קִבֹּל or קִבֹּל and קִבֹּלִי or קִבֹּלִי. In due course, the Greeks 'borrowed' them, as they did קִבֹּל, inserting a μ to facilitate pronunciation. Hence, ἐμβολος and ἐμβολή. This must have taken place in pre-Homeric times, when Greek and Phoenician approximated each other even as do nowadays the Celtic dialects spoken on both sides of the English Channel. Is it a mere coincidence that Polybius uses the expression ἐμβολὰς δοῦναι—for the ramming of one ship by another—

which is practically identical with יתן (מחי) קבלו, the expression used by Ezekiel for charging a city-wall with a battering-ram?

δῶρον has several meanings which vary greatly one from the other; indeed, as much as 'present' does from 'hand's breadth'. Yet its respective homologues are شبر and شبر—the internal ω changing into ب, as it does into ב in נדבה, on account of the ω in δίδωμι. What better proof that these two Arabic words are perfect homologues of δῶρον?

εἷς—אח homologizes with εἷς, אחד and אחר with εἷς, אחד with εἷς, and מאה with μία. It seems that the Continental Greeks used μία in a specialized way, to mean 'one hundred'. This is slightly corroborated by the fact that in vernacular Arabic مئة (hundred) is pronounced like مئة.

עשר is not a simple word: it is composed of εἷς and τε (and); so that עשר-עשרה (Ex 26. 7) or עשר-עשר (Nu 29. 20) means 'one-and ten', as distinct respectively from אחד עשר (Dt 1. 2) and אחת עשרה (Jos 15. 51), the homologue of which is ἑνδεκα. Accordingly, אחת עשרה (Ez 30. 20) is, but עשר-עשר (Dt 1. 3) is not, a homologue of ἑνδεκάτος (eleventh).

The spiritus asper is dialectally replaced by σ; but in תחת it is replaced by ת, which exchanges dialectically with σ. The same process operates in תלע, תלעל, תלעל—and תעלה.

The initial letter in באחת stands for ἀπό—as in בוערת (IIS 22. 16), בענין (Job 36. 15), בלחץ (Ib.)—and not for ἐπί, as in בטדה Ex 9. 3; or for π, as in ברחק (Ps 10. 1) πόρρω.

Obviously, the expression פתע פתאם in Nu 6. 9 and Jes 29. 5 indicates emphasis by tautology.

ἐνδικος—Note that Arabic has preserved the Arcadian pronunciation in صدق and صدق.

The *Lexicon* states that צדק means 'just, righteous', and צדק 'rightness, righteousness'; then these meanings are varied, supposedly to suit the context. Thus, צדק in Jes 41. 26 means 'right, correct'; while צדק in Ps 52. 5 and Prov 16. 13 means 'rightness in speech', in Lev 19. 15 and Dt 1. 16 it conveys 'righteousness, in government'.

Cf. Gn 20. 17 Ex 15. 26 Nu 12. 13 Dt 32. 39, 33. 3 IS 6. 3 IIR 2. 21, 22, 20. 5, 8 Jes 6. 10, 19. 22, 30. 26, 57. 18, 19 Jer 3. 22, 17. 14, 30. 17, 33. 6 Ez 47. 8, 9, 11, 13 Hos 6. 1, 7. 1, 11. 3, 14. 5 Mal 3. 20 Ps 6. 3, 30. 3, 41. 5, 60. 4, 103. 3, 107. 20, 147. 3, Job 5. 18, IICl 7. 14, 30. 20—in all of which God's healing power is referred to.

There is an incredible touch of irony compounded with a comedy of errors about the presumptuous correction of צור into צור: The fruits of my research constitute an interminable indictment against countless scholars of all nationalities and races down the ages, who have had as many opportunities of making my discoveries as it contains valid counts. Yet none seized a single opportunity. For there exist many, many words in Arabic and Hebrew—the only two so-called Semitic languages I know—not to speak of others, which closely resemble their respective Greek homologues, but their similarity has nevertheless escaped these galaxies of truly learned men. One instance to hand is צור κηρίον (κηρός, Latin *cera*, for good measure). For צור in Ps 81. 17 is wrongly rendered by πέτρα in the LXX, and wrongly thought to be צור (ὄρος) by the *Lexicon*; while צור in its turn is wrongly rendered in the LXX by κηρίον! (V. p. 363.)

θεραπεύω—I have included אפג (IR 18. 30) although it is in the פעל because the compound ἐκθεραπεύω, which homologizes with it, is a strengthened form of θεραπεύω.

ו, is strongly corroborative, and has rightly been invoked by the *Lexicon* and heeded by the N.E.B. (v. p. 344).

When scholars doubt whether Hebrew is really Greek, let them ponder the homologues of θεραπεύω—that אפג, its homologue by dropping the θ-syllable, should happen to convey such varied meanings as 'to serve the gods, reconcile, treat medically, cultivate, mend, or repair'—and consult the *Lexicon* and the N.E.B. Let them carefully consider the homologues of other Greek words dealt with herein, and compare them also with the relevant entries in the *Lexicon* and translations in the N.E.B. It would not be long before they distinguished the genuine from the spurious.

θεωπέω—As might be expected, the *Lexicon* confuses and distorts the meanings of these different verbs. Thus:

'I. [סר] vb. perh. travel, journey . . . וְתָסַר לְמַלְךְ בְּשָׂמָן Is 57. 9 and

thou (the apostate faction) *didst journey to* (the god) *Melek with* (thine) *oil*, i.e. bring, offer it (T. K. Cheyne, K. Marti read וַתִּסֶּבֶי). . . .'

'הַשִּׁוּרָה n.f. gift, present (?) (from above root = thing brought, offered? very dubious);—'ה' IS 9. 7 (meaning inferred from context).'

'II. [שׁוּר] vb. behold, regard (esp. Jb);—Qal Impf. 3 ms. שׁוּר Je 5. 26 . . . 3. *watch stealthily, lie in wait*, אֲשׁוּר Ho 13. 7 (subj. 'ִ; J. Meinhold, K. Marti אֲשָׁקֵד; Greek Version of the LXX, Syriac Version, Vulgate, J. Wellhausen, W. Nowack, al. אֲשׁוּר), Je 5. 26 (subj. wicked).—Jb 33. 27 v. שׁוּר.'

In my submission, the homologue of שׁוּר in Jes 57. 9 is *χρίω*, and that of אֲשׁוּר (a noun) in Hos 13. 7 is *λόχος*; while שׁוּר in Jer 5. 26 is also a noun and a variant of אֲשׁוּר. On the other hand, תְּשׁוּרָה is in no way related to שׁוּר; its perfect suffix-prefix homologue being *δόσις*.

But it is typical of the perverseness of the *Lexicon* that the meaning inferred from the context—though questioned by the *Lexicon*—should be absolutely correct, whereas the derivation which sprang from the head of its erudite editors should turn out to be entirely whimsical. What seems to be equally remarkable and no less perverse is the fact that—although the context indicates that אֲשׁוּר in Ps 17. 11 bears one of the meanings of *λόχος*, i.e. 'the men that form the ambush'; and cannot possibly mean 'step', or 'going'—the *Lexicon* persists, as above (v. also pp. 363, 403).

θύρα—*θ* exchanges dialectally with ט and ת, and ד. It also exchanges with שׁ, e.g. *θεράττω/תשׁפחה*, *θραύω/שבׁר*, *θεάομαι/שׁעה*.

Only by reference to Greek can קלע be justified as a variant of צלע, for *θ* exchanges with both צ and ק, e.g. *θησαυρίζω/אצל*, *θραύω/צבׁר*, *θερίζω/קצׁר*. Besides, *θ* exchanges dialectally with χ, and χ exchanges with ק, e.g. *χέω/קאה*. Here we meet again with the *Lexicon's mania corrigendi*, since it states: 'II. [קלע] n.[m.] curtain, hanging . . . IK 6. 34b read צלעִים.' Furthermore, the *Lexicon* has:

'דָּלָה n.f. . . . door (. . . Assyrian *daltu(m)* . . . from root דל, As. *edilu*, *to bolt, bar*) . . . partic. *doors* of house of 'ִ . . . temple . . . so of Ezek.'s temple, Ez 41. 23, 24 . . . *gates of city* Dt 3. 5 . . . in other senses (mostly fig.) . . . aperture of womb Jb 3. 10.'

'I. דְּבִיר n.m. (cf. Ar. ذَبْر *back*, ذَبْر *part behind*) *hindmost chamber*, *innermost room of the temple of Solomon* = קֹדֶשׁ הַקְדָּשִׁים *holy of holies*, *most holy place*, the place of the ark and the cherubic images, the throne-room of Yahweh 1 K 6. 5 . . . Prob. rd. דְּבִיר 2 K 10. 25 also, for Massoretic Text עֵיר; so Klostermann after LXX of Lucian (P. de Lagarde). (It is translated *oracle* in AV RV after Aquila Symmachus χρηματιστήριον, Vulgate *oraculum*, on the incorrect theory that it was derived from דָּבַר *speak*.)'

'[עִירָה] n.f. encampment, battlement (fr. idea of *surrounding*, enclosure; Syr. . . . *sheepfold*, *ἐπαυλις*). . . . 1. *encampment*, esp. of circular encampment of nomad tribes, mentioned with הַצֵּר Gn 25. 16; . . . *encampment* (poet.) = habitation ψ 69. 26 . . . 2. in metaph. ט' קֶסֶף Ct 8. 9 *a battlement of silver* . . . ' (v. p. 363).

θώραξ—טוֹר and טִירָה occur in the same verse, and appear to refer to the same thing. This is probably because they are the homologues of θωράκιον which is in the neuter, or because the former is the homologue of θώραξ and the latter of θωράκιον.

אֶשְׁרָא and טָרַן corroborate each other, just as שׁוֹר and אֶשְׁרָא corroborate שָׂרִיָּה and שָׂרִיִּן. Corroboration is also to be found in the homology טָרַן/τεθωρακισμένοι, *cuirassiers* (IS 29. 2); as distinct from טָרַן/κοίρανος or τύραννος (Jos 13. 3). It is interesting to point out in passing that, apart from the prosthetic א, שׁוֹר and אֶשְׁרָא resemble שְׂבָעָה and שְׂבָעוֹה (Job 42. 13).

Is it not of fundamental significance that besides טָרַן, the other names given to Mount Hermon by different local inhabitants all maintain the Greek connection? Thus: הֶרְמוֹן Ἑρμαῖον, טָרַן χιόνας, שׁוֹר/χιόνας. Hermes was a favourite god with the Phoenicians, and was titled בַּעַל הַרְמוֹן (Jud 3. 3); hence also הֶרְמוֹן (IIS 5. 11).

The *Lexicon* states that טָרַן means 'armour', and is a parallel form of שָׂרִיִּן which derives from שָׂרָה—a root of dubious meaning. שָׂרִיָּה, however, derives differently, and means 'perhaps lance, javelin . . . yet the Greek version of the LXX [has] θώρακα, the Vulgate *thorax*, i.e. שָׂרִיִּן.' No doubt, the learned editors thought their explanation was an improvement, oblivious of the fact that ה has merely replaced ט—as it does in צִידָן (Jud 1. 31) آيدہ/أبدہ (Ib 27. 20) אַבְדָּן/أبدہ (Prv 15. 11) صيدہ (Ib 31).

According to the *Lexicon*, neither טור nor טירה has any homonym, and both are derived from

‘סור’ (. . . cf. Ar. طَار go or hover about, approach, طَوْر limit, border).’ •

‘סור . . . row . . . 1. row, course of building-stones, in temple and in Solomon’s house 1 K 6. 36, 7. 12; forming enclosures in corner of court Ez 46. 23a.’

‘[טירה] n.f. encampment, battlement (fr. idea of surrounding, enclosure; Syriac . . . sheepfold, επαυλῖς). . . 3. row of stones, only pl. סירות Ez 46. 23, virtually pl. of סור 1, q.v.’

As usual, all this is utterly unrealistic and artificial. Admittedly, טור (not טירה) is related to طور, but neither has anything to do with طار anywhere, or for that matter with a course of building-stones. Fancy such a row forming an enclosure, or suggesting an encampment, a battlement, or even a sheepfold. This is not the language of architecture or poetry, but the product of wild, if not actually sick fantasy. (V. p. 364.)

καθαίρω—طهر also means ‘to circumcise’, but the LXX uses περικαθαίρω exclusively in connection with trees (although in the New Testament καθαίρω is used for ‘pruning’—John 15. 2. :

καὶ περικαθαριεῖτε τὴν ἀκαθαρσίαν αὐτοῦ· ὁ καρπὸς αὐτοῦ ταῖς ἔτη ἔσται ὑμῖν ἀπερικάρτος (Lev 19. 23).

Otherwise περιτέμνω is used for ‘circumcise’, ἀπερίτμητος for ‘uncircumcised’, and ἀκροβυστία for ‘foreskin’.

The *Lexicon* renders עָרַל by ‘count as foreskin, i.e. as uncircumcised’, and states of עָרַל שִׁפְתָּיִם: ‘fig. of incapacity to speak’ (s.v. עָרַל), and ‘unskilled in speech’ (s.v. שִׁפְהָ). But I think the homologue of עָרַל is κείρω, and that of עָרַלָּה is κουρά, while that of עָרַץ must be ἀκουρος. The key-words are κουρά (that which is cut off, cut-off end) and its homologue غُرْلَة, because they indicate that κείρω (cut off one’s hair) and ἀκουρος (unshaven)—derived from κουρά, as distinct from ἀκουρος: (κουρος) עָקַר—have respectively developed in Hebrew the secondary meanings: ‘cut off the prepuce’, ‘uncircumcised’ (v. p. 685).

κελευθήτης—This word is derived from κέλευθος which is supposed to be a radical word, but I believe both words to be

cognates of *κολεῖν*, *ἐλθεῖν*, and *ἔρχομαι*—on the basis that the spiritus lenis exchanges with *κ*, as it does with *ק* in *ὠνέομαι/קנה*; while *θ* and *λ* dialectally exchange with *χ* and *ρ* respectively. It is pertinent to note that, in the vernacular spoken in the territories bordering the south-eastern Mediterranean, *ق* is pronounced *أ*; e.g. *قال* is pronounced *آل*. (Cf. *כַּל/כַּל אֵל* Gn 30. 40/*ὄλος*.)

The family of *κενός* is one of the most interesting in Graeco-Hebraic homology, because—*inter alia*—it discloses the unsuspected origin, and provides the characteristic meanings, of eighteen words, that is, seven nouns, six adjectives, and five verbs.

Thus, *חלה*—as a direct homologue of *κενός*—is an adjective used as a substantive. Whether leavened or unleavened bread or cake, it was so called because of its hollowness. In fact, the hollow loaf is common in Egypt to this day.

צליל, however, is a verbal adjective, also spelt *צלול*; and *לחם צליל* means 'hollow bread'. But *הליל* is a verbal adjective used as a substantive, the flute or pipe being a hollowed instrument. This suggests that *αὐλός* was borrowed from *הליל*; the fact that *ἐπαυλέω* and *הלל* (IR 1. 40) are homologues neither strengthens nor weakens the suggestion.

Actually, a reed was called *קנה*, because of its hollow stem; just as a pen was called *קלם*, because it was made from a section of reed, *κάλαμος*.

As a specialized *cavity* in the wall of a house, *הלִין*—like *חור*—has the secondary meaning of *window*. But the real words for 'window', though uncommon, are the two homologues of *θυρίς*, namely: *טור* (IR 7. 4) and *צהר* (Gn 6. 16).

Another adjective used as substantive is *הלל*, an empty corpse, the body having been drained of its blood by starvation or by the sword. Strong corroboration for this interpretation is to be found in the meaning of *ἐκκενωτέον*: 'one must empty, of venesection'.

Primarily, *מקום* means 'empty space', and hence it has come to mean 'place'. A similar observation may be made about 'room'; it means 'space that is or might be occupied by something', and 'part of a house enclosed by walls or partitions, floor, and ceiling'. As a matter of fact, the phrase *במקום דויד* (IICH 3. 1) is ambiguous and susceptible of two equally reasonable

interpretations, that is: either 'in the room of David', seeing that Solomon built the Temple instead of his father; or 'in the place of David', the site chosen by him. (Cf. οἶκημα.)

לָנֶחֱ is the third word in these series to have acquired a secondary meaning, 'gratis' (Jes 52. 3). This is quite exceptional; because the independent acquisition of a secondary meaning by a Hebrew word, which is not to be found in its Greek homologue, is very rare indeed.

לָלַח presents a real and insurmountable difficulty. It certainly means 'defile' in Ez 22. 16, but the phrase אֶל מִקְדָּשֵׁי בֵּי נָחַל (Ez 25. 3) closely resembles וְנָחֳלוּ מִקְדָּשֵׁיהֶם (Ib 7. 24); and the contexts of both these passages reasonably admit of לָלַח meaning κενόω, κηλιδόω, or ὀλλυμι. κηλιδόω cannot be eliminated from the competition for homology, on the ground that, since the shrines of other gods are inherently profane, they cannot be defiled. For the same prophet, addressing the idolatrous king of Tyre, says: הָלַלְתָּ מִקְדָּשֶׁיךָ (Ib 28. 18), which undoubtedly means: 'You have desecrated your sanctuaries'. The problem is not eased by the fact that—apart from לָלַח ἐπαιλέω, which is irrelevant—לָלַח has for homologues compounds of the three other verbs, thus: διακενόω (Ez 28. 9), κατακηλιδόω (Gn 49. 4 Lev 21. 12), ἀπ-, δι-, ἐξολλυμι (Ps 74. 7).

לָלַח is also a source of uncertainty because, while it is not possible to reject the meaning traditionally ascribed to it, the two contexts in which the word occurs make it difficult to accept that meaning without reservation. Thus, there may have been a pipe through which water reached Jerusalem, and which it was vital for David to seize, in order to compel the surrender of the Jebusite stronghold. On the other hand, one side of the citadel may have been so inaccessible that it was felt safe by too confident defenders to leave it unguarded (cf. IIS 5. 6). Hence the prize promised to the daring warrior who would scale the escarpment and reach the unguarded spot. Again, the mighty roar of tempestuous seas suggest the discharge of gigantic pipes. Similarly, when deep calls to deep the void spaces above resound with a tumultuous din.

Fortunately, such dilemmas are rare in Graeco-Hebraic homology. As a rule, the context is helpful. Thus, it is remarkable

that just as *κενός* means 'empty', as opposed to *πλέως*, צִנּוּם in Gn 41. 23 should have been contrasted with מלאָת in the previous verse—צִנּוּם being the homologue of *κενός* and מלאָת that of *πλέως* (v. p. 364).

Here are, for comparison, the relevant entries in the *Lexicon*, without comment:

'I. נָחַץ vb. reject, spurn (Arab. رَجَحَ *repelled*, to be preferred to As. *zinû*, to be angry . . .) . . . Qal . . . reject, Israel rejects good Hos 8. 3 . . . elsewh. God rejects people . . . La 3. 31 . . . altar La 2. 7. Hiph. . . . (late) reject (= earlier Qal), Jeroboam rejects the Levites מִכְּהֵן ל' IICh 11. 14; Ahaz the sacred vessels IICh 29. 19; ' rejects Solomon ICh 28. 9.'

'II. [נָחַץ] stink, emit stench (cf. Ar. رَجَحَ *become rancid*, of oil, etc. . . .); —only Hiph. Pf. 3 mpl. נִחְצוּ הָאֲנָדָּהּ *riceers stink* Is 19. 6 . . .'

'I. חָלַהּ vb. be weak, sick . . . Pu. Pf. be made weak, 2 ms. חָלִיחַ Is 14. 10.'

'I. חָלַל vb. bore, pierce (Ar. خَلَّ *perforate, pierce through, transfix*, Eth. . . . (hollow) *reed*; Aram. חָלַל *hollow out*, חָלִיל *pipe*; . . . adj. *hollow* . . . *cave* . . . *sheath*, etc. . . .) . . . Pi. Pl. pl. . . . חָלְלֵךְ Ez 28. 9 *in the hand of the ones wounding thee* . . . Pu. Pi. חָלְלָהּ בְּחֶרֶב *pierced by the sword* Ez 32. 26 . . . Po'al Pi. חָלְלָנוּ מִפְּשָׁעֵינוּ Is 53. 5 *pierced, wounded because of our transgressions*.'

'I. חָלַל n.m. pierced . . . Is 22. 2 . . . *pierced, fatally wounded* . . . Je 51. 52 . . . *slain* Nu 19. 18 . . . חָלְלֵי רֵעֵב La 4. 9; . . .'

'חָלָה n.f. a kind of cake (prob. as *perforated* . . .).'

'חָלָק n.m. . . . and f. . . . window . . . of the gates of Ezek.'s temple Ez 40. 16, 22, 25, 25, 29, 33, 36, of the temple itself Ez 41. 16, 16.'

'II. [חָלַל] vb. denom. play the pipe.'

'III. [חָלַל] vb. pollute, defile, profane; Hiph. also begin (lit. *untie, loosen, open*, v. Arab.) (Ar. حَلَّ *untie, undo, become free, lawful, free from obligation or tie*; IV. *make lawful*; X. *esteem lawful or free, profane, desecrate, violate*; . . .) Niph. . . . Pass., *be polluted, defiled*, of holy places Ez 7. 24, 25. 3 . . . Pi. . . . 1. *defile, pollute*: a. *sexually*, Gn 49. 4 . . .'

'חָנָה subst., used chiefly in the accus. as adv. (cf. Assyrian *annāma*, in *vain* . . . from חָן, with aff. חָנָה, which is sometimes found in substantives proper, as סָלָח, and pr. names, but is more partic. used with substs. applied adverbially, as חָנָה, חָנָה, חָנָה . . .)—lit. out of favour; i.e. a. *gratis, gratuitously, for nothing* . . . Gn 29. 15 . . . Is 52. 3 to be sold (fig.) *for nought* verse 5; Ex 21. 2, 11 חָנָה to go out (from slavery)

freely, for nothing . . . Je 22. 13 . . . b. *for no purpose, in vain* . . . Ez 6. 10. c. *gratuitously, without cause, undeservedly*, esp. of groundless hostility or attack IS 19. 5 לְהַמִּית חָנֹם to slay David *without cause*, 25. 31 . . . Ez 14. 23 . . .

‘[נָבַב] vb. hollow out (cf. Assyrian *imbubu*, *flute* . . . hence also Ar. أَنْبَبَ *knots in reed, part of reed between knots, reed*; . . .) Qal Pt. pass. נִבְּבָה . . . Je 52. 21 . . .’

‘פָּנָה vb. turn (. . . Ar. فَنى *pass away, banish* . . . Assyrian *pānu*, *face* . . .) . . . Pi. . . turn away, put out of the way, c. acc. pers. Zp 3. 15 . . . hence *make clear*, c. acc. הִפְנִיתָ, i.e. clear away things scattered about, make orderly . . . Gn 24. 31; *empty it* Lv 14. 30; fig., c. acc. הִפְנִיתָ *make clear, free from obstacles*, Is 40. 3 . . . Mal 3. 1; acc. om. *clear away* (ground) before it, i.e. to plant it ψ 80. 10 (fig. . .)

‘[צָבַב] vb. dry up, harden (cf. Aram. צִבְצָבָא . . . *stone*); Qal Pt. pass. ipl. צִבְצָבוּ Gn 41. 23 (Elohistic) of ears of grain.’

‘צִנּוֹר n.m. pipe, spout, conduit . . . abs. צִנּוֹר צִנּוֹר IIS 5. 8 (i.e., si vera l., of Jerusalem, but very dubious . . .); pl. with suffix קוֹל צִנּוֹרֶיךָ ψ 42. 8 *the sound of thy* (water-) *spouts* fig., of sluices of heaven opened, cf. אֲרָבָה, פֶּלֶא.’

‘מָקוֹם, מָקוֹם . . . standing-place, place; . . . standing-place . . . Ex 33. 21 . . . 3. *place* = a. *city* Gn 18. 24, 26 . . . Dt 21. 19 . . .; ‘בֵּית Ne 2. 14 (passable) *place*; . . . of places, spots, on the body: leprous spot 2 K 5. 11 . . . 5. a. *space, room*, Gn 24. 23, 25, 31 . . . Is 5. 8 cf. 23. 3, Je 7. 32, 19. 11 . . .; אֶתֶר Est 4. 14 *from another quarter, source*. 7. peculiar uses are: a. לָּהֶן בֵּיתֵי Jud 20. 36 *give place* (yield ground) to . . .’

κεραμεύς—This is the only instance of two verbal nouns derived from the same verb, one with the MIV 2 and the other without.

A similar phenomenon of utmost philological significance occurs in Greek, where ῥῥυμος = ῥῥυμος. ῥῥυμος is supposed to be varia lectio for ῥῥυμος in Il. 2. 2 and Od. 4. 793. 12. 311. through false division in the Homeric text. Moreover, it is derived by Aristarchus from ῥῥ-δύω. But since ῥῥυμος is related to ῥῥομαι, is it not possible that the initial ῥ in ῥῥυμος is the counterpart of the MIV 2?

S.v. נָצַר, the *Lexicon* has: ‘I. [נָצַר] vb. watch, guard, keep . . . of God נָצַר הָאָדָם Jb 7. 20 (thou) *watcher of men* (iron.).’ And s.v. V. צוֹר: ‘I. צוֹר . . . rock, cliff . . . fig. of God (33 t.) as support and defence of his people . . . לְרַבִּי ψ 73. 26 . . .’ The N.E.B.

translates the former phrase: 'thou watcher of the hearts of men?'—explaining in a footnote: 'of the hearts: *so Sept.; Heb. om.*' It renders the latter: 'God is my possession' (τ. p. 364).

κόμη—κ interchanges with 1, as in κοινή/יְנִי, κομίζω/יָמַי, καιρός/יָרָא; and with ʒ, as in καχάζω/קָצַץ, κελαδέω/לָלַץ, κίων/צִיִּן. Incidentally, note that 1 and ʒ interchange in קָצַץ/צִיִּן, as do ʒ and ʕ in رزین/رِزِين (*grave*). ف (as the aspirate of π) and μ exchange dialectally, the ʔ is terminal, and ʕ and ʕ interchange as gutturals (v. p. 365).

It is most significant that Latin *coma* (from κόμη) means, *inter alia*, the wool of sheep: poetical in Cicero, *de Natura Deorum* 3. 27. 68.

κυρέω—יָרָא and جری support each other. As to קָרַח, קָרַח and קָרַח, remember that ʒ and ʔ are interchangeable in צָלַח and קָלַח IR 6. 34 (v. p. 416). The latter part of Ps 5. 5 is rendered in the A.V. thus: 'neither shall evil dwell with thee'; and in the N.E.B. 'evil can be no guest of thine'—regardless of the fact that יָרָא (*to sojourn*) is intransitive—unlike its homologue, οἰκέω, which is both transitive and intransitive.

The *Lexicon* committed a grosser blunder by deriving קָרַח (Dt 23. 11) from קָרַח, κυρέω, and equating it with 'chance, accident'. In fact, it is the undoubted homologue of ἐκροή and ἔκροος (*outflow, issue*), ῥοή (*flowing of sap*) and/or ῥόος (*flux, discharge of morbid humours*); and is akin to מְקוֹר (Lev 20. 18), the homologue of ῥεῦμα (*humour or discharge from the body, flux, rheum*).

As to מְקוֹרָה (Eccl 2. 14), meaning 'accident, chance, fortune', its homologue is κύρμα (*that which one meets with or finds*), derived from κύρω, κυρέω. But מְקוֹרָה (IS 6. 9) has possibly another homologue, χρῆμα (*used in periphrases to express something strange or extraordinary of its kind*); v. p. 365.

λόγος—לָא and لُفد corroborate each other, as do לָא and لُفد. Now λόγος also means: 'thinking, reasoning, reflection, deliberation'. Broadly speaking, this would be consistent with 'study', the traditional translation of לָא; and μελέτη, the rendering in the LXX. However, I have preferred 'talk', in deference to لُفد; but

since the context is neutral, one would not feel justified in being dogmatic (*v. p.* 365).

ναός—Bearing in mind that σ and τ interchange dialectally, mark the complete identity of נֵיֹוֹת with *naiós*, and of נֹוֹת with both *naūs* and *naťós*. Neither word is in the plural, the place referred to being the temple near which Samuel resided (IS 9. 10–19). According to the *Lexicon*, נֵיֹוֹת is a proper name of place in Ramah, where prophets lived, and נֹוֹת is

'abode of shepherd, or flocks, poet. habitation; . . . 1. a. *abode*, of sheep 2S 7. 8 . . . of people under fig. of sheep Je 23. 3, 49. 20 . . . b. *abode of shepherds* Je 33. 12 . . . 2. *habitation*, usu. of country, or of domains in the country (chiefly poet.), Jb 5. 3, 8. 6 . . . of ~ in Canaan 2S 15. 25 . . .'

This confusion is dispelled by reference to the homologues of *νάπη*, *νάπος* and *νομός* (*v. pp.* 365–6).

νομός—It is characteristic of the language that many a Greek word bears a variety of meanings, and *νομός* is such a word; because it derives from *νέμω* which means, mainly: *distribute, dispell, graze, possess*. For the same reason, the second syllable of *νομός* is not a suffix and the μ is part of the radical. Accordingly, מִנָּה, מִנָּה, and מִנָּה are not examples of the suffix-prefix phenomenon: the initial מ is not a prefix but part of the radical. This is confirmed by the homology *منح* *νέμω* (*allot, bestow, touchsafe*), and we are faced with a metathesis—or the change of ν into מ, and of μ into נ.

μ occasionally changes into ב; here it changes into נ. Cf. *בַּת־שֶׁבַע* (IIS 11. 3) and *בַּת־שֶׁוַע* (ICh 3. 5), *בִּרְדָּךְ* (IIR 20. 12) and *מִרְדָּךְ* (Jes 39. 1); *אֲבִנָּה* (IIR 5. 12) is read *אֲמִנָּה*. It is also relevant to point out that μ and π interchange dialectally and in Graeco-Hebrew homology, e.g. *בְּמִי* (Gn 30. 30) / *بَتِي* *πότε* (*when, at what time*). Indeed, *שִׁדְכָהּ* in IIR 19. 26 is spelt *שִׁדְמָה* in Jes 37. 27 (*v. p.* 366).

ξανθός—In *אֲשַׁכְּנוּ* the order of the components of ξ is reversed— $\sigma\kappa$ instead of $\kappa\sigma$ —and the σ changes into ש. *זָהָב*, *צָהָב*, *צֹהָב*, and *ذهب* homologize with the genitive *ξανθοῦ*—the ז and the ב exchanging with ν .

Mark the corroborative similarities between *זָהָב* and *צָהָב*,

שֶׁמֶר and צֶמֶר, שְׁמֵרִית and צֶמֶרִי, חֶמֶה and חֶם, חֹם and חוֹם, أَحْمֵר and חֶמֶה, אֶסְמֵר and סֶמֶר, סֶמֶדֶר and סֶמֶר, שְׁמֵשׁוֹן and שֶׁמֶשׁ, אֲדָמָה and אֶדָם, אֲשַׁפֵּר and אֶסְפֵּר.

סֶמֶר and סֶמֶדֶר homologize also with Σκάμαρδος, which leads me to believe that it is a variant of ξανθός. This belief is strengthened by the fact that in vernacular Arabic 'beet' is شندور, probably on account of its colour.

I think the first אֶדָם in Gn 25. 30 is a noun, homologue of ἔδεσμα ('food'); and the second is an adjective, a variant of צֶרֶם meaning 'red'. So that, literally, Esau begged Jacob to let him taste of the *red meal* he had cooked. He did not emphasize the redness of the concoction by repeating the adjective, but merely used an ingratiating pun. The הֵ attaches to both n. and adj.

According to the *Lexicon*, 'הָזֶם adj. darkened, dark brown or black, only of colour of sheep', is not a cognate of חֶמֶה which derives from 'חָמַם vb. be or become warm'. Moreover, it states that סֶמֶר, a cognate of מִסְמֵר, means 'bristling, rough;—יֶלֶק ס' Je 51. 27 *bristling locust*, perh. with allusion to horn-like sheaths enclosing wings of the pupa'. As to סֶמֶדֶר, it is 'n.m. . . . blossom of grape'. The suggestion of an 'allusion to horn-like sheaths enclosing wings of the pupa', perhaps goes slightly beyond the *Lexicon's* usual flights of fancy. Yet it is as nothing compared with its treatment of אֶדָם, whereby it perverts the reading of the text in order to invent a word which it claims to be akin to an Arabic noun; with the net result of creating a fantastic and farcical situation. Here are the relevant extracts from the two entries concerned:

'אֶדָם adj. red . . . cf. as subst. *red, redness* on garment: Is 63. 2; אֶדָם = *the (red) lentils* Gn 25. 30, 30, but rd. אֶדָם . . .'

'אֶדָם n.[m.] name of a condiment (Ar. إدام . . .) אֶדָם Gn 25. 30, 30 . . .'

So at the end of this highly suspect acrobatic operation, we are presented with an exhausted Esau, just back from the field, not begging for some of an appetizing, ready meal, but for a condiment (mentioned twice). What is he supposed to do with it? Add it to food which he would have to prepare? Bunkum!

Nor has סֶמֶר the remotest relation to מִסְמֵר, the probable homologue of ἐπιούριον—Dim. of ἐπίουρος: *wooden peg, pin*—by the prefix-suffix metathesis (׳ס, ״מ) (v. p. 366).

ξηραίνω—The ב in הרב and לצרב exchanges with י, as it does in ערבון/ρύσιον and עלבון/ήλιος. (I. p. 366.)

Mark the similarity between סער, שער, and שחר, wherein the sibilants—like the gutturals—interchange. On the other hand, the similarity between שוב and نشف is not obvious, owing to the intervention of the מן; cf. Proposition 44, pp. 100–1.

According to the *Lexicon* סער means 'storm, rage' and 'סערה' Is 54. 11 *storm-tossed* (fig. of Jerusalem). Moreover, שער means 'bristle, with horror', and שחר 'be black . . . of skin Jb 30. 30'.

ξύλον—As I see it, the אשרה/ξύλον, the planting of which was prohibited, was a sacred tree venerated in its own right. On the other hand, אשרה/ἄστρο (IICh 33. 3)—a variant of which is עשתרת (Jud 10. 6)—was a statue dedicated to and/or representing the planet Venus, ὁ τὰς Ἥροδοίτας [ἄστρο], Timaeus Locrus 97a. It was worshipped as מלכת השמים Jer 44. 17) and an associate of בעל, the two essentially Canaanite (i.e. Phoenician) deities.

It is most interesting that Hesychius has ἄσκηρά (εἰδός τι τῶν καστανίων) and ἄσκαρ (δρυς ἄκαρπος)—both of which homologize with אשרה—which might indicate the kind of tree the אשרה was.

According to the *Lexicon* שַׁלְשָׁה is 'table; properly . . . skin or leather mat spread on ground' from 'Ar. شَلَحَ strip of hide, شَلْحَة piece of hide stripped off; Aram. שַׁלַּח . . . take off garment'.

In fact, the homologue of שַׁלַּח is στέλλω, send; while that of Aram. שַׁלַּח and Ar. شَلَحَ is ἀποστέλλω, doff. (I. p. 366.)

ὁδός—The spiritus asper changes dialectally into σ—as δ does into ב/ב and ל/ל, π into ק, and final σ into ρ. It is replaced by the spiritus lenis or ב or ש, e.g. ὁπη/אִפֶּה, ὁקה/אִכֶּה, ὁπη/אִכֶּה, αἰρέω/בִּהַר, ὁράω/שׁוּר. The initial vowel turns into י and ו, e.g. ὁρθός/שׁוּר, διορθόω/אִרְשֶׁר Jes 45. 2, ὁράω/אִרְאֶה IIR 11. 1, and the so-called הֶהפוך ו which exchanges with the augment. δ changes into צ and ש, e.g. δίψα/צמא/ה, צמאון/צמאון, δύω/שׁקע. The terminal ל/ל is evident in some homologues. Lastly, since ο turns far more frequently into שׁוּרוּק than into שׁוּרוּק—e.g. the homologues of verbal adjectives—שׁוּבול, which

أسلوب requires a special and separate treatment, because it homologizes with the Greek word in the genitive—ὁδοῦ. In it the λ is prosthetic or instead of σ , the spiritus asper is replaced dialectally by σ , and δ by λ , while ν changes into β —as in $\kappa\upsilon\delta\omicron\varsigma$; כִּי־בֵן . וְיֵלֵךְ is quite different: in it the initial vowel turns into ו , δ into ס —as in ᾠδᾰς ; סִדְּרִי —and the final σ into μ which changes to λ , or the λ is terminal. We have seen that an initial σ turns into ס ; there is at least one instance in which an internal σ undergoes the same metamorphosis, $\delta\lambda\omicron\omicron\varsigma$; סִלְסִלִּי (IR 9. 8 IICh 7. 21).

According to the *Lexicon*, none of the homologues of ὁδός has any homonym. Thus:

‘[קָדַר] vb. swell(?), honour, adorn (. . . Ar. *قَدَّرَ* *be of no account*; but also *ferbuit* (vinum) & *اغْذَر* *inflatus, tumens* (venter))—Qal . . . Participle passive קָדַר Is 63. 1, pl. קָדָרִים Is 45. 2 (poss. הָרִים Greek Version of the LXX ὄρη . . .): 1. *swell*, only pt. pass. pl. Is 45. 2 (si vera l.) in neuter sense, of hills, *swelling places*, *swells* of land (made level before Cyrus).’

'יָד' . . . hand . . . d. special phrases: . . . simply *lift* (נָסָא) *the hand* (= נָסָא) . . . (יָד) נָסָא יָד *elsewh.* (of men) in prayer ψ 28. 2; cf. 68. 32, and $\text{לֹא הָיָה בָּהֶם יָדוֹם לָנוּס}$ 77. 3 . . . 2. *Fig.* = *strength, power*:— $\text{לֹא הָיָה בָּהֶם יָדוֹם לָנוּס}$ Jos 8. 20 (Jehovist Elohist) *there was not in them strength to flee*; לֹא מָצְאוּ ψ 76. 6 *none of the men of might have found their hands*, i.e. their powers are paralyzed in death . . . of *dominion* of king לְהָסִיב

to להציב ידו ב 3 Ch 18. 3 2S 8. 3 rd. prob. as synonymous 1S 4. 13 1S 4. 13 Fig. = side: a. of way יד דרך 1S 4. 13 Qr (Kt יך; but rd. prob. ליד הסער . . .). b. of gate יד הסער 1S 4. 18 (text dub. . .). c. of stream or wady יד נחל Dt 2. 37. Esp. dual: d. of land, רחבת ידים Gn 34. 21 (Priests' Code or Narrative) *the land is wide of (on) both hands*, i.e. in both directions, Ju 18. 10 Is 22. 18 1Ch 4. 40; of city Ne 7. 4; of sea ψ 104. 25; of streams ידים Is 33. 21 . . . e. side = place, properly *place at one side* יד הקנה לך מחוץ Dt 23. 13; יד אש את־ידו Je 6. 3 *each (in) his place*; so יד־אש Nu 2. 17 . . . 4. יד is used in various special senses:—a. sign, monument 1S 15. 12 2S 18. 18 Is 56. 5 Ez 21. 24 . . . b. part, fractional part or share: of seed Gn 47. 24 (Jehovist); share in King 2S 19. 44; of fighting men 2K 11. 7; of people Ne 11. 1 . . . c. time, repetition Gn 43. 34 (Jehovist), Dn 1. 20 . . . 5. יד with prep. . . יד יד־הם ביד Jb 8. 4 *and he delivered them into the power of their transgression*, gave them over to it; . . .

In my submission the homologue of יד in Gn 34. 21 and Ju 18. 10 is *ἀγία* as well as *ὁδός*; in 1S 4. 13, 18 IIS 8. 3, 18. 18 Ez 21. 24 ICh 18. 3, it is *ἀγυεύς* [therefore יך is correct]; in Ps 77. 3 *ἀγύη*; in Jos 8. 20 Ps 76. 6 *γύιον*; in 1S 4. 13 *εἰσω*; in Gn 43. 34 IIS 19. 44 IIR 11. 7 Ne 11. 1 *ἀλχος*. However, יד—the homologue of *παγίς*—which occurs twice in Prv 6. 5, is not referred to in the *Lexicon*; but the N.E.B. follows the Septuagint in translating the first by 'toils' (*βρόχων*); then it unaccountably proceeds to translate מיד יקוש by 'the grasp of the fowler', although the LXX consistently renders ἐκ παγίδος (omitting *δακτυλίου*). (V. pp. 618–19.)

קדם n.[m.] front, east, aforetime;—abs. ק' Dt 33. 27+, קדם Ju 8. 10 . . . 1. loc. a. front, ק' Is 9. 11 *from the front* (i.e. East), *in front* (opp. מאחור), ק' אחר וק' 139. 5 *behind and before*; ק' אלהך Jb 23. 8 *I go forward* (opp. אחר). b. East: ק' הר־הק' Gn 10. 30 (J) *mount of the East*; ק' בגי־ק' = dwellers in the E., tribes E. or NE. of Canaan Gn 29. 1 (E), Ju 6. 3, 33, 7. 12, 8. 10 1K 5. 10 Is 11. 14 Je 49. 28 Ez 25. 4, 10 Jb 1. 3; ק' הררי ק' Nu 23. 7 . . . ק' ארץ Gn 25. 6 (J) . . . ק' ל on the E. of Gn 3. 24 . . . 2. temp., ancient time, aforetime: a. ק' הררי Dt 33. 15 *ancient mts.*, cf. ק' אלהי v. 27, ק' בלבי־ק' Is 19. 11, ק' בלבי־ק' ψ 68. 34. b. ק' בידי ק' 44. 2 *in ancient days*; cf. ק' מימי ק' Is 23. 7 . . .

קדם has three homologues, i.e. *ἀκρίς*, *ιν*: East Gn 3. 24,

12. 8; *πάλαι*: Adv., *long ago* Dt 33. 27 Jes 23. 7; *Σκύθης*: *Scythian* Gn 25. 6, 29. 1 Nu 23. 7. (V. p. 367.)

ὁδοῦς—The rendering here of עֲלֵהָן by ὁδοῦς πέτρας was probably a literal translation by the LXX, for in Job 39. 28 the rendering is ἐξοχή (*prominence*) πέτρας. Similarly, נָח is rendered by ὁδοῦς in the LXX, and only in IS 13. 21; for in Jes 2. 4 the reading is ἀροτρον (*plough*). However, I maintain that the true homologue of עֲלֵהָן both in IS 14. 4 and in Job 39. 28 is στόνυξ, and that the true homologue of נָח is ἐχέτλη. (V. p. 367.)

The *Lexicon* derives עֲלֵהָן from עָנָה—‘whet, sharpen’—and states that עָנָה is its Piel. Accordingly: ‘עָנָה לְבַיְתָא Dt 6. 7 i.e. teach the words *incisively*, Germ. “einschärfen”. . . .’ Furthermore: ‘עָנָה n.f. sharp (cutting) word, taunt;—Dt 28. 37 . . .’

In my submission, however, עֲלֵהָן is not related to עָנָה, the homologue of which is θήγω, θάγω, θηγάνω. On the other hand, עָנָה is the homologue of ὑμνος, while that of עָנָה is ἐξυμνέω.

ὅλος—The word חֲלִילָה may be analysed with reference to its homologous phrase, ὅλος οὐ, in two ways: ὅλος חֲלִיל, οὐ חֲלִיל—similar to ὅ; and ὅλος חֲלִיל, οὐ חֲלִיל—similar to חֲלִיל (Prv 31. 4).

According to the *Lexicon*, חֲלִילָה is a substantive derived from חָלַל, ‘pollute, defile, profane’. It is ‘used as exclam. lit. *ad profanum*!’ i.e. far be it (for (*sic*) me, thee, etc.)!’ This is one of countless examples which prove that, without Greek moorings, biblical commentators are helplessly cast adrift at the mercy of phonetics, and in constant danger of capsizing.

The *Lexicon* states that חֲלִילָה derives from the radical חֲלִיל, חֲלִיל—‘be in front of, precede’—then it goes on: ‘I. [חֲלִיל] n.[m.] body, belly; with suffix חֲלִילָה (in contempt) ψ 73. 4 (lit. *their front, prominent part*)’. It also states elsewhere: ‘חֲלִילָה adj. fat—ψ 73. 4 . . .’ According to it, therefore, Ps 73. 4 refers to pot-bellied men; whereas the A.V. has: ‘their strength is firm’, and the N.E.B.: ‘they are sleek and sound in limb’.

In my submission, none of them is right, and the conflict between them is largely subjective, ultimately resulting from individual hunches. The value of my theory is that it reduces guesswork to a minimum, if it does not altogether eliminate it. Incidentally, חֲלִילָה is the homologue of βαρύς.

ὄπλον—Mark the close similarity between זָבֵר and מַגֵּה, ذَبَرَ and מַגֵּה, and سَجَّهَ, צוּה and עָפַל, עָפַל and עָפַל. Each member of every pair corroborates the other. Moreover, the homology ὄπλων/פָּלְתִי is corroborated by the associated homologies פָּרִי/κοῦροι and פָּרְתִי/κούρητες. Kindred homologies are: ψιλοί/פְּסִילִים (Jud 3. 19), ὄχλος/לַחִיָּה (IIS 23. 11)/חִיָּה (Ib 23. 13), κέρας/שָׁרָב (Job 1. 17). They corroborate each other as presenting together an impressive catalogue of military formations—similar to other comprehensive nomenclatures—all consistent with the identity of one language with the other. (V. pp. 263–4, 367.)

ὄράω—The ל in וּרְאֵתָה (כתִּיב) (IIR 11. 1), like the נ in אִרְאֵה (Jes 60. 1), replaces the o in ὄράω. This is supposed to be a scribe's *lapsus*, but is actually an archaic relic of transcendental significance. Its tell-tale value cannot be exaggerated. It constitutes one of several vestigial links—לִלְאֵן (Job 21. 23) is another—which testify to the identity of Hebrew with Greek. We ought to be most grateful to the successive generations of scrupulous scribes who piously preserved such priceless philological relics, instead of presumptuously accusing them of negligence. Cf. מוֹשֶׁה Jud 18. 30, מוֹשֶׁה μέγας.

ὄράω is nearer לִלְאֵן than ὄράω, and is relevant to the homology ὄραμα/לִלְאֵן. (V. p. 367.)

ὀργίζω—This is an example of a verb with the suffix -ζω having both simple and compound homologues. It is also one of the words the homologues of which appear to undergo metathesis, but in fact might not. Thus, in the homology ὀργίζω/שָׁרָב the initial vowel drops out; whereas in the homology ὀργίζω/שָׁרָב, it is possible that the spiritus lenis turns into ל (e.g. γέαρ ἔαρ, Γεῖ-χάρος/Γέλαρος, ἔλας/לִלְאֵן), and the γ drops; yet metathesis cannot be ruled out. ὀργίζω = ὀργαίνω. (V. p. 250.)

The *Lexicon* states: '[שָׁרָב] vb. drive out, cast out . . . Niph. Pj. שָׁרָב . . . be driven, tossed, as the Nile Am 8. 8; of the sea Is 57. 20.' But 'to drive out' is not the same as 'to drive', neither can it by any stretch of sane imagination be assimilated to being tossed. There is a limit to playing about with words, distorting or extending their meanings to accommodate this and that context. Besides, because two words are spelt the same, it does not neces-

sarily follow that they are identical in origin or meaning. This is no less true in Hebrew than it is in English or French. However, the N.E.B. renders: 'seethe like the Nile', and 'a troubled sea', respectively. Naturally, neither the *Lexicon* nor the N.E.B. appears to perceive that *לָרַג* in the said texts is a variant of *רָגַז*, a verb subjected by the *Lexicon* to similar treatment:

'[*רָגַז*] vb. be in tumult or commotion (Ar. *رَجَزَ* *make a vehement noise*; Biblical Aramaic, Aramaic *רָגַז* . . . *be disturbed, in tumult* (Targum Ithp. often for *הָקָה*, as *ψ* 46. 6, *רָגַז* Is 17. 12 f.; . . . for *הָבִין* *ibid.*; but Syriac usu. *perceite* . . .);—Qal Pf. 3 pl. *רָגְזוּ* 2. 1 *why do the nations throng tumultuously?*'

Here again 'throng' is slipped in by a side wind supposed to blow from Targum and Aramaic. As to biblical Aramaic *רָגַז*, its homologue is *σπερχω*, and that of *הָרָגַז* (Dan 6. 7) *ἐσπερχω*, 'hasten'.

To continue the series to its perverse end, and show up this philological fraud:

'[*רָגַז*] n.[m.] throng;—*ψ* 55. 15 *used to walk in the throng* (cf. *הָבִין* 42. 5, also to *בֵּית אֱלֹהִים*). And '[*רָגַזָּה*] n.f. throng; . . . *ψ* 64. 3 . . .'

So the *Lexicon* starts with a verb which it says means 'to be in tumult or commotion', and refers in support to similar verbs in kindred languages which convey the concept of vehement noise, disturbance, and tumult. Then the verb 'to throng' replaces the verb 'to be in tumult', and the idea of tumult takes an adverbial function and is tacked on to the new verb ('throng tumultuously'), so that it merely indicates the manner of *thronging*. Finally, the usurpation is complete: all thought of tumult or commotion is jettisoned from the mind, in a rebellious catharsis; and the two derivative nouns of different gender emerge as meaning 'throng'. It simply will not do.

Compare the above travesty of the truth with the truth as it appears in the light of my theory: *ὀργιζω* is a verb with several meanings and a few homologues, as aforesaid. In one of the meanings—'grow angry, be wroth'—one of the homologues is *רָגַז*; while in another meaning, 'in a passion', one of the homologues is *לָרַג*. Similarly, *χωρίζω* has several meanings and a number of homologues. In the meaning 'separate' or 'exclude',

one of the homologues is גרש (Jon 2. 5). Obviously, this גרש has no etymological connection with the identical word in Isaiah and Amos. Again, ὀργή, a derivative of ὀργίζω, means 'anger, wrath, passion'; and has several homologues, one of them being רגש which couples with the last meaning. רגשה, however, has no etymological connection with רגש; its homologue is ἐργαστήριον, 'gang'. As to the homology הרגש/ἐπισπέρχω, the first syllable of the simple verb is dropped because it includes the double consonant σπ, whereas χ is treated by poets as a double consonant: one exchanging with λ, as in χωρίζω, גרש and גל/χαίρω; the other with ψ, as in χέω (Ep. χείω, later Ep. χεύω) / שפך and χράω/שאל. Therefore—without inventing, distorting, or even extending or straining any meaning—these five words are explained agreeably to their respective contexts, against an unquestionable Greek background. Incidentally, we learn that worship in the Temple was—on occasion, at any rate—touched with fervour, perhaps with Bacchic enthusiasm.

רגש involves three homonyms in the *Lexicon*, as follows:

'I. רגש vb. disturb (... perh. transp. from Ar. رَجَج disturb ...);—Qal. ... Jb 26. 12 ... Hiph. denom. from רגש make a twinkling ...'

From this first homonym derives:

'רגש n.m. moment (... Targum רגעא Ec 9. 12: prob. properly a movement, i.e. twinkling, of the eye; cf. momentum, i.e. movimentum) ... רגש Nu 16. 21+ ...; Is 54. 7 ...'

'II. רגש vb. be at rest, repose (prob. = Ar. رَجَج return, prop. return to rest, after wanderings, etc.);—Niph. Imv. 2 fs. Je 47. 6 (of sword) be gathered into thy scabbard, הִרְגַּשְׁתְּ וְדָמִי repose, and be still. Hiph. a. trans. give rest to;—Inf. construct Je 31. 2 הִלְוֶה לְהַרְגִּישׁוֹ I will go to give him (Isr.) rest, 50. 34 לְרַעַן הַרְגִּישׁ אֶת־הָאָרֶץ (... read prob. 'הָ'; Is 51. 4 אֶרְצִי אֶרְגֹּשׁ usu. I will cause my judgment (religion) to repose as, etc. (i.e. I will establish it; cf. שָׁם 42. 4); but metaph. strange ...'

'III. רגש vb. harden (Eth. ... coagulate, congeal: poss. development of root رَجَج, v. II. 'ר);—Qal. pf. in Jb 7. 5 רָגַשׁ בְּרִגְשִׁי my skin hardens, and (then) runs again (II. רָגַשׁ), of the ulcers in elephantiasis.'

To begin with, on whose authority is it stated that رَجَج properly means 'return to rest, after wanderings, etc.'? Then,

putting my theory aside, and assuming that metathesis operates as between רגע and רגע, how far-fetched are رجع and رجع, and how utterly misleading the reference to either of them. How does רגע come to be related to 'twinkle'? A man must be borne on a fantastic flight of fancy to suggest that any verb meaning 'to harden' could have possibly developed from رجع, or that 'judgment' could be stretched to equate 'religion'. Having regard to the context, he must have been used exclusively to double-think to imagine that הרגיע in Jer 50. 34 means 'to give rest'. Indeed, a metaphor must be extra super-strange if the *Lexicon* admits it to be strange—mark you, its own metaphor! In short, all this is a clownish dream in wild cloud-cuckoo-land.

Incidentally, the homologue of רגע is pára = ἀκμή: *the time*; while הרגיע has two homonyms homologizing with παραψύχω: *cool* Jes 34. 14; metaph., *console* Jer 31. 2 (1); and ἀσπράττω, σπράττω: *flash, illuminate, lighten* Jes 51. 4. The first syllable of this homology is omitted because it includes the double consonant στ, and π changes dialectally into γ—e.g. στενάζω. נאנז, στέναγμα. אנה/אנה/אנה; γρύψω. פרס/פרס.

When no homonyms are suspected, naturally commentators will confuse them and attempt to reconcile the meaning of one homonym with the context of another—a process which usually involves pathetic mental acrobatics, and is abundantly illustrated on practically every page of the *Lexicon*. The entry about רעם is no exception.

רעם (root of foll., prob. onomatop.; . . . prop. *more violently* as orig. meaning, but ref. to thunderous *sound* everywhere, exc. Ez 27. 35 where text dub., v. infr.; cf. Aram. רעם, רעם n. *thunder*, רעם vb. *thunder*; esp. Aph. Ithpa. *utter* (loud) *complaints*; . . . n. *thunder*, . . . vb. *thunder, lament*, cf. New Hebrew רעם Hiph. *thunder*, Hithp. *complain*; Eth. . . . n. *thunder*, As. rimu, id.; Ar. رَجَمَ vex, dislike, etc.).'

רעם vb. denom. *thunder*;—Qal *make the sound of thunder, thunder* . . . רעם Ez 27. 35 is dub.: *faces tremble* (. . . *are convulsed*), or *they tremble* (cf. . . . AV RV *are troubled*) in *face*, lacks etym. support . . . the LXX, Syriac Version, C. H. Cornill רעם פניהם Hiph. . . . *thunder, cause thunder* . . . הרעמה IS 1. 6 is appar. *Inf. construct suf.* . . . but not understood by the LXX and dub.: AV RV *to make her fret*, cf. Aram. *utter* (loud) *complaints* . . . perhaps corrupt H. P. Smith.'

Referring to the interpretation of the phrase in Ez 27. 35, the *Lexicon* states that it lacks etymological support. Quite apart from my theory which renders the whole *Lexicon* obsolete, this comment can, in my submission, be reasonably made on many interpretations put forward by the *Lexicon*. However, by what right is the word 'loud' slipped in parenthetically? It props up the analogy with Aramaic, and is therefore deceptive. Again, the *Lexicon* adduces رَغْم as etymological material helping to understand רָעַם. This attempt is worse than useless for two reasons: firstly, because it is valueless and misleading in this particular case; secondly, it deceives the student into believing that such far-fetched evidence is relevant, so that he might be tempted to accept such a perverse process as a valid standard of research.

The irony of it is that here, as often elsewhere, Arabic fails to come to the assistance of Hebrew, because the Arabic homologue of the Greek word concerned differs from the Hebrew one. Thus the *Lexicon* ignores رَعَد, the Arabic for thunder, presumably because it includes a consonant which is not found in רָעַם. Yet رَعَد is a direct and better homologue of βροντή than רָעַם. In fact, Arabic can be positively misleading, because رَعَد has two homologues: βροντάω and βρομέω. Thus, the *Lexicon* adduces رَعَد 'thunder (said of sky), VIII tremble, quiver', in the entry s.v. רָעַם; but رَعَد 'to thunder' has no etymological or emotional affinity with رَعَد 'to shudder, shiver', notwithstanding the identity of spelling between them. Therefore, it is quite wrong to adduce رَعَد (in its meaning 'to thunder') as having any affiliation with רָעַם which means 'to tremble' exclusively, just as it is absolutely right to adduce رَعَد in its meaning 'to shudder'. And what is one to say about the perversion of רָעַם פָּנִים into רָעַם פָּנִים? (l. p. 307.

πορ—طور corroborates צור, and the second ר in הרר replaces the terminal σ. It cannot be too strongly emphasized that only Greek accounts for the presence of the second ר, and that הרר is a more complete homologue than הר. The *Lexicon* states that הרר is the root of הר, and adds that its meaning is dubious.

πλῆ—The *Lexicon* wonders whether שָׁלֵשׁ means 'shield', and quotes authorities who opine that it means 'quiver' and 'arms, equipment'. The N.E.B. translates it sometimes by 'shield'

(IIR 11. 10 Ez 27. 11 Cant 4. 4), at others by 'quiver' (IIS 8. 7 Jer 51. 11 ICh 18. 7), and once by 'buckler' (IICh 23. 9). In the A.V., however, the rendering is uniformly 'shield', the challenging phrase מלאו השלטים (Jer 51. 11) being translated 'gather the shields', although under no circumstances could the verb מלא conceivably mean 'gather'. Such perversion of language and violation of reason are the penalty of misunderstanding the original text. Obviously, they do not help solve the difficulty presented by הברו החצים, מלאו השלטים. For it resembles two other phrases, i.e. באשפתו הסתירני (Jes 49. 2), and אשר מלא את־אשפתו מהם (Ps 127. 5); and אשפה (θήκη, θήκη) has hitherto been the universally acknowledged word for *quiver*. Yet this word too presents a similar difficulty in two verses, i.e. Jes 22. 6 and Job 39. 23. The verb נטא—which occurs in the former—is used in connection with צנה IS 17. 7 ICh 12. 24 (25) IICh 14. 7; while רנה—which occurs in the latter—seems to suggest a *shield* rather than a *quiver*, since it is the homologue of βρέμω: *clang, clash, ring*. In fact, I hold that אשפה also means 'shield', it being the homologue of ἀπίς; for it seems that the shield did duty for a quiver also, housing arrows on the inside of it. Jes 49. 2 seems to lend support to this explanation.

πόλις—π exchanges dialectally with (μ) מ, מ, (κ) ק, ق, and γ; so does φ with (θ) פ. π changes into פ, e.g. παλαιός/פלל, παρδαίος/פרד, πόσις/בשת. To this day the Sephardim pronounce פ ng; yet it is difficult to assert that π exchanges with פ, because it is possible that the π drops and that פ exchanges with the vowel that follows the π. λ exchanges dialectally with (δ) ד and (ρ) ר, ר; so does σ with (δ) ד. Moreover, σ exchanges indirectly with פ, since it exchanges dialectally with δ and θ, and either of them dialectally changes with χ. (In fact, the second person suffix פ stands for σ.) Alternatively, the suffix -is exchanges with ה, and this interchanges with פ as gutturals. The ה in מדנה, like the ن in مدينة, is terminal, followed by the feminine suffix ה. Therefore, all the Hebrew and Arabic words reproduce their common Greek homologue in full—except, perhaps, עיר which possibly drops the π; but the genuine homologue of עיר and קיר is קה.

It is rather significant that *βρία* is Thracian for *πόλις*; because, bearing in mind the consonant/vowel metathesis (*ρ/ιρ*), the identity of *βρία* with *בירה* becomes self-evident. In fact, this is one of more than one hundred atavistic Greek words that can only be explained through Hebrew or Arabic. This reflects the regular intercourse between Asiatic and European Greeks before and after the destruction of Troy. (V. p. 369.)

גָּרַע and *גָּרַע* does *جری* corroborates *זָרַם*, as *גָּרַע* and *גָּרַע* exhibit the MIV *ג*—as *זָרַם* does the terminal *מ*, *גָּרַע* the terminal *ע*, and *גָּרַע* the terminal *ר*. *ג* in *גָּרַע*, *גָּרַע*, and *גָּרַע*; *ז* in *זָרַם* and *זָרַם*; *ע* in *עָרַף* and *עָרַף*; *ש* in *שָׁלַח* and *שָׁלַח*, *ז* in *זָרַם*, *ד* in *דָּלַף*, *ח* in *חָרַץ*, and *ש* in *שָׁלַח*—one and all stand for the *spiritus asper*. *פ* in *פָּרַף* and *פָּרַף*, stand for the thematic *ו*, *פ* changes dialectally into *ל* in *לָלַף* and *לָלַף*, and into *ל* in *לָלַף* and *לָלַף*. In *עָרַף* and *שָׁלַח*, there is metathesis between the *spiritus asper* and *פ* (cf. pronouncing 'where' *hūere*).

Here are nine Hebrew and eight Arabic verbs, pronounced more or less differently one from the other, each of which is nevertheless a tested variant of *גָּרַע*. However, since *גָּרַע* in Job 36. 27 is in the Piel, its homologue is *καταρρέω*: *flow down*; *stream, rush down*.

This is what the *Lexicon* says about some of these verbs:

גָּרַע has no homonym and means 'diminish, restrain, withdraw . . . Pi. *Imphf.* *יָגַרַע* Jb 36. 27 *withdraw* = *draw up* c. acc. *נִסְפִּי-קִים* cf. A. Dillmann (on other hand, Franz Delitzsch *et alii* *draw down, let down*).

גָּלַל has no homonym and means 'roll, roll away . . . Niph. . . *יָגַל כְּמַהֲלֵךְ בְּהַמִּים* Am 5. 24 *let judgment roll along (flow down) as the waters*.'

נָזַל means 'flow, trickle, drop, distil (poet.) . . . Ar. *نَزَلَ* descend (milk into udder, but also in gen.) . . . *flow*, subj. water . . . of mts. (i.e. their torrents) Ju 5. 5.'

עָרַף means 'drip, drop (cf. Ar. *عَرَفَ* ladle out water with the hand (as with ladle), cf. Phoenician *ערפת* portico (whence rain drips) . . . cf. also Ar. *عُرْفَة* upper-room . . .);—Qal *Imphf.* 3 mpl. *עָרְפוּ* Di

33. 28 *his heavens drop dew*; fig., of speech, intrans., יִצְרֹף כְּמָטָר לִקְחִי 32. 2 *let my teaching drop like the rain* (see parallel אֶמְרָתִי (הוֹל כְּטֵל אֶמְרָתִי).—Cf. רָעַף.

רָעַף means 'trickle, drip, synon. of נוֹל, II. עָרַף (cf. Ar. رَعَفَ *flow* (of blood), *bleed* (of the nose)); Qal Impf. 3 mpl. יִרְעֲפוּ, of clouds Jb 36. 28.'

To expose the errors of the *Lexicon*, it is necessary to appreciate two opposites:

- (1) That there exist two entirely different verbs which are pronounced and spelt identically, that is: גָּרַע, the homologue of *réw*; and גָּרַע, the homologue of both *αἰρέω* (*take away*) and *ἀγγρῖζειν* (*subtract, deduct*)—גָּרַע being a Continental variant of *αἰρέω*, and *ἀγγρῖζειν* having been atavistically borrowed from גָּרַע.
- (2) That רָעַף is not a mere *synonym* of נוֹל and עָרַף, any more than שָׁלֵאֵן is a mere *synonym* of שָׂאֵן. The former three words are the *same* verb which happens to be pronounced and spelt differently, just as the latter two words are the *same* adjective which happens to be pronounced and spelt differently.

Once this is appreciated, it is not difficult to realize that נוֹל has nothing to do with נוֹל, or to recognize the old trick in operation once more: twisting 'roll away' to mean 'flow down'. On the contrary, it is difficult to overlook the dragging of נוֹל into the explanation, because it means 'descend' exclusively; so that the example of the *milk descending into the udder* is as misleading as it is selective. Again, faced with the difficulty of 'flowing' (or is it 'descending') mountains, the *Lexicon* ascribes the *flowing* to their torrents. Yet in thus doing violence to the text, it unwittingly robs it of the implied wonder; for there is hardly a miracle in torrents flowing on account of the Lord. Those responsible for the N.E.B. resolved the difficulty by altering the text altogether to read: 'Mountains shook in fear before the Lord.' As a matter of fact, the A.V. had fared much better than both the *Lexicon* and the N.E.B.; for it has: 'The mountains melted from before the Lord.' It was not a bad guess, but the merit of Greek is that it dispenses with guessing. (V. p. 369.)

Even if **תַּרְפֹּז** were not the homologue of *ὄροφος* or *πρόθυρον* and *πρόπυλον*—*θύρα* (*θύρη*) and *πύλη* being the same word, differently pronounced and differently applied—the suggestion that ‘portico’ is called **תַּרְפֹּז**, because rain drips from it, is pathetic. However, to render absurdity even more absurd, we are referred to **גֶּרְנֶה** (*ὑπερώον*) as meaning ‘upper-room’, with the implication that it is so called because rain is liable to leak through its roof!

ρίζα—Note that the spiritus asper is dialectally replaced by *β*—e.g. *ρόδον/βρόδον*—and that Arabic has preserved the first vowel of the Greek word in its original pronunciation.

The *Lexicon* states: that in Ex 25. 31 **יָרֵךְ** means ‘base (loins; of candlestick)’; that in Ps 80. 12 **קַצִּיר** means ‘boughs, branches’—confusing it with **קַצִּיר** *ōzōs*, e.g. Job 29. 19; that **קִרְקַעַת** means ‘floor’, ‘floor of temple’ 1 K 6. 15 . . . **קִרְקַעַת הַיָּם** Am 9. 3 *the floor, bottom of the sea*; that in Ex 30. 23 and Cant 4. 14 **רֶאֶשֶׁת** means ‘chief, choicest, best’; that in Ps 118. 22 **פֶּנֶה רֶאֶשֶׁת** means ‘top of (the) corner, i.e. most conspicuous stone (fig.)’; and, in a separate entry: ‘**רֶאֶשֶׁת** n.f. top; appos. **הָאֶבֶן הָרָאשִׁית** Zc 4. 7 i.e. the topmost stone’; that **שֹׁרֶשׁ** means ‘root . . . 3. *root*, fig. = lowest stratum, of mt. Job 28. 9, of sea 30. 30 = bottom’ text strange and dub.: B. Duhm **הָרִים רֶאֶשֶׁת**, with **אֶדֶן** in v’; of feet, **רַגְלֵי רֶגֶל** 13. 27, i.e. soles . . . (elsewhere **כֶּף**), K. Budde place of treading, *footholds*; B. Duhm (arbitrarily) **רַגְלֵי רֶגֶל**, *deix: ‘רגל’*. Curiously enough, the LXX translates **רֶאֶשֶׁת** by *κληρονομία* (*inheritance, possession, property*)—apparently confusing it with **רֶשֶׁת** *parádoos* (Dt 2. 12); and the N.E.B. meekly follows the LXX. (I. p. 370.

צָבָא (IS 1. 3) may be (or also be) the homologue of *σεπτός* (*σέβομαι*) or *σεβαστός* (*σεβάζομαι*), *august*. (I. p. 370.

In contrast with the above simple, clear, direct exposition involving four homologues—*σέβας*, *σέβομαι*, *σῆμα*, and *σημεῖον*—the following fictitious and confused explanations occur in the *Lexicon*:

‘[**צָבָא**] vb. wage war, serve (Sabean **צָבָא** *wage war with*, also n. *army, campaign* . . . As. *šābu*, *man, soldier*; . . . Ar. **قَبَا** *conceal oneself*, hence *lie in wait*; this is phonetically suitable, but better in mng. would be **قَبَا** *go or come forth (against one)*, etc. . . . S. Fränkel²²

compare *צִי* young man . . . 1. wage war, fight, c. *ל* against, Nu 31. 7 . . . 2. serve at sacred tent, Levites c. acc. *צָבָא* Nu 4. 23, 8. 24 (P); women Ex 38. 8, 8 (P) IS 2. 22 . . . (Cf. *ἑφῆβος*).

'*צָבָא* n.m. 2 Ch 28, 9 (Poss. f. Is 40. 2 Dn 8. 12 . . .) army, war, warfare . . . pl. *צְבָאוֹת* Nu 20. 9 [for 2. 9] + 278 times; . . . 1. army, host: a. organized for war Ju 8. 6 . . . *צֶלַח* (ה) *over the host* (as captain) Nu 10. 14, 15 + 10 times Nu 10 (P) . . . b. host (organized body) of angels (cf. Luke 2. 13), *צְבֹא הַשָּׁמַיִם* (כל) *all the host of heaven* 1K 22. 19 . . . *צְבֹא הַקָּדוֹשׁ* Is 24. 21 *host of the high* (angel-princes; contrasted with earthly monarchs) . . . c. of sun, moon and stars . . . *כל צְבָאֵם* Neh 9. 6 . . . *כל צְבָאֵם* Is 40. 26 . . . d. of the entire creation. *צְבָאֵם* Gn 2. 1. 2. . . 3. service: a. of Levites in sacred places Nu 4. 3 . . . 4. *צְבָאוֹת* in name of " as God of war, prob. first in time of warlike David (some connect with sacred ark, but ark older), explained *יְהוָה צְבָאוֹת אֱלֹהֵי מִעֲרֹכֵת יִשְׂרָאֵל* IS 17. 45 " *Sebaoth God of the battle array of Israel* (the thought of angels and stars as army of God is later; a. earliest form c. art.: *אֱלֹהֵי הַצְבָּאוֹת* Am 3. 13, 6. 14, 9. 5 (*אֱלֹהֵי* om. by error, cf. J. Wellhausen), Hos 12. 6 . . . (Cf. *ἑσπερία*).

So to crown the revealing researches and complete the scholarly speculations to perfection, the inevitable copyist's mistake is discovered: *אלהי* is missing from Am 9. 5. And once more the errant copyist emerges as the ignorant's scapegoat, the cover for the fraud and/or the palladium of the presumptuous.

στυγερὰ—Note that Jud 5. 14 discloses a common custom between the Hebrews and the Greeks (cf. the Spartan epistle, pp. 1-2 sup.).

The *ν* changes into *ב*, silent *ל*, and pronounced *ו*. There is at least one other example of *ב* and *ל* interchanging: *בֶּת-שֶׁבַע* (IIS 11. 3 and *בֶּת-שֶׁבַע עַמִּיאל* (Ich 3. 5). Incidentally, note the prefix-suffix phenomenon at work in *עַמִּיאל-אֱלִיעֶזֶר* being the homologue of *γαμῆλ-ἑλίας*.

In the proverb *בְּפִי אִוִּיל חֶסֶד נֶאֱוָה* (Prv 14. 3), *חֶסֶד* means 'scourge, whip'. Analogous phrases are: *חֶרֶב נֶאֱוָתָהּ* (Dt 33. 29), *בְּשֶׁבֶט פִּי, חֵץ שׁוֹחֵט לְשׁוֹנִים* (Jer 9. 2), *פִּי כִחְרַב הִדָּה* (Jes 11. 4), *שִׁנּוּ כִחְרַב לְשׁוֹנִים* (Ps 57. 5), *שִׁנּוּ כִחְרַב חֶרֶב הִדָּה* (Ib 64. 4), *בְּשׁוֹט לְשׁוֹן תַּחְבָּא, שִׁנּוּ לְשׁוֹנִים כְּמוֹ נֹחַשׁ* (Job 5. 21).

שטט must be read שטם for six reasons, that is to say: (1) the object concerned is to be in 'your sides', and therefore should naturally be in the plural; (2) this is immediately followed by another object in the plural, which is to be stuck in 'your eyes'; (3) the expression ולשטט בצדיכם ולצנינים בעיניכם closely resembles לשכים בעיניכם ולצנינים בצדיכם (Nu 33. 55), where the object to pierce the sides, as well as that to pierce the eyes, is in the plural; (4) ט closely resembles נ and ם, so that the final נ might well be mistaken for ט or ט written for נ; (5) the omission of plural י is not fatal to the suggestion—in fact, it is absent from ולצנינים in Nu 33. 55; and (6) the LXX translates שטט by ἡλούς (nails).

The *Lexicon* lumps up together שטט/σκατάλη with שטט/σκηπτρον, and arbitrarily declares that שרבים (Esth 4. 11)—the homologue of ῥάβδος—is an extension of שטט. As usual, when semantic difficulties arise, blame is almost automatically attached to the dead, defenceless copyists. Thus שְׁלֵהִים is preferred to שְׁבִטִים in IIS 18. 14, under the lame excuse that the LXX has βέλη (βέλος, *missile*, esp. *arrow*, *dart*). Needless to add that שטט and שוט are differently derived in the *Lexicon*, and both given fanciful origins. As to שטר, it means 'branch or twig, rod—metaphorically', and is to be compared with 'خَطَرٌ *lakh* with the tail, move spear up and down, shake, quiver (said of spear), etc.' A more ridiculous comparison can hardly be imagined. Had the erudite editors pursued their search for the truth, they would have discovered that خَطَرٌ is 'branch or twig'.

And yet, it is on the false foundation of such pseudo-scholarship, mere semblance of science, that a sham 'Semitic' folly was erected. It is on such nonsense that generations of students have been fed, until they took that folly to be a veritable fortress and looked upon it with awestruck wonder. Indeed, it is only after a great deal of systematic questioning and independent research that I dared lay siege to it and subjected it to Aryan bombardment. (V. p. 370.)

It is to be observed that ט and נ are interchangeable, e.g. נְטַט (Jer 49. 24) and נְתַת (Hos 13. 1); so are צ and ק, as in נְלַע (IR 6. 34) and קְלַע (Ib.), צְלַה (Jes 44. 19) and קְלַה (Jer 29. 22), צְלִי (Ex 12. 8) and קְלִי (Ruth 2. 14) or קְלִיא (IS 17. 17),

מחק (Jud 5. 26) and מחק (Ib.); so are צ and ש, as in יצהק (Ex 3. 6) and ישחק (Jer 33. 26), פצה (Ps 66. 14) and פשק (Prv 13. 3); so are ה and ע, as in אשתמה (Jos 15. 50) and אשתמע (IS 30. 28); so are ה and ק, as in פצה and פשק (*sup.*).

σπάραγμα—According to the *Lexicon*, גורה here is 'separation . . . separate place . . . i.e. yard, or space adjoining temple on three sides'. So the meaning shifts from 'separation' to 'separate place', and this in its turn is explained away as 'yard or space'. It is clear from the homologue that the area located and measured in the text was covered with a kind of concrete reinforced with stone-chippings. It is not the *space* that was *separated* into a kind of *yard*, so that גורה means 'yard'. It means nothing of the sort. What the text actually tells us is that the area therein delineated was paved in a certain way, which gave it its name.

פגר means 'corpse, carcass', and derives from '[פגר] vb. Pi. be exhausted, faint'; while פרק means 'plunder (as snatched away)', Na 3. 1'. (I² p. 371.)

σπαράσσω—σ and π constitute a double consonant, and behave as such. Thus, in σπαράσσω, شق ش and شق ش stands for both σ and π, as a digraph, or for σ alone, while π drops out. On the other hand, in גור, טרק, פרק, פרק, فرك, قلع, σ is dropped. In גר, π exchanges dialectally with λ—as in γωνία/ונה—μ is dropped; at the same time a terminal γ is added, as in ὀρθός/ישר; then γ stands for σσ, ππ—or the γ they conceal, as in σείω/על, γωνία/ונה/زاوية; εγέμε/αζ (-με, γ/ζ+λ); ζεμελής/μέγα μέλος ἔχων. פרק exhibits the terminal מ; in פרק, ק changes dialectally with the concealed radical γ, as does ق in شق, μ being absorbed by the شد. There is a double exchange in قلع: ل/م, and ع/γ.

IIR 6. 4 tells us that Elisha's disciples were *rending* the trunks of trees into planks of wood, to build themselves a shack. According to the *Lexicon*, the verb גור is akin to جزر, means 'cut, divide', and has no homonyms. More particularly, it means 'divide' in Ps 136. 13, 'cut down' in IIR 6. 4, and 'cut off', i.e. 'destroy, exterminate' in Hab 3. 17. Here again, the meaning alters from 'cutting' to 'cutting down' and 'cutting off', and this is extended to import 'destruction and extermination'. *Per*

contra, it is typical of Hebrew-Greek homology to provide the exact meaning and accompanying contextual nuances.

As to $\eta\tau\tau$, in the *Lexicon* it means 'tear, rend, pluck', has no homonyms, and is akin to 'طَرَف *depasture*, said of camel'. I can imagine the fury of my critics had I put forward, as homologue to $\eta\tau\tau$, a Greek verb meaning 'depasture'. Their howl would have reached high heaven and reverberated to the ends of the world. *Aliter*, with $\tau\tau\tau$ which means 'tear, rend garment', and is akin to 'قَرَمَ *chop up onions, etc.*'; and $\tau\tau\kappa$ which means 'tear apart, away', and is akin to 'فَرَقَ *split, divide*'. (I. p. 371.)

$\sigma\upsilon\kappa\lambda\acute{\iota}\nu\omega$ —There is complete confirmation of these homologies: $\sigma\acute{\upsilon}\gamma\kappa\lambda\iota\nu\omicron\varsigma = \sigma\upsilon\gamma\kappa\lambda\acute{\iota}\tau\eta\varsigma$, *one who lies with one* שָׁכַבְתִּי Ps 45. 10; *companion at table* שֹׁכֵן Jes 49. 20.

This is a unique set of homologies:

1. Mark the close likeness between שָׁכַב and שָׁכַל —remembering that γ interchanges with κ —and the even closer resemblance between שָׁכַב and שָׁכַל .
2. Because the Hebrew homologues incorporate the preposition of the compound verb, they appear in the פָּעַל and פָּעַל as well as in the קָל ; cf. pp. 240, 646.
3. One who shares one's couch sexually might not share it as a commensal; hence the difference in spelling to distinguish one act from the other.
4. Usually, there is a similar inflection of the bodies of the participants in coitus; but the similar inflection referred to in Genesis applied to Jacob's arms.
5. سَكَنَ , like שָׁכַן , means 'to dwell'; and both are the homologues of $\sigma\acute{\iota}\kappa\epsilon\acute{\omega}$ and $\sigma\kappa\eta\nu\acute{\epsilon}\omega$, שָׁכַן being the homologue of $\sigma\acute{\iota}\kappa\eta\mu\alpha$ and $\sigma\kappa\acute{\eta}\eta\mu\alpha$. At first sight, therefore, one would be inclined to think—as Arabic scholars do—that سَكَنَ is a compound of سَكَنَ , with an implied sexual relationship; just as the verbs 'cohabit' and 'live with' import such a relationship. Nevertheless, Greek proves that the two Arabic verbs are of different origin, and that there is no etymological connection between them.

6. Mark that *סאכן* is on the scale of *נאעל*, because it is the homologue of a compound Greek verb.

However—against the clearest context of solicited fornication and shameless prostitution in Jer 3. 2—the *Lexicon* states that *שגל* means 'violate, ravish'; yet according to it *שגל* means '(queen-) consort'. Furthermore, an authority is referred to who opines that *שגל* is a loan-word, and not derived from *שגל*. To cap it all—again, against a context of obvious booty and apportioned plunder—it suggests that *שגל* in Jud 5. 30 might be a mistake for *שגל*.

Then occurs the following entry: '[*שכלים*] n.pl. abstr. bereavement, childlessness;—*בני שכלך*. Is 49. 20, i.e. *sons of thee, the bereaved*'. For the noun is alleged to be derived from *שכל* (the homologue of which is *χηρεύω*, -*πόω*). True, part of the context appears to afford an excuse for the error, but this error leads to another which is not warranted in any way. For the particular identity of those who are being requested to make room for the 'sons of thee' is not at all clear; nor is it possible to know or even guess where it is that the place is narrow for *thy sons*. The N.E.B. has: 'The children born in your bereavement shall yet say in your hearing, "This place is too narrow; make room for me to live in."' But the plain version runs: 'The sons of your commensals shall yet say in your hearing: "This place is too narrow for me; please move a little that I may sit down."'

Here is another relevant entry: 'II. [*שכל*] vb. Pi. lay crosswise (so, and not root I. *שכל*, [vb. be prudent] . . . Ar. *شك* bind legs of beast, *plait* locks of hair);—Pf. 3 ms. *שכל את-ידי* Gn 48. 14 (Jehovist); W. Gesenius, *Thesaurus Linguae Hebraeae*, S. R. Driver, however, *prudentes fecit*, from root I. 'ש'. In fact, *محيط المحيط* by *شكل* . . . الدابة شد قوائمها بحبل . . . والعراء says: بطرس البستاني *شعرها فنرت خصلتين من مقدم رأسها عن اليمى والشمال*. Therefore, it is not a question of merely plaiting, but plaiting in a special way, consonant with *συγκλίνω*: that is, plaiting two locks of hair from the front of the head (crosswise) away from the right and the left.

Now *شكل*, in so far as it means 'fetter the legs of a beast of

burden', is the homologue of ἐκδέω (עקע Gn 22. 9); but the homonym which means 'plait two locks of hair from the right and left', is the homologue of συγκλίνω. These two homonyms are etymologically different, in spite of their phonetic identity; just as עקע and شکل are etymologically and semantically identical, despite their phonetic dissimilarity. For in עקע the spiritus lenis has changed into ע, and κ into ק; whereas in شکل the respective replacements are ش and ك, while δ exchanges dialectally with λ, ل.

It is because sometimes Arabic and Hebrew homologize with Greek in different ways, that phonetic similarity between an Arabic and a Hebrew word is not a sure guide as regards meaning. For instance, the fact that شلح and שולח are phonetically identical, does not make it likely that שולח means 'strip', or شلح 'send away'. Yet phonetic similarity between an Arabic and a Hebrew word of different meanings is an excellent test as to the soundness of their homology with a phonetically similar Greek word which bears the two meanings concerned. For example, στέλλω and שולח are phonetically similar, and they both mean 'send'. This concurrence of phonetics and semantics leads to the firm belief that these two words are homologues. But the fact that شلح and שולח or شلح and שולח are spelt and pronounced alike does not indicate that they—two by two—bear similar meanings or share a common kinship. On the other hand, the fact that شلح, שולח, and στέλλω are pronounced similarly, plus the fact that ἀποστέλλω and שולח are the respective compounds of στέλλω and שולח, and bear the same meaning as each other—i.e. 'send away'—makes it practically certain that the two compound verbs are also homologues. This is confirmed and established, beyond a shadow of doubt or flicker of suspicion, by the additional facts that شلح means 'strip' and that ἀποστέλλω means 'doff' as well as 'send away'.

Accordingly, we may formulate the rule that—when an Arabic homologue of a Greek word happens to be a homophone (or quasi-homonym) of a Hebrew word which is also a homologue of the same Greek word, then each of these two co-homologues

acts as a check on and a confirmation of the accuracy of the homology formed by the other with the said Greek word, e.g. *κουφίζω*/קָפַץ/خَفَضَ.

Two propositions, one particular and the other general, logically follow:

1. *شكى* is as genuine a homologue of *συγκλίνω* as *לָפַץ* itself.
2. Through Greek and not Arabic is Hebrew correctly interpreted, although Arabic may be useful as a test of the accuracy of certain Graeco-Hebraic homologies (v. p. 371).

σχιζώ—Contrast the straightforward meanings herein obtained, and distinct differences clearly defined—by reference to Greek—with the babel and fantasy which pervade the *Lexicon*. According to it, for instance: *הָצַץ* means 'divide' and is related to *חָצִי*, 'be fortunate, happy with one's husband or wife, etc., i.e. have a share in happiness'. This far-fetched comparison is completely out of place here, but would be apt in relation to *חָצַץ* (Job 34. 6)—the homologue of which is *τύχη*, *حَظ*, *جَد*—and which the *Lexicon* misinterprets as meaning 'wound'.

לֹא יִהְיוּ יָמֵיהֶם (Ps 55. 24) means 'shall not halve their days, i.e. enjoy even half of the normal number'. Of course, this is merely guesswork, and very funny guesswork to boot. Nobody out of bedlam speaks like that. The N.E.B., however, has: 'they shall not live out half their days'. This is also a piece of divination, though not an unreasonable effort. But I suggest the homologue of *הָצַץ* in this context is *ψηφίζω*, Ar. *أحصى* (cf. *ἀριθμέω*); similar to *וּמִסְפַּר חֳדָשָׁיו הִצָּצוּ* (Job 21. 21), which the *Lexicon* renders: 'the number of his months, they have been cut in two [fig. for curtailed]', but the N.E.B. has: 'if his very months and days are numbered?'

עַד-צוֹאֵר יִהְיֶה (Jes 30. 28) means 'shall halve unto the neck = shall reach to the neck and so divide the man in half'. It might seem incredible, but the erudite editors not only persuaded themselves of the accuracy of this interpretation, but also appear to have managed to induce thousands and thousands of other right-minded men to accept it. The N.E.B., however, has: 'rising neck-high'. I suggest the homologue of *הָצַץ* here is *ῥέω*: *reach a point*; *ἵκω*: *attain, reach* *حصل, وصل*—terminal *ل*. (V. p. 371.)

σχολή—In these homologues we have examples of the two consonants σχ exchanging as a digraph with צ and שׁ, or severally with שׁ and שׂ; also of λ/θ exchanging dialectally with χ, while the σ drops out. But since צ exchanges with χ—as in χαλκίον/הלחץ (IICh 35. 13)/תלחץ (IIR 2. 20)/תלחץ (Ib 21. 13)/לצלץ (IIS 6. 5)—it can cogently be argued that here, too, it exchanges with χ alone while the σ drops out. Alternatively, that it exchanges with σ alone—as in σῆμα/אבצ (Dt 4. 19), σημεία אבצ (Gn 21. 22 Nu 10. 14), σπίζω/שפצץ (Jes 10. 14), σοφίζω/שפצץ (Pru 31. 27), σπυράς, שפצץ/שפצץ (Ez 4. 15), σπυρίς שפצץ (Jes 22. 24), σάπων/סבון. Similarly with שׁ, which also exchanges with σ and χ, e.g. σάρξ/שרש (Lev 18. 12 Jer 51. 35 Mich 3. 2, 3) שׁ (Pru 3. 8); χαμαιδρύς/שדש (Nu 11. 5), χούς שׁש (Jes 40. 12), χράω/לשרש (Ex 3. 22 Nu 27. 21 IS 22. 15 Ez 21. 26 ICh 10. 13).

In considering the interchangeability of σ and צ, one should remember that between שׁ and צ, e.g. שפצץ שפצץ (also שפצץ שפצץ, v. pp. 35-6), שפצץ שפצץ (Pru 7. 18 ἀγλαίζω) and שפצץ (IS 2. 1). Similarly, in considering the similarity between שפצץ and שפצץ, one should remember that צ and שׁ are interchangeable, e.g. שפצץ (κόπτω Jos 9. 21), שפצץ (Jes 10. 15), שפצץ (IIR 6. 6).

The א substitutes χ, as the ה does in the homology χωλεύω הלח, and as שׂ substitutes the spiritus asper in ὅλος כלל (Lev 6. 15), ὅλως כלל (Jes 2. 18), and ὁπλόν כלל.

τελέω—הלח has six other homologues, i.e. κλαίω (Thr 2. 11), κλάω (Jer 14. 6), κλείω (IS 6. 10), κωλύω (Gn 23. 6), πυρόω (Ps 37. 20), χρήζω (Ps 84. 3); הלח has two: κλείω (Jer 32. 3) and κωλύω (Ps 119. 101); הלח has six: αείρω (Gn 19. 15, 25 IR 18. 42), ελαύνω (Gn 31. 10), ἔρχομαι (Ex 2. 23, 12. 38 Jos 15. 3), ὀλοκαυτέω (Lev 17. 8), πυρόω (Lev 17. 8 Jer 48. 15), τέλλω (Gn 19. 15, 41. 5); הלח has two homonyms, both adjectives, namely: ὅλος (Gn 33. 18 Dt 25. 15 IR 8. 61) and τέλειος (Am 1. 6).

In the *Lexicon* none of the three verbs כלל, כלל, הלח has any homonyms. For instance, both כלל קציר (Ruth 2. 23, τέλειω) and כלל הלח (IICh 29. 28, πυρόω) mean 'be complete, at an end . . . of action or event, with emphasis on time'. Again כלל means:

'be complete, at an end, finished, accomplished, spent . . . Qal . . . 2. b *waste away, be exhausted, fail* . . . esp. of eyes exhausted by weeping La 2. 11, strained by looking (fig.) for relief or refreshment, *fail, languish* . . . Je 14. 6 (of wild asses); . . . similarly (sq. ל) of נפש exhausted by *longing* Ps 84. 3.'

Yet כלה in Jer 14. 6 simply means '*enfeeble*', with special reference to eyes (Aristotle, *Physiognomonica* 808^g), and has nothing to do with weeping, pining, or languishing, or being strained in any way. Nor has כלה in Ps 84. 3 any connection with exhaustion; it is the homologue of *ἡσυχάζω* which means '*desire, long for, crave*'. (I. p. 372.)

תִּשְׁמַח has sixteen homologues, namely: אצל, אצר, אדה, טמן, תקע, טיה, טיב, טום, צוח, נתן, נשה, נשא, נטל, נטה, נתן. It is instructive to compare them with each other and to classify them.

The MIV features in six, the terminal ל appears in two, the terminal ז in three, the terminal מ, ע, and ר once; whereas the נ and ה are prosthetic. That the ל in נטל is terminal is clearly and conclusively proved by collating the two verses, IIS 24. 12 and ICh 21. 10. They refer to the same incident, tally in almost every word, and the former has נטל while the latter has נטה instead. Note that while הדה ends in ה and טמן in ט, وضع and طمر have terminal ع and ر, respectively.

יָשַׁם . . . אל לבו in Jes 44. 19 is exactly the same as יָשַׁם . . . אל לבו in IIS 13. 33—both יָשַׁם and יָשַׁם being in the Qal, like יָשַׁם in Gn 46. 4—and the structure of the infinitive is either שָׁם, like שָׁם; or שָׁם, like שָׁם. The ב and the terminal מ interchange here, as they do in רָבָה קָשָׁה (Gn 21. 20) and רָבָה קָשָׁה (Jer 4. 29)—רָבָה and רָבָה being homologues of *ῥέω* (A): *drag* יָרָה, רָבָה Ex 15. 1, 4; *draw* the bowstring, the bow יָרָה IIR 13. 17, רָבָה. Furthermore, the river mentioned in IIR 5. 12 is spelt אַבְנָה, but read אַמְנָה; and אַמְנָה, the homologue of *μυρτεῖον*, was also known as אַמְנָה. (Yet אַמְנָה may well be a homologue of *Βακχεῖον*, and a cognomen given to אַמְנָה by its pre-Islamic critics.)

The first syllable is dropped in all the homologues, except the

last three; and ם is epenthetic in ןמט—as it is in ἐρῶ/רמא, and as μ is in τύπανον, etc.—to facilitate pronunciation.

θ exchanges three times with ט, צ, ץ, and ת; twice with װ; and once with ד and ק—cf. θεός/רצ, θώραξ/רצ, θεωρέω/רבע, θύρα/תלד; besides θ exchanges dialectally with τ and χ—cf. ἱεμεν/מכמ/תממ—and χ exchanges dialectally with κ.

It is interesting to note in passing that among the Hebrews mortgage affected movable property, and was in the nature of a pledge effected by way of deposit—very much like ὑποθήκη/עבוט (Dt 24. 10) and ῥύσιον/ערבון (Prv 17. 18); ערבון (Gn 38. 17). Like the Greeks, they used to give their hand as a pledge, actually using the expression תקעת כפה (Prv 6. 1), literally: ἐτίθεις χεῖρα. Sophocles, however, has: προσθεῖς χεῖρα δεξιάν (*Philoctetes* 942). But a most remarkable philological double somersault occurred when the European Greeks adapted to their own pronunciation the Asiatic Greek ערבון—pronouncing it ἀραβών—which was itself an adaptation to the Asiatic pronunciation of their own word, ῥύσιον. What is more, they proceeded to develop this so-called borrowed word into the verb ἀραβωνίζεσθαι, when centuries earlier the Hebrews had turned the begetter of ῥύσιον—namely, the verb ἐρύω (B)—to ערב (Gn 43. 9). Thus, in the course of numerous generations, the European Greeks could not recognize their kith and kin, any more than the Hebrews could their ancestors. Therefore, a protracted mutual disavowal is hereby turned into immediate mutual recognition; and I call this 'the philological law of return'.

There is not an inkling of the homonyms of the homologues of תִּתְּהַמ in the *Lexicon*, according to which:

תִּתְּהַמ means 'stretch out', and is to be compared with 'هدى *hadi* guide'. (In fact, the homologue of هدى is ἡγέομαι, a possible alternative.)

(s.v. נסל) 'lift, c. acc. Is 40. 15 (fig. subj. ~); lift over thee (על) i.e. offer 2 S 24. 12, but rd. נסה (as parallel 1 Ch 21. 10) ... lift (and lay) upon (על) La 3. 28.'

In Jes 40. 15, the homologue of נסל is δροσίζω, besprinkle.

'נסה vb. stretch out, spread out, extend, incline, bend . . . = offer, only עָלַי נסה 1 Ch 21. 10 three things do I offer unto thee (so rd. prob. also parallel 2 S 24. 12, v. נסל).'

'I. [נָשָׂא] vb. lend on interest, or usury, be a creditor (cf. Ar. نَسَا postpone, delay; sell on credit; parallel form of I. נָשָׂה . . .) . . . 1 K 8. 31 2 Ch 6. 22 v. נָשָׂא Qal 1b (5).'

(s.v. נָשָׂא) 'בּוֹ אָלָהּ' put on him (require of him) an oath 1 K 8. 31 = 2 Ch 6. 22 . . . correct Massoretic Text נָשָׂא . . . but sense hardly possible'. This appears in the left-hand column of p. 670, yet in the right-hand one appears the following: 'וְנָשָׂא-בּוֹ אָלָהּ' 1 K 8. 31 and he shall lift up against him an oath = 2 Ch 6. 22 (Massoretic Text נָשָׂא . . . but sense difficult; read rather וְנָשָׂא). Indeed, a house divided against itself.

The homologue here is εὐχόμεαι, and the passage means: 'and he shall utter an imprecation against him in prayer to curse him'.

'שִׂית n.m. garment . . . compare Syriac . . . appearance . . .;—construct שִׂית נָשָׂה Prv 7. 10; fig. שִׂית נָשָׂה ψ 73. 6 (v. II. עֲטָף).'

The homologue in Prv 7. 10 is θῆσσα, later Att θῆττα, ἡ, hired servant-girl; and the expression θ. γυνή, שִׂית וְנָשָׂה, occurs in Apollonius Rhodius 1. 193.

'II. [עֲטָף] vb. envelop oneself . . . שִׂית נָשָׂה נָשָׂה לָמוֹ ψ 73. 6 they put on for themselves (each) a garb of violence.'

The homologies here are: χιτών/שִׂית, δύω/עֲטָף, αἵματος סמך; and the passage reads: 'they put on a blood-stained coat of mail'. 'עֲטָף לָמוֹ' is instead of 'עֲטָפוּ לָהֶם'; and עֲטָף לוֹ is the MV of עֲטָף, meaning 'put on oneself'. (V. p. 372.)

τροφόν—τῆρ has two other homologues, namely: τροφόν (Ez 17. 9) and τρύφος (Nah 2. 13). These nouns derive from θρύπτω which has yet another derivative, θρύμμα, the homologue of טרפה [Ib.]. Here we have examples of unsuspected homonyms, and of words of different derivation hitherto wrongly treated as cognate.

χαράσσω—Whether χαράσσω is cognate with خرتي or not, I would not know; but I am trying to prove that—far from being a Semitic loan-word—it is a variant of several Greek words as pronounced on the Continent in Arabic and Hebrew. In fact, some of its homologues drop the ρ, رצל drops the χ, while نقش begins with the MV ن—all in accordance with tested rules of homology. (V. p. 373.)

According to the *Lexicon*, ץררן in Leviticus and ץררן in Isaiah are the same word, respectively meaning 'mutilated' and 'sharp', and it is so translated in the N.E.B. Similarly, the *Lexicon* states that עקר in Jer 4. 30 and עקר in Gn 37. 29 are the same word, respectively meaning 'make wide, large, eyes, with (כ) stibium', and 'tear, rend'. The N.E.B. translates the passage in the former verse: 'make your eyes big with antimony'. עקר in Gn 37. 29 is the homologue of ῥήγνυμι; while עקר in Jer 4. 30 is also the homologue of χροῖζω, χρώζω, χρώτνυμι—like כרע Job 31. 10, 39. 3—since χροῖζω means both *lie with* and *colour, stain*.

χήλινος—I think this word was borrowed from כלי, the homologue of ὄπλον—as ἀρραβών was borrowed from ערבון (Gn 38. 17), the homologue of ῥύσιον. They are both atavisms.

χηλός—To lighten their cargo the crew of Jonah's ship did not throw overboard the kitchen utensils or the ship carpenter's tools, but jettisoned the heavy chests packed with commercial goods and personal effects, which constituted the freight. Similarly, the כלי referred to in Lev 15. 4, 6, 26 was probably a chest. In my childhood days, chests containing clothes and linen were used not only as wardrobes, but also as settees in modest Jewish homes in Jerusalem and Cairo. (I. p. 373.)

χράω—קרן and לנע involve the consonant vowel metathesis between ρ and α.

χ changes dialectally into ט, e.g. χήλινος לט; and into ט, e.g. פסח, טפס (Ex 1. 5). ζ also changes into ט, e.g. זחן, טחן (Jer 48. 45)/ןטח (Jos 17. 11)/טח (ICh 13. 6). טח (IS 31. 10). χράω also means: 'furnish the use of a thing, i.e. lend, usu. in a friendly way, δανείζω being the word applied to usurers'; but the homologue for *lend* is in the לנע—ל (Ex 12. 36). The homologues of δανείζω are: לוח, הלוח, נעח, נעח, נעח; cf. τοκίζω.

χρημα—Mark how ח, פ, and כ interchange. The כ in כח preserves the χ, while the ρ is dropped or absorbed by the טח. On the other hand, the ל in לח and the ל in לח dialectally replace the ρ, while the χ drops out. The כ in כח and כח, like the ב in بضاعة—which corroborates כח—exchanges with μ. These

three homologues, together with מְכַר, מְקַסֵּם, מְקַרָּא and مَكْرِي, illustrate the prefix-suffix metathetic phenomenon.

מְקַרָּא in Jes 4. 5 means 'the seat of an oracle', from קָרָא (IIR 3. 10)/*κρήζω*; the meaning 'convocation, sacred assembly'—ascribed to it by the *Lexicon*—is not justified by the context. Nor is קְרִיאָה a 'proclamation', but an 'oracular or prophetic utterance'—*قِرَاءَن*. Lastly, מְקַרָּה in IS 6. 9 and 20. 26 is generally accepted to mean 'accident, chance', a homologue of *κύρμα*, from *κύρω*, *κυρέω*; קָרָא (Ex 1. 10)/קָרָה (Gn 44. 29); but it possibly means 'a strange and unusual phenomenon'. (I. p. 374.)

χωλεύω—Just as ה interchanges with χ, here and in *χρήματα* הַרְמִים, so does כ interchange with the spiritus asper in *ἡπαρ*, דַּבֵּךְ and כֹּהֵל. In fact, most interchanges are reciprocal.

פְּסַח—سُوحَة and سُوحَة are formed by dropping the π in ψ, while עַשׂ and عَش are formed by dropping ψ—the second ו and the second ש, as well as the ו and ث, exchanging with χ, e.g. *χάρις* / *سُوحَة* (IIS 1. 22), and *χάρις* / *سُوحَة*. The 2 in פְּסַח is the MV 2, and it indicates that פְּסַח must be derived from ψύχω. This is corroborated by the homology *ἀψύχομαι* / *הַנְפֵּשׁ* (Ex 31. 17). The *Lexicon* would have us read *הַנְפֵּשִׁים* instead of *הַנְפֵּשִׁים* in Ez 13. 20, an emendation which fails to clarify an obscure passage. (I. p. 374.)

In short, the *Lexicon* is typical for its failure to recognize the existence of innumerable homonyms; its reckless emendations of the text; its perverse and fantastic exegesis; its false etymologies; its distortion of any meaning of any word to meet the various requirements—or supposed requirements—of the different contexts. Common words and ordinary passages excepted, the A.V. and the N.E.B. are equally unreliable, their pages teeming with innumerable errors.

Students of this book will be left in no doubt as to the urgent need for the present philology of the Bible to be fundamentally overhauled and revised, and for a new translation to be undertaken, in the light of the theory herein expounded. Because this theory is inherently sound, and because it alone offers the right methodology whereby to discover the correct interpretation of biblical words.

XIX. CATALOGUE OF GENERAL HOMOLOGIES

LXII. The following is the last, largest, and most varied of several lists of explained and text-supported homologies. Taken together, these lists afford boundless opportunities for testing over and over again the validity of each Proposition, and for discovering further homologies.

IF one reads a random number of these homologies aloud, one after the other in quick succession, they sound pretty chaotic and even cacophonous, owing to the frequent change of place by the Greek suffixes, and the constant interchanges which involve consonants, vowels, and vocalization. Yet when examined individually, one by one, each homology appears to be covered by one or more Propositions, which account for almost every difference that exists between its homologues, and show that these differences are frequent to the point of regularity. In the result, it becomes evident that perfect order and euphony reign throughout, and that one and all these Graeco-Hebraic, Graeco-Arabic and Graeco-Hebraic-Arabic entities exhibit the whole kaleidoscope of the philological phenomena herein dealt with—phonetic, morphological, and semantic—some familiar, others not so familiar. Thus, there jostle each other prosthesis, aphesis and aphaeresis, apocope and syncope, the dropping of certain letters from Greek homologues, the addition of terminal letters to Hebrew homologues, the splitting and joining of words, consonant-vowel metathesis, change of place by affixes and change in the order of words, nominative and genitive homologies, single and multiple homologies, ordinary and atavistic homologies. At one extreme homologues are met with which sound and look alike, at the other the resemblance between them is concealed beneath complex and sophisticated camouflages. There lies in between these two groups a vast number of homologies of varying degrees of difference in sound and structure.

The validity of Propositions is tested by subjecting individual homologies to strict and systematic analysis. For instance, take a particular homology and find out: whether the meanings of

its constituent homologues are congenial one with the other and agreeable to the text or texts referred to; which letters of the homologues tally; which interchange, and why; by which points of vocalization are the vowels replaced, and why; which letters of the Greek homologue are missing in its Hebrew partner, and why; which letter or letters have been added to the latter, and why; which letter or letters have changed place, and why. This process has to be pursued relentlessly; nothing must be permitted to escape notice, nothing must be admitted that is not accounted for.

For the discovery of new homologues, it is a good exercise to try and find out the homologues of cognates of the Hebrew word in hand. Another good exercise is to compile a personal list of complete homologues. A third is to compile lists of kindred verbs and their derivatives; for instance, verbs relating to sight, motion, food, and so on: e.g. חזה, צפה, ראה, כור, שעה, שעה, מראה, מצפה, צופה, חזון, השגיח, הציץ, הביט, תור, שקף, מראה, מצפה, צופה, חזון, השגיח, הציץ, הביט, תור, שקף, etc. A fourth, to seek corroboration in other homologues, in reduplication or parallelism, in other biblical texts, and in Greek passages.

The texts referred to in support of meanings have been carefully selected, not only for their aptness *vis à vis* the particular homologues concerned, but also in relation to their contexts. It is in this sphere that the identity of one language with the other is repeatedly and conclusively proven by single and multiple homologues, homologues with one or more meanings, with delicate shades of meaning, or even with opposite meanings. Homonyms and homophones multiply, while Arabic fellow-homologues often afford corroborative evidence of great weight and decisive authority. Sometimes—as with homonyms and such homologues as חקף; περιέχω—the context alone decides the meaning, so that the choice of the appropriate text to match the meaning becomes of vital importance. On the other hand, when it happens that a biblical text resembles a Greek passage, there is no difficulty; the choice is ready-made. Read in context, every other homologue shines with exceptional semantic sparkle, and the cumulative brilliance is intellectually dazzling. So that as one goes along one becomes more and more convinced that those who spoke the language of the Prophets had a good command of the tongue

of Hellas, and a clear perception of its subtleties and expressive character. One or two examples will suffice.

זנ and πατήρ resemble each other—account being taken of consonant-vowel metathesis, apocope, and the interchange of ז with π. These two homologues share no less than eight meanings. Greek and Hebrew apart, are there in mankind any two *different* languages where such phenomena occur between any word in one of them and another in the other? זנ sounds uncommonly like and means precisely the same as ἐρέω. Did Hebrew by any chance borrow it from Greek, or vice versa? Again, זז—in view of accountable differences—resembles κλέπτω and bears two of its three meanings. Is this a coincidence? Similarly, זנז resembles σπάω, and only through that resemblance is it possible to explain rationally the expression זנז זנז. Is not this significant? Now the verb זנז homologizes with πρέω, and זנזנז with ἐπιπνέω. The former expresses two shades of breathing, while the latter means two opposite kinds of breathing. In the circumstances, Jes 12. 1 becomes intelligible. So does another verse in Isaiah, 32. 12, thanks to the homology זנז κόπτω. Do not these three examples point to the identity of the two languages even more emphatically than the other four? And these are only a few reliable witnesses among thousands.

Comparisons ought to be made [with the Septuagint, the *Lexicon*, the A.V., the N.E.B. and/or the principal Jewish commentators: רש"י, קד"ר and עזרא, among other authorities] and a verdict reached in respect of every homology included in the said lists. Only thus would gradually be unveiled the deep mystery which shrouds the biblical vocabulary.

In fact, numerous Hebrew words have more than one mystery behind them, and not until they are resolved can one begin to understand the Bible. Take, for instance, the entry זנז, זנז σπάω. The Greek verb is doubly intriguing. First, it has two entirely different meanings, 'breathe' and 'enjoy'; secondly, it has two other meanings: 'draw in, suck in', and 'draw tight', 'pull'. How σπάω came to have these various meanings is no concern of ours, and the question need not detain us. What primarily concerns us is the mystery behind זנז זנז, because one does not breathe or suck in shadows. The solution of the conundrum confirms the soundness of the homology זנז/σπάω, and one can at last see clearly the picture over the strange device:

‘כַּעֲבֹד יִשְׁאָף צֶלֶל’, which has for more than two millennia lain hidden in the obscure cellars of linguistics. It is that of a slave who—having worked hard and long out in the open field, probably bare-headed, barefoot, and half-clad, exposed to the scorching summer sun—is now *enjoying* the shade.

The other mystery touches the relation of שֶׁאֵף to שָׂאב, two slightly differently pronounced words, with two distinct meanings, yet each identical with a third word, σπάω—a lot shared by many other Arabic and Hebrew words participating in multiple homologies. At this early stage of the analysis you pause and ponder whether all the Israelites, everywhere and at all times: from Moses to the Maccabees, and from Dan to Beersheba, invariably pronounced שָׂאב שֶׁאֵף and שֶׁאֵף שָׂאב—in view of the liability to confusion of the labial letters ב and פ—or some of them, somewhere, sometime, pronounced שֶׁאֵף שָׂאב and/or vice versa. Having posed the question, it matters not what answer, if any, you give to it. Your simply posing it *ipso facto* qualifies you to penetrate the biblical palimpsest, i.e. to appreciate that נָהַר is נֹהַל, and that both are πόος; that מִשְׁלַח is the same as בְּשִׁלּוֹחַ, and that both are identical with ἐπιχείρημα and unrelated to שִׁלַּח; that יוֹהָנָן is a variant of כְּנֻיָּה, and that both are variants of Ιωαννης; that כִּהְנֶה is a word with two meanings; that there are three kinds of שֵׁשׁ: one like שֵׁשׁ, the other like שֵׁשִׁי, and the third like שֵׁשֶׁת, שֵׁשֶׁת and שֵׁשֶׁה.

True it is that in our present state of knowledge we cannot be sure whether or not שָׂאב and שֶׁאֵף were ever confused one with the other. Yet the possibility of such confusion is not an idle speculation, in view of the actual confusion of שֶׁבִּטִּי IIS 7. 7 with שֶׁפִּטִּי ICh 17. 6, קָזַק Jer 17. 10 Job 5. 27 with קָכַר. For an Ashkenazi would pronounce שֶׁפִּטִּי שֶׁכַּר, and (non-extant) קָכַר קָכַר—contracted into קָכַר. And that is precisely what the exiles who returned from Babylon literally did (Neh 6. 12). In fact, the homologue of קָכַר is σκοπέω: *examine, consider; inquire, investigate* (W)—and that of קָכַר, in Neh 6. 12, is διασκοπέω: *examine or consider well; inquire, investigate* (W). So that וְאַחֲקָרָה, there, is וְאַחֲקָרָה—the ח/כ being occluded by the דגש into the ק/כ, and the חלם turning into צרי (cf. Dt 13. 15 as regards וְהִנֵּה). Besides, it is pertinent

to point out two similar homologues of *σπάω*, i.e. $\Sigma\Pi\Theta$ and $\eta\Pi\Theta$, which differ respectively from the other two—the Θ being substituted for the Ψ , and the Π for the \aleph .

A word as to the context of $\text{לצ} \text{האש}$. The homologue of $\Pi\eta$ in the second half of the verse is either *ἐλπίζω* (*hope to do* or *hope* or *expect*), or *ἐπελπίζω* (*buoy up with hope*), or *κατελπίζω* (*hope* or *expect confidently*), or *ἐπέλπομαι* (*have hopes of*). So Job laments his fate: he has been allotted periods of futility, and apportioned nights of toil—a life of servitude, alternating between spells of relief from hard labour and prospects of working for a wage. Therefore, the Greek explanation fits in beautifully; but the factor of parallelism has misled commentators to interpret האש as meaning ‘aspire’.

I am afraid Greek scholars will not be able to reap a bountiful harvest from this new branch of Greek literature—certainly not a harvest comparable to the one gathered by Western Europe from the rich literature of ancient Greece retrieved from oblivion, which ushered in the Renaissance—for two reasons: one, the Bible is a comparatively small book; it includes among its varied contents no tract on agriculture, astronomy, engineering, medicine, navigation, or any other art or science. Unfortunately we have no treatise on botany or zoology by King Solomon, although he is said to have discoursed on plants and animals (IR 5. 13). Two, the Hebrew language has been drastically impoverished and largely forgotten, through crushing defeats, brutal occupations of the Land of Israel, fratricidal internecine conflicts, wholesale deliberate destruction, captivities, dispersions, genocidal massacres, expulsions, forcible conversions, violent suppression, cruel persecution, assimilation (Dan 1. 3). Nevertheless, they will be able to glean one or two ears which escaped the raiding reapers, and a few berries which eluded the gargantuan grape-gatherers.

Yet in the light shed by the lists herein compiled, and they are by no means exhaustive, the Hebrew dictionaries and the numerous translations of the Bible will have to be radically revised; the bases of Hebrew and Arabic etymology will have to be completely recast; and the Septuagint itself will be tested and corrected. Moreover, the development of monotheism must now be studied against an Hellenic background, while it is manifest that the roots of the belief in Jesus as the Son of God reach far back

to Hebrew-Hellenic antiquity. People might nowadays call their children Daniel, John, Tom—as they do Dick or Harry—without reference to any theological concept. Not so in olden times: יהוה, פִּדְיָהוּ, פִּדְיָה, פִּדְהָצוּר, have distinctly theistic overtones. The first is the homologue of Διογενής (*sprung from Zeus*), the second homologizes with παῖς Διός/θεοῦ (*servant or son of Zeus/God*), while the third and fourth do with παῖς Διός. And it is as well to remember that פִּדְהָצוּר was older than Sinai, and that the first recorded יהוה and פִּדְיָהוּ were coevals of King David and before the Temple (cf. Luke 1. 13, 57–63). Clearly, the two verses, Ps 82. 6–7, now acquire a palpable dimension: there were undoubtedly men in Israel who—like the King of Tyre nearby (Ez 28. 2, 6, 9)—believed themselves to be gods, of divine descent, and immortal (cf. ICh 29. 23). Indeed, monotheism had to fight off the influence of atheism as well as that of polytheism (Jer 2. 28 Ps 14. 1). As a matter of historical fact, the hard struggle on its behalf only triumphed as late as the advent of the Hasmoneans; but the harder struggle for the soul—for what lies beyond the daily bread, for the Kingdom of God, for Jerusalem, for the spiritual heritage of Israel—went on (witness the records of the New Testament) and continues to our day among Jews and Christians alike—freely and vigorously, even as Job's high-level debate with his comforters was conducted.

Note: The following list does not cover pp. 102–6, 135–67, 174–284, 631–80. A few words, not included in the book, are listed for convenience. The letters t and m after a page figure respectively indicate: *text* and *meaning*.

- אֱלֹהִים: θεός: אֱלֹהִים; e.g. אֱלֹהֵינוּ, i.e. אֱלֹהֵינוּ, but possibly
 عبد الله 123
- אֲבִי: ἀγός: (ἀγών) *leader, chief* Gn 4. 20, 21 Nu 3. 24.
 30, 35 Jes 9. 5, 22. 21 Neh 11. 13 ICh 24. 31; = πατήρ 14, 37
- „ πατήρ: *father* Gn 32. 10 IIS 9. 7; *grandfather* Gn 32.
 10, 49. 29 IIS 9. 7 ICh 32. 13; esp. as epithet of
 Zeus Jes 63. 16 Jer 2. 27 Mal 2. 10; respectful mode
 of addressing persons older than oneself IS 24. 12
 IIR 2. 12, 5. 13, 6. 21; metaph., *father, author* Jer
 2. 27 Job 38. 28; אֲבִי הַגִּלְעָד π. ἡς πόλεως Jos 17. 1
 אֲבִי בֵית-לַחֶם... אֲבִי בֵית-גִּדְרָה ICh 2. 50 אֲבִי קִרְיַת-יֶצְרֶה

אֲבִיהוּ, אֲבִיחָהּ, אֲבִים	ἑφηβος Διός: originally, a young man dedicated to or a gift from Zeus IR 14. 31 ICh 3. 10 ICh 13. 20	123, 336
אֲבִיטוֹב	ἀγαθός, -θοῦ: <i>well-born; brave; good, capable; good, in moral sense</i> ICh 8. 11	82, 122
אֲבִיטֵל	ἑφηβος θεοῦ: originally, prayed for, or apprenticed in the worship of God IIS 3. 4; אֲבִיטֵל	122
אֲבִימֶלֶךְ	ἑφηβος Μολόχ: originally, a follower or gift of Moloch Gn 20. 2; אֲבִיטֵל	128
אֲבִינֵעַם	εὖνοος: <i>well-disposed, kindly, friendly</i> Jud 4. 6	123
אֲבִיר	ἀγός: אֲבִיר IS 21. 3 Ps 68. 31 [a play on words: אֲבִיר, ἀγός/βους, אֲבִיר, ἀγός/δῆλος] Thr 1. 15	378-9
אֲבִיר	ἀμρποτος: poet. Adj. <i>immortal, divine</i> Ps 132. 2, 3	37, 39, 108
אֲבִיר	βους	40, 662
אֲבִיר	ἵππος: אֲבִיר Jud 5. 22 Jer 47. 3	40
אֲבִיר	ἀμρποτος = ἀμρποτος, sup. Gn 49. 24 Jes 1. 24	37, 39, 108
אֲבִיר	εὐδωπος: <i>generous</i> [cf. אֲבִיר]; εὐδωπος: <i>well-mailed</i> [cf. אֲבִיר, אֲבִיר]; εὐπους: <i>fleet of foot</i> [cf. אֲבִיר] ICh 2. 28	124
אֲבִיר	εὐδωπος: <i>generous</i> IS 26. 6 IIS 10. 10: ἑδωπος Διός; אֲבִיר	
אֲבִיר	εὐάτος: <i>easy to heal</i> IS 22. 20	41, 73, 123
אֲבִיר	καπνόομαι: Pass., <i>to be turned into smoke, burnt to ashes</i> Jes 9. 17	60
אֲבִיר	καπνός: <i>smoke</i> Jes 5. 24 [corroborates καπνόομαι]	60, 77
אֲבִיר	κάπνισμα: <i>incense</i> Cant 3. 6 [corroborates אֲבִיר]	60
אֲבִיר	ἀδδελον, ἀμβλός	94
אֲבִיר	ἀλγξ: Dim. of ἀλγξ (poet. Noun, <i>stone</i> , generally, <i>stone</i> Gn 29. 2; אֲבִיר	55, 294
אֲבִיר	Μαγνήτις λίθος. ἡ [prefix-suffix metathesis in order of words, אֲבִיר]: <i>the magnet</i> Jos 15. 6	381
אֲבִיר	ἁμνός	29, 400, 423
אֲבִיר	ἀβא, ὀπήεις	94
אֲבִיר	ἀβαρταί, πτέρον, πτέρυξ	56, 94
אֲבִיר	εὕρημα, later -ρεμα: (εὕρισκω) <i>intention, discovery, thing discovered not by chance but by thought; that which is found unexpectedly</i> [much like Ἑρμαῖον (prop. gift of Hermes, i.e. unexpected piece of good luck, windfall, treasure trove אֲבִיר)]; foundling Gn 17. 5	121
אֲבִיר	εὐλογέω; <i>praise, honour; bless, praise a god;</i>	

- προσκυνέω: *make obeisance* to the gods or their images; esp. of the Oriental fashion of *prostrating oneself before* kings and superiors Gn 41. 43 116
- אַבְשָׁלוֹם εὐγάλενος: *etsy calm* IIS 18. 18 123
- אַגֶּר ἀγύρτης 127 tm
- אַגֶּרֶה, אַגְרָה ἀργυρίς: = δραχμή (*drachma*, worth six obols, (דרכמן) Ex 30. 13 IS 2. 36 Esr 2. 69 63, 81, 92
- אַגֶּל ὄχλος: generally, *mass, multitude*; v. עגל Job 38. 28; ἀγοραῖν Jes 15. 8 93
- אַגְמִן σχοῖνος: *rush, reed, rushbed; land measure* Jes 58. 5 Job 40. 26; v. קנה 77
- אַגֶּן ἀγγεῖον: *vessel; jar or vase for water* Ex 24. 6 Cant 7. 3 38
- אַגָּה ἀγαθός: v. אביסוב Ez 12. 14; τόπος, ου: *place, region* Ib 38. 6 64
- אַגֶּר ἀγείρω: *gather, assemble; of things, collect, gather* Piv 6. 8 43, 127, 326
- אַגְרָסֶל γυρτόν [an atavism]: = σκύφον (כפּל, כף, כוס): (צפתה. צפחית. צוף, ספרה) cup; κρατήρ: (κεράν-υμι) *mixing vessel, esp. bowl, in which wine was mixed with water, bowl of wine* 66
- אַגְרָף χειροπληθής: *filling the hand, handful* Ex 21. 18 57, 66, 69
- אַגְרָת γραφή: v. p. 113 66
- אַדֶּד עָדוּא, אָדוּ 28 t; 27 t, 30 t, 42 t; הדר, הדר, אדד
- אַדוֹרִים ἀγοραῖν 355 tm, 377
- אַדוֹם, אָדוּם ξανθός: *yellow, of various shades, freq. with a tinge of red; in Ep. mostly used of fair, golden hair; of complexion; after Hom. of all kinds of objects, of gold* Nu 19. 2 IIR 3. 22 Zach 1. 8 Cant 5. 10; cf. Gn 25. 25; v. כחש, זהב 56, 67, 93, 310
- אַדֶּן Ἄδωνις: *Adonis* [possibly an atavism, the homologue of ἡθεός] 31 t, 46, 121, 332-3 tm
- „ δυνατός: (δύναμις) *strong, mighty, powerful, influential; οἱ δυνατοί, the chief men of rank and influence* (אדוניה IR 22. 17); δυνάστης: *lord, master, ruler, of Zeus; μεδέων: (μέδω) guardian, ruler, always of Zeus; generally, ruler* (אֲדֹנִי Gn 15. 2) Gn 42. 30, 33 Ex 23. 17 Dt 10. 17 Jos 3. 11 Mal 1. 8, 3. 1 Ps 114. 7; πάστας (πάομαι): *owner* Gn 39. 20 IR 16. 24 86 t, 326, 330 t
- אַדֶּן, אָדֶן 24 t

- אֲדוֹת *διά σε, διὰ ταῦτα, διὰ τοῦτο* 169 tm
- אֲדָן *τότε, τόκα: at that time, then* Dan 2. 15, 17 64
- אֲדָר, אֲדִיר, אֲדָרַת, אֲדָר *ἀδορος: skin; δέρπος: skin, hide; δέρρις: skin; δορά (Λ): skin when taken off, hide* Jud 5. 25 IR 19. 19 Jon 3. 6 Mich 2. 8 Zach 13. 4 Esth 1. 6 15, 66, 81, 100, 326
- אֲדָרַת לְעֵר *δορά σατύρου: the skin of a* עֵיר 15 t, 57
- אֲדִיר *ἀνήρ, ἀνδρός* 82, 285-7 tm
- אֲדִירֵי הַצֶּאֱן *αἰγῶν ἀνήρ: Virgil's vir gregis* 82, 285-7 tm
- אֲדָם *ἀνήρ, ἀνδρός* 63, 67, 76 t, 82, 285-7 tm, 289 t
- אֲדָם *אֲדָמָה, אֲדָמָה* Gn 2. 9, 4. 2, 8. 13, 28. 15, 47. 20 Jes 14. 2, 32. 13 Ez 11. 17 Am 7. 17 Prv 30. 14 92, 290 tm
- אֲדָם *ἔδεσμα; ξανθός* 310 t, 401 tm
- אֲדָן *ἔδαφος: bottom, foundation, base of anything* Ex 26. 19 Job 38. 6 Cant 5. 15 49
- אֲדָנִי *ἡίθεος, ἄθεος: unmarried youth [= Ἠδωνις]* 128
- אֲדָנִיָּה *ἡίθεος Διός: originally, an acolyte at the temple of Zeus, or his gift* IR 1. 5, 8 128
- אֲדָרְבָּרַי *ἄνδρες δικασταί: jurors, gentlemen of the jury* 58, 82, 286-7 tm
- אֲדָרְכֵן, אֲדָרְכֵן *δράχμη: v. אֲדָרְכֵן* Esr 2. 69, 8. 27 66, 69, 78, 100 27 t
- אֲדָרְכֵן *χείρ: hand and arm, arm* Jes 52. 10 Job 22. 8-9, 31. 22 Dan 2. 32 Esr 4. 23 IICh 32. 8 30 t, 46, 47, 66, 69, 99, 169 tm, 258 tm
- אֲדָרְכֵי *ὄπλον* 315 tm
- אֲהָב *ἀγαπάω, Ep. and Lyr. for ἀγαπάω: show affection, generally, love; desire; seldom of sexual love, for ἐράω (but ἀ. ἐταίρας to be fond of them* IR 11. 1-2) Gn 34. 3, 37. 3 44, 49, 91, 100, 108, 326, 332, 334 t, 381
- אֲהָבָה *ἀγάπη: love* Cant 3. 10 73, 334 t
- אֲהָבָה *ἀγαπητός* 91, 102 tm, 107-8, 327
- אֲהָבָה *ἀγάπημα: darling, of a person; generally, delight* Jer 30. 14 Ez 16. 33 Hos 2. 7, 14 69
- אֲהָל *αὐλή: open court before the house, courtyard* Ps 132. 3; generally, court, hall Ps 132. 3; court of temple IR 2. 29, 30 Ps 15. 1; any dwelling, abode, chamber Jos 22. 8 IR 12. 16 30 t
- „ *αὐλῖς: tent or place for passing the night in* Gn 12. 8 Dt 1. 27 Jer 6. 3, 35. 7 [cf. αὐλίζομαι: (αὐλή) lodge, pass the night אֲהָל Jes 13. 20; v. לֵן] 30 t

- לָקָח *φύλον*: race, tribe, clan (pl.) Jud 6. 5 Ps 78. 67 66, 73
- אֵין *οὐ*: the negative of fact or statement; used sometimes with the ellipsis of a definite verb; not (W) Prv 31. 4 39, 66, 334: 69, 291: 1
- בָּא *φάτις*: v. בָּא Dt 18. 11 Jes 29. 4 69, 291: 1
- אֵין-אֵין, אֵין-כִּי *καὶ τότε*: even then or (at the beginning of a clause) and then Lev 26. 41 Jos 1. 8 IIS 19. 7 64
- בָּא *πύρδαλον, -δανον*: small wood for burning Jes 7. 4 Am 4. 11 62
- אֵין *ἀβω, οἶω*: cf. ἀγαπάω 94: 1m
- אֵין, אֵין, אֵין *ὄς*: dat. pl. ὄσεσι; Lat *oris*; *sheep*, both of the ram and the ewe Ex 29. 22 31: 1, 37, 39, 314: 61
- אֵין *πολλάκις*: *perchance* Gn 16. 2, 32. 21 49, 67
- אֵין *ὅλος*: *whole*, i.e. *safe and sound* Ps 73. 4 67
- אֵין, אֵין *αὐλή, συβ.* IR 6. 3, 7. 6-8 Ez 8. 16, 40. 7, 48 IICH 29. 17 67
- אֵין *ἀλλ' οὖν*: (*ἀλλά* בָּא, *but*; *οὖν/וְכֵן*, *then, therefore*) concessive, *at all events* Job 13. 3; *but then* Ib 13. 4, *however* Ib 2. 5 327
- אֵין *φαιλότης*: *meanness, poorness, badness* Prv 18. 13, 19. 3; אֵין *ἀειλος*: *ineffectual, bad* Jes 19. 11 65, 415: 1
- אֵין, אֵין (אֵין?) *δύναμις*: *power, might*; in Hom. esp. of bodily strength Gn 49. 3 Jes 40. 29 Job 9. 25; אֵין *εὐνή* *ὠδὶς*: *pangs or throes of birth*; אֵין-בֶּן *ὁ ἐμός ὠδίνων* (אֵין) *πόνος* (בֶּן) [suffix-prefix metathesis], of a child (literally, my stress of pangs of childbirth) Gn 35. 18 Dt 26. 14 Hos 9. 4 57, 62, 291: 1
- אֵין *δούνη, ἐδύνη*: *pain of body; pain of mind; grief, distress* (pl.); = *ἐδία* 59, 290: 1m
- אֵין, אֵין, אֵין *ἡμμων* Gn 41. 45, 50; v. אֵין *ἄτη, αὐάτα* (אֵין): *reckless guilt or sin* Nu 23. 21 Ps 55. 11 124: 1, 312: 41
- אֵין *ἐφθός* *boiled*; *ἐφθός χρυσός* *refined gold* אֵין *ἀπεφθός*: *boiled down*; אֵין. (*χρυσός*) *refined gold* אֵין (אֵין) [אֵין, possibly 'from *Ἑδέσος*'] 116-17: 1m, 334
- אֵין *ἀπυρός*: *uncooked*; אֵין. *χρυσίον* (*unsmelted piece of gold*) *unsmelted*, opp. *ἀπεφθός*; אֵין. *χρυσός*, of nuggets, or gold-dust אֵין 116-17: 1m
- אֵין *καπάνη, ἀπάνη*: *chariot* Ex 14. 25 Nah 3. 2 [calling the part for the whole] 60
- אֵין *ταχίζω*: *make swift*; *θοάζω*: *move quickly, rush, dart* Prv 19. 2, 28. 20, 29. 20 51, 63

- אור $\phi\acute{\omega}\varsigma$; אור $\acute{o}\rho\acute{\alpha}\omega$: v. ראה 101, 337 tm, 406 t
 האיר $\acute{\alpha}\nu\alpha\pi\upsilon\rho\acute{\iota}\zeta\omega$; $\acute{\epsilon}\kappa\pi\upsilon\rho\sigma\epsilon\acute{\upsilon}\omega$: *kindle* Jes 27. 11 Mal 1. 10
 Ps 18. 29 56, 62
 אור $\phi\acute{\alpha}\omega\varsigma$, $\phi\acute{\omega}\varsigma$ מאורה, מאור, אורה, אור, אור 47, 65, 101, 290, 337-8 tm
 אור- $\epsilon\acute{\iota}\rho\eta$: Lacedemonian youth
 who had completed his twentieth year (cf. Nu 14.
 29, 26. 4) 127
 אור $\gamma\eta$: *land, country; city; estate, farm* Gn 11. 28; cf. עיר 68, 290 tm
 „ $\pi\upsilon\rho$: *fire* Ez 5. 2 62
 אורה $\epsilon\phi\acute{\epsilon}\delta\epsilon\alpha$, $\epsilon\pi\epsilon\delta\epsilon\alpha$: *stable* IR 5. 6 ICh 32.
 28 IICh 9. 25 78
 אורי $\Delta\iota\omicron\varsigma$ $\epsilon\acute{\iota}\rho\eta$ Ex 31. 2 IIS 11. 3, 8 128
 אוריאל $\epsilon\acute{\iota}\rho\eta$ $\theta\epsilon\omicron\upsilon$ Esr 8. 16 ICh 6. 9 122, 125, 128
 (אורי) ארה $\acute{o}\rho\acute{\alpha}\omega$: v. ראה
 אורם Ἀραι : Ἀρά personified as the goddess of destruc-
 tion and revenge (Zach 5. 3); the Ἐραῖες
 (avenging deities) say that Ἀραι is their own name
 Ex 28. 30 Nu 27. 21 Dt 33. 8 Esr 2. 63 121
 אירר $\acute{\alpha}\pi\epsilon\upsilon\theta\acute{\upsilon}\nu\omega$: *make straight, restore; guide aright, direct,*
govern, rule; καταρθόω: metaph., *keep straight, set*
aright Jes 45. 2 31 t
 אץ $\acute{\epsilon}\kappa\epsilon\acute{\iota}$, $\tau\acute{o}\tau\epsilon$: *then* Ps 90. 11, 124. 3.
 126. 2; $\iota\sigma\chi\acute{\upsilon}\varsigma$: *might, power, vigour* Ps 76. 8 24 t, 28 t, 64
 אצב $\text{ὑ}\text{σσ}\omega\text{πος}$: *hyssop* Ex 12. 22 Nu 19. 18 IR 5. 13 Ps
 51. 9 46, 49
 אץ $\zeta\acute{\omega}\omega$ 98 tm
 אן $\acute{o}\tau\varsigma$, $\acute{\omega}\tau\acute{o}\varsigma$: *ear* Dt 5. 1; from resemblance to an ear,
handle Prv 20. 12 257 tm
 אח- $\eta\acute{\iota}\theta\epsilon\omicron\varsigma$: v. אדנ-; e.g. אחיה 122-3, 128
 אח $\alpha\acute{\alpha}\varsigma\iota\varsigma$: *brother* Gn 24. 29; *sister* Ib 24. 50 23 t,
 87 t, 299, 333 t, 384
 אחד $\acute{\alpha}\nu\delta\rho\acute{o}\varsigma$ 285 tm; $\acute{\alpha}\eta$, $\acute{\alpha}\eta\delta$, $\acute{\epsilon}\iota\varsigma$, $\acute{\epsilon}\epsilon\iota\varsigma$ 13, 38.
 44, 75 t, 116, 169, 264, 290 tm, 361 tm, 389
 עשר $\acute{\epsilon}\nu\delta\epsilon\kappa\alpha$: *eleven* Dt 1. 2; v. עשרתי 389 t
 אחו $\sigma\chi\omicron\iota\nu\omicron\varsigma$: v. אבן Gn 41. 2 Job 8. 11 77
 אחו $\acute{\epsilon}\chi\omega$, $\sigma\chi\acute{\epsilon}\theta\omega$: *hold, hold fast* IR 1. 51 Cant 3. 4 Esth
 1. 6; of a woman in travail Jes 13. 8, 21. 3; of arms
 and clothes, *bear, wear* IICh 25. 5; *hold or keep in a*
certain direction Job 17. 9, 23. 11; *extend, reach to*
 IR 6. 6; *stay, keep back, check, stop* Neh 7. 3 53

440 XIX. CATALOGUE OF GENERAL HOMOLOGIES

אָחָל, אָחָל	λάχος, εὖς: allotted portion; portion obtained by lot, share Lev 25. 46 Nu 27. 4; cf. οὐσία	56, 92
אָחָל	ἡίθεος: v. אָחָל; e.g. אָחָל	128
אָחָל, אָחָל	ἡίθεος Διός: granted by Zeus IIR 1. 2 IICH 20. 35	128
אָחָל	Διός ἡίθεος: a gift of Zeus IS 14. 3	122, 128
אָחָל, אָחָל	ἀγαθός, οὐ: v. אָחָל IS 22. 9, 11	82, 122
אָחָל	ἡίθεος Μολόχ: originally, a young man dedicated to the worship of Moloch, or his gift IS 21. 2	128
אָחָל	ἀδάμας (δαμάω): properly, unconquerable; Subst., adamant, i.e. the hardest metal, prob. steel; diamond Ex 28. 19; cf. ברזל	49
אָחָל, אָחָל	αἰμάτη: = λεκάνη (dish, pot) Gn 21. 14, 42. 27 Esr 6. 2	95 im
אָחָל, אָחָל	μετά	171-2 im
אָחָל	εἰς: v. אָחָל	361 im
אָחָל	εἰς	169 im
אָחָל, אָחָל	ὕστερος: of Place, coming after, behind Gn 24. 61 Jud 3. 22 Cant 2. 9; last Dt 11. 24; of Time, next, later than Gn 5. 4, 9. 28; ὕστατος: of Time, last Ex 4. 8 Neh 8. 18; οἱ ὕστεροι posterity Jes 41. 4	57, 75 :
אָחָל, אָחָל	τάχα ἰσως: τάχα (quickly, presently, forthwith; strengthd. τάχα ἰσως Ruth 2. 2	63
אָחָל, אָחָל	Ξέρξης Esth 1. 1	52
אָחָל	ὀθόνη: fine linen Prv 7. 16	38, 288 :
אָחָל	φάτις: v. אָחָל Jes 19. 3	65
אָחָל	πακτόω: fasten, close; stop up, caulk Prv 17. 28, 21. 13	61, 67
אָחָל	πότερος, κό-: one or other, either of two; ἀριστερά: (with or without χεῖρ) left hand Jud 3. 15	62
אָחָל	ἡ: dat. sg. fem. of relat. Pron. ὅς, ἡ, ὅ, in adverb. sense; of Place, which way, whither, where Gn 4. 9 IR 13. 12; of Manner, how, as Jer 5. 7; = אָחָל	33
אָחָל, אָחָל	πεῖ, ποῦ: where? Gn 3. 9, 22. 7	61-2
אָחָל	γῆ: v. אָחָל, אָחָל	38, 55, 92, 112 t, 325
אָחָל	πάθος: accident, misfortune, calamity	29 t, 61, 93
אָחָל	Αἶας: Ajax IIS 3. 7	121
אָחָל	ἡίθεος, contr. ἡθεος, ἄθεος; of the θεῶν sent to Delos; rarely as fem. ἡιθέη: v. אָחָל	122, 128

- אֲרַבָּל ἡθέη Βααλ: an unmarried young woman attendant at the temple of Baal, or his gift IR 16. 31 128
- אִי-זֶה ὅσγε: *who* or *which*, with emphasis IS 9. 18
IR 13. 12 Jes 66. 1 Jer 6. 16 Esth 7. 5 76 tm
- אִיךָ, אִיךָ, אִיךָ interrog. Particle; of Manner, *in what way?*, *how?*, *how in the world*, *wherefore?* Gn 26. 9
IIS 1. 5, 14, 2. 22 Jer 12. 5 Ps 137. 4 Ruth 3. 18
Eccl 2. 16 ICh 13. 12; of Space, *which way?*, *whither?*;
less freq. like ποῦ: *where?* Jer 3. 19; cf. ὅπως 27 t, 49. 69
- אִיכָּה, אִיכָּה, אִיכָּה ὅπη, ὅκη. Ep. ὅπη (better written ὅπη, ὅκη), ὅπα, ὅπη: Adv., relat. and indirect interrog.; of Place, *by which* or *what way*, *in which* or *what direction* or *part*; sts. nearly = ὅπου *where* IIR 6. 13; of Manner, *in what way*, *how*, *as* Dt 1. 12
Cant 1. 7, 5. 3 Thr 1. 1 Esth 8. 6 27 t, 34 t, 39, 42 t, 47, 49, 53, 402
- אֵיל, אֵילִית, אֵילִית δορκάς, ádos, ζορκάς, ἰορκος: *an animal of the deer kind*; *roe*, *gazelle*, *antelope*, *dorcus*; = δορκαλῖς; αἰόλος: *quick-moving*, *nimble*; *speckled*, *striped*, *mottled* (W) IIS 22. 34; αὐλός: *pipe*, *flute* Ps 22. 1 58, 79, 96 tm, 314
- אֵיל, אֵילִית, אֵילִית, אֵילִית, אֵילִית πυλών, -ωμα: *gate-way*; freq. separated from the house or temple to which it gave entrance; *gale-tower*, *gate-house*; πύλη, πύλον: *gate* Ez 40. 16-40 62
- אֵילִית, אֵילִית θύελλα: *hurricane*, *squall*; θύελλαι, prob. *thunderstorms* Ps 29. 9 59
- אֵיל, אֵילִית, אֵילִית ὠφέλεια, -λησις: *aid*, *succour*, *use*; *help*, *service*, *advantage* Ps 22. 20, 88. 5 66, 93
- אֵילִית, אֵילִית ξύλον: *tree* Dan 4. 7
- אֵילִית, אֵילִית δείμα, -τος [both nominative and genitive homologies]: *fear*, *terror*; pl. φόβοι καὶ δ. אֵילִית, אֵילִית [pref.-suf. phenom.] Ex 15. 16 Dt 32. 25 58
- אֵילִית, אֵילִית ἡγεμών 28, 637-40 tm
- אֵילִית, אֵילִית ἵνα: *in which place*, *where* Ez 13. 15 Cant 6. 1 28, 34 t, 38
- אֵילִית, אֵילִית κόφινος: *basket*; Boeotian measure, containing nine Attic choenices, i.e. about two gallons Ez 45. 11, 13 [To this day, *basket* is referred to in Egypt both as كُفَّة and كُفَّة]

- אל עליון 'Hélios 'Υπερίων 121, 124-5, 310
 אל, אל, אלה, אלהים θεός, θείος, αἰός, θεύς: *God, the Deity* Gn 1. 1, 21. 33 Ex 15. 11 Dt 32. 15; *one set in authority* IIR 24. 15 Jcs 44. 6, 60. 7 Ez 17. 13 Ps 29. 1 Job 41. 17; *judge* Ex 22. 8 31 t, 59, 76, 83 t, 121, 123-4, 128, 303, 320 t, 330, 352, 390
 אל δλος: *every* Gn 30. 40 49, 124
 אל, אל, ה, ה: definite or prepositive article Gn 17. 1, 24. 65 Jud 6. 20 Ez 13. 11, 13 67. 75 t, 299
 אל, ל, -δε: an enclitic post-position: joined to names of Places to denote *motion towards* that Place [prefix-suffix phenomenon]; οἶκαδε: to the house יִצְחָק ICh 8. 11, 42 t, 73, 84 t; εἰς 5, 30 t, 84 t, 26 t, 169 tm, 320; ἐπί 170 tm; ἐν 170 tm, 423; ὡς: 170 t, 28, 34 t; παρά 172 tm; πρὸς 62, 173 tm; ἐπὶ 28 t, 174 tm; αἰ, τό 318 tm
 אל, ע, ע: οὗ: v. אל Gn 22. 12 Ez 28. 15 67, 334 t
 „ ποῦ: *where* IS 27. 10 34 t, 62, 67, 100
 אל, θεός: v. אל
 אל, אל, πολὺς: of Number, *many*; of Size, Degree, Intensity, *much* (e.g. πολὺς ἀλάλητος) 128
 אל, γ, γ: ἡ γύψος: *chalk; gypsum; cement* Ez 13. 11, 13 67, 75 t, 299
 אל, δ, δ: πολυδαίδαλος: *working with great art or skill, very skilful* Nu 11. 26-7 61
 אל, δ, δ: πολυειδήμων: *knowing much* Gn 25. 4 IIS 5. 16 ICh 7. 10, 14. 7 23 t, 61, 125, 310 tm
 אל, ל, ל: ἀράσμαι: poet. Verb, *pray to a god*; more freq. in bad sense, *imprecate, curse* Jud 17. 1 IS 14. 24 23, 67, 326
 אל, δ, δ: ἀρά: *prayer, esp. for evil; curse, imprecation*; mostly in pl. Gn 23. 28, 24. 41 Dt 29. 11, 13, 18-20 IR 8. 31 Ez 16. 59 Ps 10. 7 23, 39, 42 t, 47, 326
 אל, δ, δ: ἥρωες: *hero; the Fourth Age of men, between δαίμονες and ἄνθρωποι; heroes, as objects of worship*; esp. of *local deities, founders of cities, patrons of tribes, etc.* Gn 6. 2, 4, 30. 8 Ps 82. 6; v. אל 14
 אל, δ, δ: ὅδε, οἷδε: demonstr. Pron., *this*, formed by adding the enclit. -δε to the old demonstr. Pron. ὁ, ἡ, τό, and declined like it through all cases. ὅδε, like οὗτος, is opp. ἐκεῖνος, to designate what is *nearer* as opp. to what is *more remote*; but ὅδε refers more

- distinctly to *what is present*, to *what can be seen* or *pointed out*, though this distinction is sts. not observed; of Place, to point out *what is present* or *before one* Gn 9. 19, 32. 18, 33. 5 Dt 1. 1 ICh 20. 8; of Time, to indicate *the immediate present*; ἀπόλλυμαι τάλας ἔτος τόδ' ἤδη δέκατον I, wretch, have been perishing now for *these* ten years, Sophocles, *Philoctetes* 312 (cf. Esth 4. 11) Ib 9. 27 75-6 t
- יָדוּ, הִלֵּא יְדוּ: יְדוּ is aor. 2 imper. Med. of ὁράω; but יְדוּ, as Adv., *lo! behold!*: with Nouns and Prons.; in the imper., esp. in offering a thing, *take it!* Dt 11. 30 Jos 10. 13 Dan 2. 31 27 t
- לִילִי, לִילִי εἰδωλον: *image of a god, idol* Lev 26. 1 Jes 19. 3 Hab 2. 18 Zach 11. 17 Ps 96. 5, 97. 7 Job 13. 14 (γλυπτός is secondary) 31 t, 38, 112
- לִילִי, πελέα: *elm* Gn 35. 8 Jes 44. 14 Hos 4. 13 62, 352-3 t
- לִילִי, לִילִי θεογενής: *born of God*; θεὸς ἐγέννησε: God begat, created, engendered (the bearer of the name) IS 1. 1 IIS 21. 19 40, 59, 129
- לִילִי, לִילִי εἶρην: εἶρην; לִילִי εἶσω 122, 127, 169 tm
- לִילִי, θεοῦ εἶρην: originally, God's young man, given by God as a gift to his parents ICh 5. 24 61, 128
- לִילִי, לִילִי Διὸς εἶρην: originally, Zeus's young man, a person given by Zeus—not Ζεὺς θεὸς ἐμός ἐστι: my god is Zeus IR 17. 1 IIR 1. 5 125, 128
- לִילִי, θεός μου Μολόχ ἐστι: Moloch is my god; or, and more likely, εἶρην τοῦ Μολόχ: originally, a young man (*Lacedemonian youth who had completed his twentieth year*) dedicated to, adherent of or granted by Moloch Ruth 1. 2 128
- לִילִי, עַמִּיאל εἶρην γαμέτου: granted by the 'husband' or 'spouse' (i.e. Baal); cf. יְרַבְעָם, יְרַבְעָם 83 t, 125-6 t, 128, 415 t
- לִילִי, καλλίπους, ποδός: *with beautiful feet* Gn 36. 4; -παις: *blessed with fair children* 60, 61, 128
- לִילִי, לִילִי, לִילִי εἶρην Πλούτωνος: granted by Pluto (god of the nether world as the *wealth giver*) ICh 3. 8, 11. 35, 15. 18; πολυφίλητος: *much loved*; πολύφιλος: *dear to many* 62, 125, 128
- לִילִי, צוּרִיאל Διὸς/θεοῦ εἶρην: granted by Zeus/God Nu 1. 5, 3. 35 61, 122, 125-6

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אֱלִיפָן	Ex 6. 22 Nu 34. 25 Zeph 1. 1	122
אֱלִיקָא	εἶρην τοῦ θεοῦ IIS 23. 25	61
אֱלִיסָה	Ἑλλάς: <i>Hellas</i> Gn 10. 4	133, 300
אֵלֶם	αὐλή: <i>v.</i> אֵלֶם Ez 40. 16, 21-2, 24-6.	
	29-31, 33-4, 36, 48-9	67
אֵלְמָה	ἄμλλα: <i>sheaf</i> ; οὐλος: <i>corn sheaf</i> Gn 37. 7	69
אֵל־מָוֶת	ἀθανασία: <i>immortality</i> ; ἀθάνατος: <i>undying</i> , <i>immortal</i> ; of things, etc., <i>everlasting</i> , <i>perpetual</i> Prv	
	12. 28 Esr 2. 24	49, 59
אֵלְמָן	ἄγαμος: <i>unmarried</i> , <i>single</i> , prop. of the man, whether bachelor or widower Gn 38. 11 Jer 51. 5	34 t, 68
אֵלְעֵלָא	ὁ μέγας	296 t, 299, 300
אֵלְעֵסָה	ἡίθεος θεοῦ: <i>devoted or dedicated to</i> , or granted by, God IIS 2. 18 Jer 29. 3	125, 128
אֵלְיָ	χίλιās: <i>a thousand</i> Gn 20. 16 Ex 12. 37 Ps 90. 4; χῶλος: <i>green fodder for cattle</i> , esp. for horses and beasts of burden, <i>forage</i> , <i>provender</i> ; <i>pasturage</i> Ps 50.	
	10	56
אֵלְקֹם	ἄλκιμος: <i>stout</i> , <i>brave</i> , of men and things Prv	
	30. 31	297
אֵלְקָא	הֵ-	27 t
אֵם	μήτηρ: <i>mother</i> ; in titles Gn 3. 20 Jud 5. 7	57, 60, 100-1, 326
אֵם	λαός: pl., <i>men or people</i> ; <i>men</i> , i.e. soldiers, both of the whole army and smaller divi- sions Gn 25. 16, 23 Ex 1. 9 Nu 21. 29 Dt 20. 1-2, 5, 8-9 Jos 7. 3, 8. 1, 9-11 Jud 7. 2-8, 9. 36 IIS 18. 7, 19. 41 IIR 13. 7 Jes 13. 4, 51. 4 Ez 17. 15 Joel 2. 5 Ps 2. 1, 9. 9, 111. 9, 148. 11 Prv 11. 26	39, 55-6, 92
"	" " " δῆμος: <i>people</i> , <i>common people</i> , <i>rank and</i> <i>file</i> , opp. officers; in a political sense, <i>the sovereign</i> <i>people</i> , <i>the free citizens</i> ; <i>the popular assembly</i> Gn 23. 13 Jos 8. 16 IIS 22. 26 Job 12. 2 Thr 1. 11; <i>v.</i> אֵם	58
אֵם	ἂν, κε(ν), κα, εἰκ ἂν: <i>if so</i> בִּן-אֵם Gn 25. 22, 43. 11; Hom. has generally εἰ κε, <i>if thus</i> כִּה-אֵם IS 14. 9. 10	85-6 t
"	εἰ: <i>if, whether</i> Gn 4. 7 Ex 19. 13 Lev 3. 1, 27. 26 Jos 22. 22 Cant 7. 13 Ruth 3. 10 Thr 1. 12 Eccl 12. 14; καὶ εἰ <i>even if</i> אֵם כִּי Jer 2. 22, 22. 24, 37. 10 Ruth 3. 12; εἰ μὴ <i>except</i> ; <i>unless</i> (W) Ps 127. 1; <i>ἥ</i> : or Gn 27. 21	12, 35 t, 85-6 t, 100
"	אֵם ἥ: <i>or</i> Gn 24. 49 Jud 20. 28 IICH 18. 5, 14	

- אִם הִ: *in truth, of a surety*; freq. strengthened by the addition of one or two other particles, as הִ אִם אִם־שֶׁרָה Gn 17. 17; v. אִםן 12
- „ οὐ: v. אִם 12, 34, 33: 1
- אִם־הִ, אִם־הִ δμωή: *female slave, serving woman*, only in Il. in Hom. Gn 21. 10 Ex 21. 32 Dt 12. 12 58
- אִם־ ωμία: (ὤμος) *shoulder*, i.e. (apparently) *angle* of a building Gn 6. 16 Jes 6. 4 57
- „ ὤμος: *the shoulder with the upper arm* (ὤλέτης being the lower) Gn 6. 15 IS 17. 4 57
- אִם־ן, אִם־ן Ἰμμων: the Libyan *Zeus* Jer 46. 25; v. אִם 12: 1
- אִם־ן הִ מִן: מִן, a Particle used to strengthen asseverations, *verily, truly*; הִ מִן, *now verily, full surely*; later in strong protestations or oaths Nu 5. 22 Dt 27. 15 IR 1. 36 Jes 65. 16 Jer 11. 5, 28. 6 Neh 5. 13, 8. 6 56, 93
- אִם־ן τιθηνέω: *take care of, tend, nurse; nurse, suckle; tend as a nurse, tend, foster* Esth 2. 7; Pass. Jes 60. 4 [cf. κηδεμονεύω] 60, 64, 75: 1
- אִם־ן, אִם־ן τιθηνός, -νη: *one who nurses or brings up, foster-father; nurse* Nu 11. 12 IIS 4. 4 IIR 10. 1. 5 Jes 49. 23 Ruth 4. 16 [cf. κηδεμών] 59-60, 64, 92
- אִם־ן δαίμων = δαήμων *knowing, experienced in a thing, knowing, skilled in*; cf. αἶμων (expl. by Gramm. as = δαίμων, for δαήμων, *skilful*) Cant 7. 2 53
- אִם־ן, אִם־ן, אִם־ן מִן, Ep. μάν; original μάν has prob. been changed to μέν: used absolutely to express certainty, *indeed, of a truth*, synonymous with מִן (v. אִםן) Nu 22. 37 Jos 7. 20 IIR 19. 17 Job 19. 5; καὶ μִן, sis. simply to add an asseveration; freq. to introduce something new or deserving special attention אִם־ן־אִם־ן Job 19. 4. 34. 12 אִם־ן־אִם־ן Gn 18. 13 אִם־ן־אִם־ן Gn 20. 12 אִם־ן־אִם־ן Job 36. 4 אִם־ן־אִם־ן IR 8. 27 31: 1
- אִם־ן αίματόεις: *blood-red, of blood*; = αίματός (blood-stained) Zach 6. 3, 7; v. אִםן 28: 1
- אִם־ן αἰνίζομαι: v. הלל 110 im
- „ εἶπον: (pres. ἔπω is used by Nicander . . . the pres. in use is φημί, λέγω, ἀγορεύω . . ., the fut. ἐρέω, ἐρῶ (fut. of εἶρω (B)), the pl. εἶρηκα) *speak, say; proclaim, order or command, promise*; φημί: *say, affirm*,

- 7א כאί: *even, also* Gn 40. 16 Dt 33. 20 IS 2. 7 Jes 40. 24,
 44. 15, 19 Job 6. 27 Cant 1. 16 (—κ, ε/ρ) 48, 59
 κεν (κε) και *even* כי 7א Prv 15. 11, 19. 7; και ει *even*
 if 8א 7א Job 36. 29; 8א 8א ἀμφί: *added to* IS 1. 5 60, 168 tm
 7א πνοή: *breath*; πνοή Ἡφαίστοιο *the breath of*
Hephaestus, i.e. flame Gn 27. 45, 30. 2 Ex 11. 8
 Nu 25. 4 Dt 29. 19, 32. 22 IIR 24. 20 Jes 30. 30,
 48. 9 Ps 78. 21, 124. 3 Prv 14. 17, 21. 14, 27. 4
 Cant 7. 9 Thr 2. 6; ἀνα-: *of the nose* Ps 115. 6 300 t
 „ ὤψ: *pl., eye, face* Gn 3. 19, 19. 1 IS 20. 41, 25. 23 61
 8א 8א ὀπτήσιμος: *for roasting* Lev 2. 4 69
 7א 8א ἐπωδός: *enchanter, a charm for or against* Jud 18. 14
 IS 23. 6, 30. 7 Hos 3. 4; ἐπενδύτης: *robe or garment*
worn over another IS 2. 28 (—ν) 46
 8א 8א ἀφανίζω: *disappear, be missing* Gn 47. 15, 16 Jes
 16. 4, 29. 20 Ps 77. 9 (—ν, ζ/ρ) 51, 379 t
 8א 8א כי 8א 8א ὅπως, ὅ. κε: *however* Nu 13. 28, 23. 13
 Am 9. 8 49
 8א 8א τόπος: *region*; the universe divided into three
 τόποι Dt 33. 17 Jer 16. 19 Ps 2. 8 Prv 30. 4 (—τ) 64
 8א 8א ποδοῖν: *dual of πούς, ποδός, foot*; *prop. from*
the ankle downwards Ez 47. 3 (÷κ, δ/ρ) 37
 8א 8א ὄφεις: *serpent* Jes 30. 6 Job 20. 16 93
 7א 8א ἀμπέχω: *surround, cover, enclose* Jon 2. 6; ἀμύβαινω 56
 8א 8א τέφρα: *ashes* Gn 18. 27 Nu 19. 9 (—τ) 60
 8א 8א ὄαρος, φά-: *commonly, a wide cloak or mantle*
without sleeves IR 20. 38, 41; v. פאר 80
 8א 8א ὑπερῶν 46, 89 tm
 8א 8א 8א 8א αἰφνιδίως (αἰφνιδίς, -δόν): *suddenly*
 Nu 6. 9, 35. 22 Jos 10. 9, 11. 7 Jes 29. 5, 30. 13,
 47. 11 Jer 51. 8 Hab 2. 7 Prv 6. 15 Job 9. 23 Ecc1
 9. 12 Est 4. 13 IIR 29. 36; v. pp. 361-2 82
 8א 8א 8א 8א μασχάλη: *arm-pit* [cf. Latin *axilla*]; [pi.]
corner Jes 41. 9 Jer 38. 12 39
 8א 8א ἀποτίθημι: *put away, stow away; lay aside; put away*
from oneself, avoid; put by for oneself; reserve, keep back;
put by (W) Gn 27. 36 Nu 11. 17, 25 Eccl 2. 10 392, 423
 8א 8א 8א 8א παρά 172 tm
 8א 8א 8א 8א θησαυρίζω: *store, treasure up, lay by; hoard; lay*
up treasure; *Pass., to be reserved*: Jes 23. 18, 39. 6 Am
 3. 10; cf. τίθημι, ἀπο- 392, 423

אוצר	θησαυρός: <i>store</i> Dt 28. 12; metaph., Jes 33. 6; <i>treasury</i> Jos 6. 19, 24 Zach 11. 13 ICh 32. 27; <i>granary</i> ICh 27. 25; cf. θησαυρίζω: אצל, אצר, אצר 59, 77
אֶקְדַּח	φλόξ: of precious stones Jes 54. 12 79
אֶרְבֵּי	κρύπτω: <i>hide oneself, lie hidden, keep covered</i> , esp. for purposes of concealment Dt 19. 11 Jud 21. 10 Prv 1. 11, 7. 12, 23. 28 Job 31. 9 Thr 3. 10, 4. 19 46
אֶרְנָה	ἔργον: of women's work, weaving Jud 16. 14 (cf. IIR 23. 7) 49
אֶרְנָן, אֶרְנָן	ἀλουργής: <i>cloth of purple</i> ICh 2. 6, 13 46, 50, 63
אֶרְנָנָה, אֶרְנָנָה	ἀλουργημα: <i>purple clothing</i> Jer 10. 9 Dan 5. 7 32, 50, 63, 68
אֶרְנָן	ἄγγος: <i>vessel, vase</i> IS 6. 8 48
אֶרְנָדִי	ρόδοεις: <i>rose-coloured</i> Gn 10. 18 40
אֶרְנָתִי, אֶרְנָתִי	ἔρυμα 34, 80, 349 im
אֶרְנָתִי, אֶרְנָתִי	31, 1
אֶרְנָתִי, אֶרְנָתִי	ἵπποτροφεῖον: <i>place for horsebreeding, stud-stable</i> 31, 1
אֶרְנָתִי, אֶרְנָתִי	ἀρκευθος: <i>Phoenician cedar</i> Jud 9. 15 IR 5. 13 353
אֶרְנָתִי, אֶרְנָתִי	ῥα: <i>any period fixed by natural laws and revolutions, whether of the year, month or day</i> Gn 13. 11 50
אֶרְנָתִי, אֶרְנָתִי	ἔρχομαι 384 im
אֶרְנָתִי, אֶרְנָתִי	ἀρχή; אֶרְנָתִי κέλεις 384 im
אֶרְנָתִי, אֶרְנָתִי	θηρίον: in form Dim. of θήρ (<i>beast of prey</i> , of a lion) <i>wild animals</i> , freq. of elephants Gn 49. 9 Nu 24. 9 Jes 11. 7 57, 59, 80-1, 92
אֶרְנָתִי, אֶרְנָתִי	ὄρος θεοῦ the Mount of God Jes 29. 1, 2, 7 122
אֶרְנָתִי, אֶרְנָתִי	προσήκων: freq. in Part. as Adj., <i>befitting, proper, meet</i> Est 4. 14; οὐ προσήκον <i>it is not fitting</i> 62, 112
אֶרְנָתִי, אֶרְנָתִי	φάρμακον: generally, <i>remedy, cure; a means of producing something</i> Jer 30. 17, 33. 6 Neh 4. 1; אֶרְנָתִי, אֶרְנָתִי 112
אֶרְנָתִי, אֶרְנָתִי	ἄρμὸς ῥόου: <i>joining of two rivers</i> Gn 24. 10 129, 133, 300
אֶרְנָתִי, אֶרְנָתִי	ἔρα: <i>earth</i> 35, 75, 77, 83, 86, 131, 319, 325
אֶרְנָתִי, אֶרְנָתִי	ἀράσμαι: v. אלל Gn 12. 3; אֶרְנָתִי Nu 22. 6; אֶרְנָתִי κατ-: <i>call down curses upon, curse, execrate</i> Gn 5. 29 68, 326
אֶרְנָתִי, אֶרְנָתִי	κατάραμα: <i>curse</i> Dt 28. 20 69

- אֹרֶת ὥρα: = τὰ ὥραϊα, the produce of the season, fruits of the year IIR 4. 39; אֹרֶת in Hom., part of the year, season; mostly in pl. the seasons Jes 26. 19 50
- אֶרְתַּחֲשַׁתָּא אֶרְתַּחֲשַׁתָּא Ἀρταξέρξης Est 4. 11, 7. 1 52
- אֶרֶץ אֱלֹהִים אֶרֶץ אֱלֹהִים אֶרֶץ אֱלֹהִים: ὁ. אֶרֶץ 122, 128
- אֶרֶץ אֱלֹהִים אֶרֶץ אֱלֹהִים אֶרֶץ אֱלֹהִים: ὁ. אֶרֶץ אֱלֹהִים: θεοῦ: God's man Gn 32. 29 Nu 26. 31 ICh 4. 16, 7. 11, 25. 2 66, 122
- אֶת εἶθος: custom, habit Dt 33. 2 (עדה, דת)
- אֶת ἔχω: there is; ἔχω, barbarism, أكو (Iraqi vernacular) 28 t, 290 tm
- אֶת אֱלֹהִים אֶת אֱלֹהִים אֶת אֱלֹהִים: ὁ. אֶת אֱלֹהִים 122, 128, 312
- אֶת אֱלֹהִים Ἡλίου: the Sun-god's gift Gn 46. 21 128
- אֶת אֱלֹהִים Βάαλ: adherent, follower of Baal, his man, his gift ICh 8. 33 (cf. IIS 2. 8) 122, 128, 311-12 t
- אֶת Αθήναι: Athens Jos 11. 22 129, 134
- אִשָּׁה γυνή, γυναικός: woman, wife, spouse; female Gn 2. 23, 28. 9 Nu 31. 18 IIS 11. 11 Cant 1. 8; cf. ἀνδρίς 75 t, 82, 110, 112 t, 288 tm, 333 t
- אִשָּׁה ἐκάσθη Ex 26. 3 Ez 1. 9 290 tm
- אִשָּׁה ἐστίαμα; κνίσσα: steam and odour of fat which exhale from roasting meat, smell or savour of a burnt sacrifice 60, 73, 263 tm, 300 tm
- אִשָּׁר λόγος: v. חֵן Hos 13. 7 79, 392 tm
- אִשָּׁר ὁδός: way, road Job 23. 11 367 tm
- אִשָּׁר ποῦς, ποδός: foot Ps 17. 5, 37. 31, 40. 3, 44. 19 Job 31. 7 79, 125
- אִשְׁתִּי Ἀθήνη: Athene IIR 17. 30 121
- אִשְׁכּוֹל σταφύλη: bunch of grapes Gn 40. 10 Jes 65. 8 Cant 7. 8, 9 37, 40
- אִשְׁכּוֹל ξανθός: v. אִדּוֹם Gn 10. 3 52, 93, 400
- אִשָּׁה ἀγνοέω: not to perceive, to be ignorant of; go wrong by mistake Lev 2. 4 62, 98
- „ ἀθετεύω; deal treacherously with, break faith with; ἀσμόςσει: go wrong; to be ignorant of what is right, act amiss; draw breath, inhale Lev 5. 23 Nu 5. 6 Jud 21. 22 Jer 2. 3 Ez 25. 12 Hos 4. 15, 13. 1, 14. 1 Hab 1. 11 ICh 19. 10; אִשָּׁה ἀθέτημα 67, 92, 98 tm, 119 tm
- „ ψάω, ψέω: crumble away, vanish, disappear Ez 6. 6 Joel 1. 18 53, 62
- אִשָּׁה αἷτιος: culprit, responsible; guilty Gn 42. 21 49

- אֶשֶׁף מְכֻשָּׁף, כְּשֶׁף, אֶכְשֶׁף, אֶשֶׁף *θέσις: filled with the words of God, inspired* Dt 18. 10 Jos 11. 1 Jer 27. 9 Dan 2. 10 47, 59, 77, 92
 אֶשְׁפָּה *ἀσπίς; θήκη, θήγη* 47 im
 אֶשְׁפָּר *ξανθός* 366 im, 401
 אֶשֶׁר *ὀρθόω: go straight; flourish* Prv 9. 6 634
 אֶשֶׁר *κατ-: keep straight, set right* Jes 9. 15; *ὀρθιάζω; μακαρίζω: bless, deem or pronounce happy* Gn 30. 13 Mal 3. 12 634
 אֶשֶׁר, אֶשְׂרָה, אֶשְׂרָה, אֶשְׂרָה *ἀνὴρ, ἀνδρός; ἀνδριάς* 285-6 im, 288 im
 אֶשֶׁר *ἀντί* 168 im; *ὅσπερ, ὅστε* 76 im, 131 i, 290 im, 414; *ὅτι* 290 im; *ὅστις* 76-7 im, 291 im; *ὅπου, ὅπουπερ* 290 im
 אֶשֶׁר *כִּפִּי* *ἐπειδήπερ* 290 im
 אֶשֶׁר, אֶשְׂרָה, אֶשְׂרָה, אֶשְׂרָה *ἀστήρ: star; ὁ τῆς Ἡρόδοίτας (ἀστήρ) the planet Venus* IR 14. 23, 15. 13 IIR 17. 10, 21. 7, 23. 6, 7 Jes 17. 8, 27. 9 IICH 34. 4, 7; *ξύλον: tree* Dt 16. 21 Mich 5. 13; *ἀσκηρά: εἶδος τι τῶν καστανίων* a certain kind of chestnut; *ἄσκρα: δρῦς ἄκαρπος* a barren tree, a tree without fruit 121, 228 i, 290 im, 402
 אֶשְׂרָה *θώραξ, -ακείον, -άκιον: breastwork, breast* Est 5. 3, 9; cf. *τείχος* 363
 אֶשְׂרָה, אֶשְׂרָה *31 i, 417*
 אֶת *ἀπό* 169 im
 אֶת *ὁ, τό: v. אל* 28 i, 75-7 i, 86 i, 131 i, 174 i; *εἰς* 169 im; *ἐπί* 170 im; *μετά* 171 im
 אֶתְּבַעַל *ἡίθεος Βάαλ: Baal's present to the parents of the bearer of the name* IR 16. 31 122, 128, 311
 אֶתְּבַעַל *θήλεια (ὄνος): she-ass (+ א, θ, ה, ל, נ)* 47, 50, 323
 אֶתְּבַעַל *χθὲς (ἐχθὲς) ἡμέρα* xxix im
 אֶתְּבַעַל *σύ: thou* 34 i
 אֶתְּבַעַל *ἔδινον* 349 im, 387; *בִּי* *ἀνά* 168 im; *ἀπό* 29 i, 168 im, 383 i, 389 i; *διά* 169 im; *ἐν* 131 i, 170 im, 383 i; *ἐπί* 83 i, 170 im, 389; *עַד: v. עַד* 114-15; *πρός* 173 im; *περί* 172 im; *ὑπό* 174 im
 בְּאֵר *πόρος: means of passing a river; freq. of rivers* Ps 55. 24; cf. Job 33. 28 79
 „ *בֹּר, בּוֹר, בּוֹר* *φρέαρ, Ep. φρεῖαρ: an artificial well* Gn 16. 14, 26. 15, 37. 24 Jer 6. 7 31 i, 81
 בְּבֵל *Βαβυλών; πάμπολυς [pronounced βάμβολις in*

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מְבוֹסָה	πατησμός: <i>treading on, trampling</i>	70
בֹּקֶה	ἰωκή (for διωκή): (διώκω, φιώκω) <i>roul, pursuit</i>	
	Nah 2. 11	78
בֹּר	τάφος: <i>grave, tomb</i> Jes 14. 15 Ez 31. 14; דֹּבֶה	63, 294 tm
בֹּשׁ	αἰδέομαι, αἰσχύνομαι: <i>to be ashamed, feel shame</i>	46, 96 t, 109
בִּשָּׁה, בִּשְׁה	αἰδώς 37, 50, 257 tm; מְבוֹשִׁים αἰδοία 51, 259 tm; בִּשְׁה ἀκροβυστία 96 tm; בִּשְׁה αἰσχύνη 310 t;	
	בִּשָּׁה πόσις 310 tm; בִּשְׁה ὥδε: = פֶּה (q.v.) + δε	
בָּח	ἀρπάζω: <i>seize, plunder</i> Nu 31. 32	63
בָּזָה	ἀρπαστός: <i>carried away</i> ; -πακτός: <i>gotten by rapine, stolen</i> Jes 42. 22	63
בֹּזֶה, בִּזָּה	ἀρπαγή: <i>thing seized, booty, prey</i> Jes 10. 6 Dan 11. 24	29 t, 63
בֹּר	σπείρω: <i>scatter like seed, strew</i> ; Pass. <i>to be scattered or dispersed</i>	29 t, 69
בִּזָּר	δια-: <i>scatter or spread about</i> ; squander	29 :
מִבְּהֵלָה		30 :
בָּחַן	βασανεύω: <i>put to the test</i> Job 23. 10	56
בָּחַן	βασανισμός: <i>torture</i> Ez 21. 18	56, 381-2 tm
בָּחַן אֶבֶן	βασανίτης λίθος: = βάσανος 'touchstone' Jes 28. 16 (v. בָּחַן אֶבֶן)	56, 381 tm
בָּחַר	αἰρέω 37, 46, 50, 85 t, 87, 109 tm, 325. 402	
בָּחַר	καθ-: <i>put down by force, destroy</i> ; <i>razed to the ground, demolish</i>	87, 109 tm
בְּחִיר	αἰρετός: <i>chosen, elected</i> IIS 21. 6	107
מִבְּחִיר, מִבְּחָר	ἀφαίρεμα: <i>that which is taken away as the choice part</i> Ex 15. 4 IIR 19. 23	70
בְּחִיר	ἡίθεος, ἄθεος: ה. אֲדֹנָי; cf. κόρος, κοῦρος A'	124 t, 312 tm
בְּחִירָה	κουροσύνη: <i>youth, youthful prime</i> Eccl 11. 9, 12. 1	
מִבְּשָׂא	φθέγμα: <i>saying, word, utterance</i> Nu 30. 7	70
בָּטַח	πιστεύω: <i>trust, put faith in, rely on a person, thing or statement</i> Ps 118. 8, 9 Prv 31. 11	16, 46, 67, 84-5
בָּטַח, בָּטַחָה, בָּטַחָה	πιστόν: <i>pledge, security, warrant; confidence</i> IIR 18. 19 Jes 30. 15 Job 12. 6	73
מִבְּטַח, מִבְּטַחָה, מִבְּטַח	πίστωμα: = πιστόν, sup. Jes 20. 5 Jer 48. 13 Prv 14. 16, 22. 19	70
בָּדָה	διά, δ. χειρῶν	169 tm
בָּדָה, בָּדָה	πέπνυμαι: Ep. pf. Pass. with pres. sense, <i>to be wise</i> ; in aor. opt. Pass., πνυθείης ἀκόνιστον: <i>understand it</i> Jes 10. 13 Dan 10. 1	61

נבון	πεινυμένος, πινυτός: <i>wise, discreet, prudent, under-</i> <i>standing</i> Gn 41. 33 Prv 17. 28	61, 74
בונה	πυντή: <i>understanding, wisdom</i> Jes 11. 2 Prv 3. 5	73
תבונה	πίνυσις: <i>prudence</i> Prv 10. 23	72-3
בן	διά 169 tm; μέσος 291 tm; μετά 171 tm, 330	
בירה	βρία, γῆ, πόλις: <i>v. אור</i> Esth 1. 2	68, 412
בית	οἶκος: <i>house, temple; reigning house; family; palace</i> (W) Gn 12. 15, 17 Nu 3. 24 Jos 7. 14 IIS 5. 11, 7. 5 IR 9. 1, 11. 28, 14. 10 IICH 24. 7 13, 20-2, 24 t, 26, 39, 42 t, 49, 73, 77, 83 t, 101, 109 tm, 170 tm, 310, 319-20 t, 326	
בית לחם	οἶκος Δημήτερος: <i>the temple of Demeter</i> Gn 35. 19	129
בית החיים	οἶκος αἰώνος 319 m; בית עולם οἶκος τέλεος 319-20 m; בית עולם οἶκος τέλεος 319 m; בית μετά 171 tm, 381 tm	
בית	βῆτα: <i>second letter in the alphabet</i>	21
בתיב	ἱμάτια, τά: <i>generally, clothes</i> IIR 23. 7	30 t
ביתן	ποτόν: <i>that which one drinks, esp. of wine</i> Esth 1. 5, 7. 7. 8	73, 80
בכה	κωκύω: <i>shriek, wail, lament or shriek over one dead</i> Gn 29. 11, 50. 3 Dt 34. 8 Jud 21. 2 IIS 1. 12 Ruth 1. 9; ἰαχέω: <i>cry, bewail, shriek</i>	60, 326
בכה, בכי, בכות	κωκυτός: <i>shrieking, wailing; lamentation</i> (W) Gn 35. 8 [cf. Βάκχη: <i>Bacchante</i>], 50. 4 Esr 10. 1; cf. μέθη/בכר/Bάκχος (μ, ב, θ/χ/כ); ἰαχή: <i>wail</i>	31 t, 77-8
בכר, בכר	αἰρέω: <i>choose, prefer; ἐξ-: choose for oneself</i> [cf. ἐξαιρέτως: <i>for choice, for preference</i>]; ἐφ-: <i>choose as a</i> <i>successor</i> Lev 27. 26 Dt 21. 16	34
בכורה	ἐξαιρετός: <i>picked out, chosen, choice</i> Jes 28. 4 Hos 9. 10	103 tm, 107, 203 tm
בל	ἥλιος	109 t, 309 tm
בל	μή: <i>not</i> Jes 26. 14 Ps 10. 4, 6	46, 378 t
בלה, בלהה		379 t
בלה	παλαιός: <i>aged</i> Jos 9. 4	411
בלי	παρά	172 tm
בלימה	πλήμη	344 tm
בלע	βρογχιάζω: <i>gulp down</i> Jer 51. 34	57
בלע	βρόγχος: <i>gulp, draught</i> Jer 51. 44	57
„	βουλή: <i>council of elders, senate</i> Gn 14. 2	378
בלעם	πολυνόματος: <i>many-eyed</i> [a euphemism for the	

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- prophet who was of weak eye-sight, Nu 24. 3-4]
 Nu 22. 5 121
- קִלָּבָּן φύλαξ: guardian, keeper, protector Nu 22. 2 45, 121
- בִּמְבָּרָה βῆμα, βωμός: raised base or tribune to speak from
 in a public assembly, etc.; raised platform, stand, for
 chariots; mostly, altar with a base IR 3. 2-4, 11. 7 41, 43,
 78-9, 100-1, 378 t, 385 tm
- בֵּן בֵּת γόνος: that which is begotten, child, offspring, son
 Gn 4. 25, 11. 29, 19. 8 Prv 17. 2; cf. παῖς 131 t, 289, 291 t
 „ πέπων: in addressing a person, mostly as a term
 of endearment or familiarity, kind, gentle Gn 43. 29
 IS 24. 17; γένος 61, 291 tm
 „ φυτόν: v. בֵּאֵר Gn 49. 22 73, 80, 291 tm
- בֶּן-אָדָם בֶּן-אֱלֹהִים בֶּן-אֱמֶת ἄνθρωπος, ὡς ἀνὴρ 63, 67, 82,
 289 tm
- בֶּן-אֶחָי ὁ ἐμὸς ὠδύνων πόνος; v. אָח 57, 61, 291 tm
- בֶּן-אֲמֹן Ἀμωνίδης: son of Amon, King of Judah
 Zeph 1. 1 73
- בֶּן-הַמֶּלֶךְ בֶּן-הַמֶּלֶךְ בֶּן-הַמֶּלֶךְ Ὁμηρίδης: son of
 Homer Gn 10. 3, 34. 2 ICh 4. 37, 6. 31 73, 291 tm
- בֶּן-יָקֹב οὐσίγονος Gn 37. 3 291 tm
- בֶּן-חַבְשָׁה v. חַבְשָׁה ICh 11. 11 125 t
- בֶּן-עֵלְמִי Πτολεμαῖδης: son of Ptolemy Esr
 2. 42, 46 73
- בֶּן-יִשְׂרָאֵל 291 tm
- בֶּן-פֶּלֶא Πηλειδης: son of Peleus Nu 16. 1 73
- בִּבְרִית φάσις (A): appearance Ex 25. 9, 40 Dt 4. 16, 17
 Jos 44. 13 Ez 10. 8 72
- בִּסָּף πόσις: v. בַּעַל Ez 30. 17 128
- בִּצְבֹּר ὑπέρ 174 tm; μετὰ 172 tm; πρὸς 26, 173 tm
- בִּשְׂרִי βούς Ex 22. 4 Nu 20. 4, 11 Ps 78. 48 40, 663 tm
- בַּעַל βαίνω, βα in compds.: of the male, μοῦνη, cover;
 = φλεῖν, of sexual intercourse Prv 30. 23; πάομαι:
 get, acquire, possess Jos 26. 13
 „ בַּעַל στυγέω: hate, abhor; detest (W); Pass., be de-
 tested 28 t
- בַּעַל בִּעְלָה βουλή: v. בַּל Jos 15. 9, 29 ICh 4. 33 378 t
- „ בַּעַל ἥλιος [ἡλιος/שֶׁשׁ (ל/ח, as in ἀλήθεια/תְּשֻׁבָה)] 92, 109,
 121, 123-5, 172, 288 t, 291 tm, 304-12, 330, 402
- „ πάστας (πάομαι) 291 tm; πολίτης 124, 291 tm, 378;

πόσις 291 tm, 310 tm; πολύς 124, 128, 291 tm, 310 tm	
בעל-בב- πολύς: v. בעל-ידע 128	
בעל-ידע πολυειδήμων: <i>knowing much</i> ; ἡλιοειδής: <i>like the sun, bright and beaming</i> ; Ἡλιάδης: <i>child of the sun</i> 125	
בעל-ה'קלון πολύγλωσσος: <i>many-tongued</i> 124, 128	
בזכות „ πολύμητις: <i>of many counsels</i> 128 t, 291 tm	
ברצ'ים „ πολυρραγής: <i>of rivers, violent</i> 128 t	
הק'רנים „ πολύκερας: <i>many-horned</i> 128 t	
שכל „ πολύσοφος: <i>very wise</i> 44, 128 t	
שער „ πολύθριξ: <i>with much hair</i> 124, 128 t	
בער ἄγριος: <i>wild, savage</i> Ps 73. 22, 92. 7 Prv 30. 2 29	
„ βοῦς 40, 662 tm	
בער πυρόω: v. אור Nu 11. 3 Jer 20. 9 42 t, 44, 87, 93	
בער ה'בער ἐκπυρσεύω: <i>burn to ashes, consume utterly</i> Ex 22. 5 IR 14. 10, 16. 3 IICH 28. 3 66, 87, 196 tm	
בער καταβιβρώσκω: <i>eat up, devour</i> ; δια-: <i>eat up, consume</i> Ex 22. 4 56	
בצל γηθουλίς, γαθ-: <i>spring onion</i> Nu 11. 5 326	
בצע בצה ἀποσώζω: <i>save or preserve from</i> 29 t, 31 t	
בצע χρημα: <i>money, price</i> Gn 37. 26 Mal 3. 14 Ps 30. 10 328, 426	
בצר ὀρέσσω: <i>fence in, hedge round, hence with collat. notion of defence, secure, fortify</i> Dt 1. 28, 28. 52 112	
בצרה ὀρέγμα: <i>boom placed in a harbour; contrivance for catching fish</i> Jer 49. 22 Am 1. 12 129	
בבצר בצרה בצרה φραγμός: <i>fence, hedge, fortification</i> Nu 13. 19 Dt 4. 43 Nah 3. 14 Thr 2. 2 Jer 49. 22 Am 1. 12 70	
בצר בצר-ב, בצר-ב χρημα: <i>treasures, property, substance</i> Job 22. 24. 25 (ص/خ, ب/م) تعارى 328, 426	
בקע διχάς: <i>half</i> Ex 38. 26 37, 46	
בקר διαρίεω: <i>distinguish</i> 34 :	
בקר βοῦς xxix t, 40, 83 t, 662-3 tm	
בקרה בקרה, בקרה ιστορία: <i>inquiry</i> Lev 19. 20 Ez 34. 12 78	
בקע ἐπιζητέω: <i>seek after</i> Nu 16. 10, 35. 23 IS 19. 2; <i>wish for</i> Ib 14. 4 Neh 5. 18; <i>make further search for</i> Hos 2. 9 Cant 3. 1; <i>request</i> Ps 27. 4 Esth 2. 15; <i>demand, require</i> Dan 1. 20 75	
בר πυρός 66, 77, 291 tm; אָנש בר ἄνθρωπος 289 tm; בר παῖς 291 tm	

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ברא	βιβρώσκω: <i>eat, eat up</i> ; v. בער	27 i, 86
„	περάω: <i>intr., penetrate, pierce, of a pointed weapon</i>	
Ez 23. 47		66
„	φέρω: <i>generally, create, form</i> Gn 1. 1, 27	42 i, 290
מרדף, בראדף		29 i
בראש	πρόρρησις: <i>previous instruction, proclamation; instruction, order, public command (W)</i> ICh 16. 7	98
ברבור	βοῦς IR 5. 3	663 tm
ברד	ρόδοις: <i>rose-coloured</i> Zach 6. 3	40, 50, 57
„	παρδιαῖος: <i>spotted</i> Gn 31. 10	41 i
ברות, ברות	κυπάρισσος, -ιττος: <i>cypress</i>	36 i, 41, 55
ברזל	περίσκληρος: <i>very hard</i> ; cf. אדָמָס	29 i
ברח	φαρμακεύς: <i>poisoner</i> Jes 27. 1	93
בריא	βαρύς: <i>heavy in weight, in Hom. mostly with collat. notion of strength and force</i> Jud 3. 17 IR 5. 3 Ps 73. 4	405 i
ברה	ρήτρα; φράτρα, ρέω (ἐρῶ): <i>verbal agreement, bargain, covenant; compact, treaty; of the written laws of Lycurgus, which assumed the character of a compact between the Law-giver and the People</i> Gn 9. 9-11, 15. 18, 17. 9-10 Dt 9. 9	20, 40, 46. 50, 109 i, 310 i, 330
ברך	κατευλογέω: <i>strengthened for</i> εὐλόγῃω 41, 43; ברכה εὐλογία, εὐέργεια 43, 115 tm; ברך εὐλογητός 104 tm, 114-15; ברך προσκυνέω 116 tm; ברך ἄρθρον xxviii tm, 257, 258	
ברק	βόστρυχος: <i>thunderbolt, flash of lightning</i>	329
„	φλόξ: <i>flash</i> Dt 32. 41 Ez 1. 13 Hab 3. 11	79
ברק	ράφανίς, ράφη	93, 329-31 tm
ברר	ἐξαιρέω: <i>choose, select (W)</i>	41 i
בשם	ὁσμή, ὀδμή: <i>scent, perfume</i>	24 i, 50
בשר	ἀνδρός, ἀνήρ; πόσση	285-7 tm, 290 tm
בשל	ἔψω: <i>boil, seethe, of meat and the like; πέσσω: soften, ripen, or change by means of heat; cook</i> Ez 24. 5 Joel 4. 13	334
בשל, הבשל	ἐξ-: <i>boil thoroughly; ἐκπέσσω: cook thoroughly; of plants, ripen</i> Gn 40. 10 Dt 14. 21, 16. 7 Thr 4. 10	334
בשל	ὑπέρ 39, 174 tm; בשל ὀψίζω 90 tm	
בשת, בשבת, בִּשְׁבַת	πόσις	82, 121, 123-4, 126, 128, 304-7, 310-11 tm, 411
„	φύσις: <i>the characteristic of sex, esp. of the female organ</i> IS 20. 30	310
„	αἰδώς	310 tm

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בְּשֹׁנָה αἰσχύνῃ: <i>shame, dishonour</i> Hos 10. 6 (v. בְּרִשׁ)	310 t
בַּת βανά, γυνή: <i>woman</i>	88 t
בַּת-כּוֹס, בַּת-שִׁבְעָה 23 t, 28 t, 400 t, 415 t	
בְּתוּלָה ἡίθεος, φάτις: v. אֲב. אֲדֹנָי	126
בְּתוּלָה ἡίθεος/φάτις θεοῦ Gn 22. 22 Joel 1. 1	128
בְּתוּלָה ἄβατος: <i>untrodden; metaph., pure, chaste; maiden, girl, virgin; πῶλος: young girl, maiden; cf. παρθένος: maiden, virgin; ἄφθορος: unmarried; ἡιθέη: παρθένος</i> Gn 24. 16	62, 108, 112
בְּהֶרֶץ πετρῶν (γῆ): (land) of rocks [Petra] IIS 2. 29	300
בֹּאֵה βοάω: <i>cry aloud, shout; of things, roar, howl, as the wind and waves</i> Ex 15. 1	37, 46
בֹּאֵה βοή: <i>loud cry, shout, in Hom. mostly battle cry; of things, roar of the sea; aid called for, succour</i> Jes 24. 14 Jer 48. 29 Job 37. 4, 38. 11	42 t, 78, 326
בֹּאֵה γαῦρος: <i>exulting in; haughty, disdainful</i> Jes 2. 12 Job 40. 11; γαυρότης: <i>exultation</i> Jes 9. 8 Ps 31. 19 Prv 29. 23	57, 415 t
בֹּאֵה γῆ, γαῖα: v. אֲדֹנָי Dt 34. 6 IIR 2. 16, 23. 10 Jer 7. 31 Ez 6. 3 Zeph 2. 14	92
בֹּאֵה λύομαι: <i>loosen; of men, release, deliver, esp. from bonds and prison, and so, generally, from difficulty or danger; set free, release by payment of ransom, redeem</i> Gn 48. 16 Ex 6. 6 Lev 25. 30, 49 Jes 52. 3, 9 Ruth 3. 13	38, 46-7, 67, 326
בֹּאֵה κηλιδόω: <i>stain, soil; metaph., defile, sully</i>	14, 24 t, 38
בֹּאֵה κατα-: <i>strengthened for κηλιδόω</i>	28 t, 116
בֹּאֵה βῆμα, βᾶμα; βωμός: v. בִּטָּה Ez 16. 24, 31, 43. 13	77, 79, 385 t
בֹּאֵה γυῖον: <i>the whole body</i> Ps 129. 3	23 t, 29 t, 77, 79
בֹּאֵה ὑψόω: <i>lift up, raise high; metaph., elevate, exalt; Pass. to be exalted</i> Ez 17. 24, 31. 5 Job 39. 27	46, 94 t, 326
בֹּאֵה ὕψος: <i>height</i> IS 17. 4 Am 2. 9 Prv 16. 18	29 t, 31 t, 40
בֹּאֵה ὄρος, ὄρφος (written ὄρβος), ὠρος, οὔρος: <i>boundary, landmark, pl.; pillar (whether inscribed or not); boundary-stone marking the limits of temple-lands</i> Gn 10. 19 Dt 3. 16, 19. 14; ἐφόρια: <i>boundaries</i>	46, 50
בֹּאֵה πύλον: <i>milk</i> Job 10. 10	38, 80, 326
בֹּאֵה κυμβίον: <i>Dim. of κύμβη (A) I (drinking cup, bowl קַבְצָה), small cup</i> Jer 35. 5	39, 79

- גִּבִּיר *κύριος*: lord, master; guardian, trustee;
 fem. *κυρία*: mistress of the house Gn 16. 8, 27. 29 IR
 15. 13 Jer 29. 2; cf. *ἐφορος*, p. 215 42 69
- גִּבְרָה *κυφός, ὑβός* 68, 94 t, 326, 347-8 tm
- גִּבְעָה *ὑψος*: v. גִּבְעָה IS 13. 3, 16 Jer 16. 16
 ICh 16. 39 31 t, 352 tm
- גִּבְרִי *κόρος* (B), *κουρος, κῶρος*: boy, lad; from
κείρω, of one who has cut his hair short on emerging from
 boyhood Dt 22. 5 40, 69, 128
- גִּבְרִיאֵל *κόρος θεοῦ*: the name indicates that its bearer
 was God's gift to his parents who had prayed for his
 birth, or worked an apprenticeship as an acolyte
 in God's temple, or was a worshipper or follower of
 God Dan 9. 21 128
- גָּבַשׁ *στέγη, -γα*: roof; = *τέγη, τέγος* IIS 11. 2 Ps 102. 8 22-3, 81
- גָּדַד *κεντέω*: of bees and wasps, sting; generally, prick,
 stab Gn 49. 19 (גָּדָה) 87
- הִתְגַּדְּדוּ *συγ-*: pierce together Jer 5. 7, 16. 6 87
- גִּבְרָה *ὄχθη, -θυσ*: bank, dyke by the side of rivers 31 t, 46, 326
- גִּדִּי *αἰγίσκος*: Dim. of *αἶξ*: goat Ex 23. 19 378 :
- גָּדַל *μεγαλύνω, μεγεθύνω, καταμεγα-*
λύνω, -νομαι, μεγαλίζομαι; גדול *μέγας* 24-5 t, 26,
 29-30 t, 38, 56, 75-6 t, 92, 296-7 tm, 301; גדול יתר
μεγαλότερος 296 tm, 299; גדל-כח *μεγαλακτής*,
 גדולה גדלה *μεγαλόμητις* 297 tm, 299; גדל, גדלה
μέγεθος 56, 296 tm, 298 tm, 301
- גִּדְלָה *χηλή* 315 tm
- גִּדְּשׁ *ἐκκόπτω*: cut (trees) out of a wood, fell; cut down
 (W) Jes 9. 9 68
- גִּיּוֹן *γυῖον*: v. גִּיּוֹן IS 31. 10 23 t, 29 t, 32 t, 43, 46, 326
- גִּיּוֹן *μέγας*: v. גדול; alternatively: גִּיּוֹן *ἡγεμών* 23 t, 296 tm, 298
- גִּזְרֵי *Σκυθών (γῆ)*: the land of the Scythians 129 t
- גִּזְרֵי *Σκύθης*: Scythian ICh 11. 34 129 t
- גִּלָּה *ἐλασις*: (*ἐλαύνω*) driving away, banishing,
 expulsion (W) IIR 24. 15, 25. 27 Jer 28. 6, 46. 19
 Ez 33. 21 Ob 20 78, 81, 406
- גִּזְרֵי *ἐκπνέω* 89 tm
- גִּזְרֵי *δειδω*: fear, dread 42 t

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מַעַר	מַעַרָה, מַעַרָה, מַעַרָה	δειμα: <i>fear; object of fear</i> Jes 31. 9, 66. 4 Jer 20. 4 Ps 34. 5 Prv 10. 24	70
נָא	נָא	κυρέω: <i>hit, light upon; meet with, fall in with</i> Ps 5. 5	25, 29 t, 399
„	„	οικέω: <i>inhabit; colonize, settle; intr., dwell, live, of persons, families, or tribes, have their abodes, settlements; of cities, to be situated</i> Gn 32. 5, 35. 27 Ex 12. 49 Jud 17. 8, 19. 16 IIS 4. 3 Jes 11. 6 Jer 49. 18 Ps 61. 5 Ruth 1. 1	29 t, 75 t, 399
מַעַר	מַעַרָה	οἶκημα: <i>dwelling-place; in pl., building, house; store-room</i> Gn 17. 8, 37. 1 Hag 2. 19 Job 18. 19	70
מַעַרָה	מַעַרָה	οἰκημάτιον: <i>Dim. of οἶκημα, sup.</i> Joel 1. 17	70
מַעַר	מַעַר	ἀγερμός: <i>the call-to-arms of the Greeks against Troy</i> Jer 6. 25, 49. 29	70
נִר	נִר	θηρίον: <i>in form Dim. of θήρ (beast of prey, esp. a lion)</i> Gn 49. 9; κόρος: ז. נִר	25, 57, 66
נָא	נָא	πρόσχωρος: <i>neighbour, inhabitant, colonist</i> Ex 3. 22 Job 19. 15	62
הַתְּעִיר	הַתְּעִיר	ἐγείρομαι: <i>rouse, stir up; rouse or stir oneself</i> Jer 30. 23	29 t
נָא	נָא	ποκάζω, -ίζω: <i>shear wool; = πέκω (shear)</i>	38, 46, 326, 636 im
נָא	נָא	πόκος, πείκος, πέκκος, πέκος: (πέκω) <i>fleece; lock or tuft of wool</i>	636 im
נָא	נָא	ξεστός: (ξέω) <i>hewn, shaved, planed; of stone, hewn; of horn, polished; of elephant's ears, smooth</i> Ex 20. 25 Ez 40. 42; cf. ξυστός	52
נָא	נָא	ἀρπάζω: <i>snatch away, carry off; plunder; pillage (W)</i> Gn 21. 25, 31. 31 Jud 9. 25, 21. 23 Jes 10. 2 Prv 4. 16, 29. 24 Job 24. 2	63, 67
נָא	נָא	ἀρπαγή: <i>seizure, robbery; thing seized, booty, prey</i> Lev 5. 21, 23 Eccl 5. 7	63
נָא	נָא	τρωξάλλις, τριξέλλας, τοξάλλις: <i>grasshopper or locust</i> Joel 1. 4, 2. 25	326
נָא	נָא	ρίζα: <i>root, mostly in pl.</i> Jes 11. 1 Job 14. 8	50, 63, 68, 78
נָא	נָא	δικάζω: <i>judge; decree as punishment; condemn; ordain her slaughter</i> Esth 2. 1	58, 85 t
„	„	καθαιρέω: <i>as a law-term, condemn</i> Ez 37. 11	46, 85 t
„	„	σπαράσσω: <i>tear, rend; rend asunder</i> IR 3. 25-6 Ps 31. 23; cf. σχίζω: נָא IR 3. 25	53, 93 t, 417

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712	σπάραγμα: <i>piece torn off, shred, fragment, mangled corpse</i> Gn 15. 17 Ps 136. 13; cf. σχίσαις	417 i
713	ξηρά: <i>aridity</i> ; ξηρός: <i>dry</i>	21 i, 23, 38, 43
714	ράκίς, pl. ρακίδες: <i>branch, shoot</i> ; <i>branch of a blood-vessel</i> Gn 32. 33 Jcs 48. 4 Ez 37. 6 Job 40. 17	56, 93
715	הלל, הלל גליל γέλωτ: <i>laughter</i> ; <i>a maniac's laugh</i> ; χαιροσύνη: <i>joy</i> ; χαρά: (χαίρειν = γαδεῖν, = φαδ-) <i>joy, delight</i> ; = γαδεώ Jcs 16. 10, 35. 2 Ps 65. 13	43, 408
716	הלל גליל הלל: <i>of the same age</i> Dan 1. 10	57
717	κολώνη: <i>hill, mound</i>	34 i
718	ζάγκλον: <i>reaping hook, sickle</i> , Sicilian for δρέπανον (זבדן) Jcs 50. 16	51, 70
719	κύκλος: <i>wheel</i> Jcs 28. 28	73, 325
720	κεφαλή: <i>head</i> ; <i>per head, each person</i> Ex 16. 16 IIR 9. 35; κώδεια: <i>head</i>	79
721	δέρος: <i>v. 77K</i> Job 16. 15	66
722	δηλόω: <i>show, make known, disclose, reveal</i> ; intr. <i>to be clear or plain</i> Gn 35. 7 Ex 20. 26 IS 3. 7. 9. 15 Jcs 40. 5, 56. 1 Ez 16. 36, 21. 29 Ptn 20. 19	46, 325
723	Δήλος: <i>Delos</i> Jos 18. 1 IIS 15. 12	129-31, 300
724	βλήμα: <i>coverlet</i> ; κάλυμμα: <i>head-covering, head veil, garment</i> Ez 27. 24	73
725	έλασις: <i>driving away, banishment</i>	13: i
726	καταξυράω	119 im, 636 im
727	κύλινδρος: <i>roller, cylinder</i> ; <i>roll of a book, volume</i> Jcs 8. 1	73
728	κυλίτριον: <i>Dim. of κύλινδρος</i> Jer 36. 2, 25, 28	70
729	όπλίτης: <i>heavy-armed, armed, man in armor</i>	60
730	κηλιδόω, κατα-: <i>v. 77K</i> Jcs 9. 4	47
731	הלל, הלל גליל, הלל גליל קולידעו, -δαινω, -ליו: <i>roll, roll away; roll, wallow</i> Gn 29. 8 Jos 5. 9 IIS 20. 12 Job 16. 15; רέω: <i>flow, run, stream, gush</i> Am 5. 24	40, 47, 50, 67
732	βόλιτον: <i>cow-dung, mostly in pl.</i>	xxxix
733	μέγας: <i>v. 77K</i>	56, 296 im
734	αγαλμα: <i>sculpture, statue</i> ; γλύμμα: <i>engraved figure</i> Ps 139. 16	73, 376
735	όπλα	342 im
736	אמרי, אמרי אמיבא: <i>repay, requite</i> ; <i>mostly, return good for good</i> ; but also <i>bad for good, bad for bad</i>	34 i, 282
737	κάμηλος	81, 101, 314 im

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גב	κλέπτω: <i>steal; cozen, cheat</i> Gn 31. 26-7, 30	39, 87
גב	התעב, עב: Pass., <i>steal from; disguise, elude</i> IIS 19.	
	4 Job 4. 12	87
גער	βοή: <i>loud cry, shout</i> Prv 17. 10; in Hom. mostly <i>battle-cry</i> Jes 30. 17; <i>cry of mourning</i> Eccl 7. 5	29 t, 383 t, 389 t
נע	ρύαξ: <i>rushing stream, mountain torrent; esp. stream of lava from a volcano</i> Jos 24. 30 IIS 23. 30	63
גן, נפ	γυῖον: v. גב	29 t, 32 t
„	ὑψος: v. גב	29 t
גפ	οἴναι, οἴνη, ὑῖνη: <i>the vine</i> Nu 6. 4 Jes 24. 7 Jer 6. 9, 8. 13 Ez 15. 6 Joel 2. 22 Ps 78. 47 Cant 7. 12	xxix, 50, 119 m
גרב	ἑρπης: <i>shingles</i> Dt 28. 27	77
גרה	אגרה v. Ex 30. 13	63, 81
גרה	נָסַר/نَجَارٌ/πρίων: <i>saw; cf. πριστήρ</i>	30 t, 49, 70, 79
גרן	φάρυγξ: <i>throat</i>	38, 42 t, 46, 93, 326
גרן	σκεπαρνηδόν: <i>carpenter's axe, adze, for hewing and smoothing the trunks of trees</i> Dt 19. 5 IR 6. 7 Jes 10. 15	46, 52
גדל	μέγας: v. גדול	38, 55, 92, 295-301 m
גדל-חמה	μεγάθυμος	89, 295-301 m, 413
גרב	ρήγνυμι, κατα-: <i>rend</i> Nu 24. 8	50
גרע	ἀγγρίζειν, αἰρέω, ἰσ-	94 m
„	ρέω: v. ללל; κατα-	40, 50, 68, 369 m, 412-13
גרע	ὀργίζω	406-8 m
„	χωρίζω	25, 42 t, 51, 244, 256 m, 407-8 m
גרשום, גרשון	κόρος Διός: <i>a gift from Zeus</i>	34 t
גרם	ψακάζω: <i>rain in small drops, drizzle</i> Jer 14. 22 Ez 22. 24	53
גרם	ψακάς: <i>drop of rain, drizzle; generally, rain, shower</i> Gn 7. 12 Jes 55. 10 Ez 38. 22 Joel 2. 23 Ps 68. 10, 105. 32 Prv 25. 14, 23 Job 37. 6 Eccl 11. 3, 12. 2	53
גה	κρανητήριον: <i>wine-press</i> Jud 6. 11 Jes 63. 2 Thr 1. 15	65
דאב	δυσάω: (δύη, דאב) <i>plunge in misery</i> Jer 31. 12 (11), 25 (24)	46
דן	δύος: = δυερός (<i>miserable</i>) Thr 1. 22	43
דאב	θοάζω (A): <i>trs., more quickly, ply rapidly; intr., more quickly, rush, dart</i> Dt 28. 49 Jes 63. 1	38, 46
דב	διαβολή: <i>false accusation, slander</i> Nu 14. 36-7	78
דבלה	παλάθη: <i>cake of pressed fruit</i> IIR 20. 7	73
דבק, דפק	διώκω: <i>pursue, chase, in war, hunting; follow</i>	

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- Gn 19. 19, 33. 13 Jer 42. 16 Ps 63. 9 (2, 3)
πήγνυμι: *stick or fix in; stick or fix on; fasten* (different parts) *together* Gn 34. 3 Job 19. 20, 29. 10, 31. 7, 41. 15; *Pass.*, *to be joined or put together* Jos 23. 12 Jer 13. 11 46, 87
- דָּבַק *ἐπι-*: *Pass.*, *to be fastened on* Job 38. 38, 41. 9 87
- דָּבַק *πήγμα*: *anything fastened or joined together; framework* Jes 41. 7 79
- „ *πηγμάτιον*: *Dim. of foreg., small attachment* IR 22. 34 80
- דָּבָר, דְּבַר, דְּבָרָה *ἔπος*, older *fépos*: *word* Gn 37. 14, 44. 18 Jos 6. 10 Ps 109. 3; *utterance* Jos 6. 10 IIR 13. 20 Ps 59. 13, 109. 3; *generally, that which is uttered in words, speech, tale* Ex 33. 4; *song or lay* Ps 137. 3; *pledged word, promise* Nu 30. 3 IS 3. 13 IR 8. 56 Jer 31. 23 Ps 119. 49; *fulfil, keep one's word* Dt 9. 5 IS 1. 23 Jer 44. 17 Joel 2. 11 Ps 103. 20 Dan 9. 12 Est 1. 1; *word in season, counsel* Jud 20. 7; *word of a deity, oracle* Ex 34. 28 Nu 23. 5 Dt 4. 13, 18. 20 Jud 3. 20 IS 3. 21 IIS 16. 23 IR 13. 2, 17, 22 IIR 23. 16 Jes 16. 13 Jer 5. 13, 7. 2, 18. 18, 20. 1, 25. 30, 37. 17, 50. 1 Ez 12. 23, 33. 30; *saying, proverb* Jer 31. 23 (22); *subject of a speech, message* Ex 33. 4 Est 3. 15, 8. 14, 9. 30; *joined with ἔργον (deed, action; thing, matter; or πρᾶγμα (deed, act; occurrence, matter, affair, thing of consequence, affair), plot (W)* Gn 18. 14, 19. 8 Ex 2. 14, 18. 22, 33. 4 Nu 25. 18 IS 20. 2 IR 14. 19 Am 6. 13 Ps 145. 5 Job 5. 8 Eccl 1. 10, 7. 8 Est 2. 15, 22; *purpose* Am 6. 13; *in pl., epic poetry; generally, poetry; lines, verses, esp. of spoken lines in the drama* Dt 31. 30, 32. 44 IIS 22. 1 Ps 18. 1, 137. 3 38, 46, 50, 75 1, 112 1, 325, 379 1
- דָּבַר *ἐννέπω, ἐνέπω*: *speak; say (W)* 86:
- דָּבַר *ὄπλον*: *large shield (?)* 315 m
- דָּבַשׁ *ὕβος*: *hump of a camel* Jes 30. 6 46, 50, 347-8, 380
- דָּגַל *τίκτω*: *bring into the world, engender* Gn 48. 16 46
- דָּגַל *δίφθογγος*: *with two sounds; later -ον, τό* 21 m, 426
- דָּד, דָּד, דָּד, דָּד *στῆθος*: *breasts, of both sexes, being the front part of the θώραξ, divided into two μαστοί; of animals; τιτθός: a woman's breast; rarely the*

male breast	Jes 60. 4, 16, 66. 12 Ez 23. 3 Prv 5. 19	
Cant 4. 5 Thr 4. 3		24 t, 52, 57, 64, 77
רוֹדִים, רֹדִים <i>ródivos</i> : pink	Gn 10. 4 ICh 1. 7; <i>Ἰαρδάνος</i> :	
Trojan		41, 133
דוד, דוד, דוד <i>ἀγαπητός</i> : v. אהוב	IS 16. 13, 25. 23	
Cant 5. 6, 9		22, 39, 107-8, 121
דודאים <i>ζιζάνια</i> : a weed that grows in wheat, prob.		
darnel	Gn 30. 14 Cant 7. 14	38, 46, 51
דודה <i>τηθίς</i>		22, 262 tm
דוי <i>δύϊος</i> : = <i>δυσρός</i> : (<i>δύτη</i>) miserable	Thr 1. 22	43
דומה <i>δῶμα</i> : house; freq. of Pluto, <i>δῶμ' Ἥιδας</i> the nether		
world	Ps 94. 17, 115. 17; v. Jes 26. 19 Ps 22. 30	80, 386 tm
דן <i>ζῶ</i> : lice; freq. metaph. of things, <i>to be in full vigour</i>		
Gn 6. 3		38, 68
דון, דון <i>δόνημα</i> : agitation	IIS 21. 10 Prv 15. 18, 18.	
18, 21. 9		51, 70
דון <i>θαέζω</i> : v. דא Job 41. 14		51, 63
דוק, דוק, דוק <i>δαίζω</i>		341-2 tm
דור <i>οἰκέω</i> : v. גור	Ps 84. 11	29 t
דור, דור, דור <i>δαίζω</i>		32 t, 329-31 tm, 341
דור <i>ᾤθισμός</i> : dispute, altercation	Prv 26. 28	70
דור <i>σαγηνεύω</i> : surround and take fish in a drag-net	Jer 16. 16	57
דור <i>σαγήνη</i> : large drag-net for taking fish	Am 4. 2	57
דור, דור <i>σαγηνεύς</i> : one who fishes with a <i>σαγήνη</i>	Jer 16. 16	
Ez 14. 10		31 t, 57
דור <i>δίκη</i> : custom, usage; judgment; what is fit; personified,		
Truth	דנה Gn 34. 1 Dt 17. 8 Prv 20. 8, 29. 7 Esth	
1. 13		59, 68
דור <i>τείχος</i> : wall, esp. city-wall; embankment, earthenworks		
Jer 52. 4 Ez 17. 17		80
דור <i>δυστυχής</i>		89 tm
דור <i>βηλός, βα-</i> : threshold	Ps 141. 3	37, 46
דור, דור <i>δουλοσύνη, -λῶσις</i> : v. ולוה	Jer 40. 7, 52. 15	81
דור <i>δοῦλος</i> : prop. born bondman or slave; then, generally,		
bondman, slave		127
דור <i>χήλιος</i> = <i>ἄγγος</i> (bucket, pail)	Jes 40. 15	315 tm, 426
דור, דור <i>Διὸς δοῦλος</i> : a servant of Zeus	Neh 6. 10	
ICh 24. 18; cf. modern <i>Christodoulos</i>		128
דור <i>σταλάζω</i> : = <i>-άσσω, -ττω</i> (drop, drip); = <i>-άω</i>	Job	
16. 20 Eccl 10. 18		52

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- קלף φλέγω: trans., *burn, burn up*; metaph. *kindle, inflame*;
= φλογόω Ob 18; τρέχω: *run* Gn 31. 36 46, 64
- תלת θύρα: *door* 42 t, 73, 424
- עץ αίμα
,, δέμας: (δέμω) *bodily frame*; οἰνάνθη δ., i.e. the vine
shoot Ez 19. 10; δημός: *fat*; δίπλακι δημῶ (of sacrifi-
cial meat) *with fat above and fat below* (Il. 23. 243)
Ez 44. 7 xxxi-xxxii tm, 43, 360 tm
- לֹדֶה דְּבַחָה דְּמַחָה ὁμοιάζω: *to be like* Jes 46. 5 Ps 39. 7 Cant
2. 9, 7. 8; trans. *compare, liken* Jes 40. 25 Cant 1. 9 38, 45,
85 t
- דָּבַר דְּמַחָה δέμας; עַצְמוֹתַי שִׁוְיָאָה xxxi tm, 38, 67-8, 356
- דָּבַר הֵיΘΕΟΣ: v. דָּבַר הֵיΘΕΟΣ 128
- דְּבַר הֵיΘΕΟΣ θεοῦ God's gift: ICh 3. 1 128
- דְּבַר הֵיΘΕΟΣ θετός Esth 2. 7 117 m
- דְּבַר הֵיΘΕΟΣ, רֵעַ, רֵעַ, רֵעַ θυραῳρός: *warder of the gate*, varia lectio for
πυλαῳρός; θυρωρός; θυραῳρός, θυρουρός: *door-keeper*,
porter; θυραυλέω: *wait at another's door*, of visitors;
freq. of lovers waiting on their mistresses; conf. רֵעַ,
רֵעַ, רֵעַ 128
- דְּבַר הֵיΘΕΟΣ, רֵעַ, רֵעַ, רֵעַ ὁ θεοῦ: *warder of the gate of*
God's temple, an inhabitant of God's temple, a friend
and lover of God Nu 1. 14, 2. 14 Est 2. 2 30 t, 53, 128
- דְּבַר הֵיΘΕΟΣ, רֵעַ, רֵעַ, רֵעַ τύπτω: *beat, strike, smite* Cant 5. 2; cf. κόπτω;
ψοφέω: *knock at the door inside to show that one is*
coming out (opp. κόπτειν or κρούειν *knock at the door*
outside); but the two words are sts. used indis-
criminately Cant 5. 2 53, 65
- דְּבַר הֵיΘΕΟΣ, רֵעַ, רֵעַ, רֵעַ κατα-: *make a loud noise* Jud 19. 22 53
- דְּבַר הֵיΘΕΟΣ, רֵעַ, רֵעַ, רֵעַ ψακός: *drop of rain, particle*; metaph., *grain of sand*
Jes 40. 15 53, 62
- דְּבַר הֵיΘΕΟΣ, רֵעַ, רֵעַ, רֵעַ δαΐζω: v. דָּבַר הֵיΘΕΟΣ 341 tm
- דְּבַר הֵיΘΕΟΣ, רֵעַ, רֵעַ, רֵעַ διαδοχή: *succession*; in turns: cf.
διαδόχος: *a kind of gem* Ex 3. 15, 28. 17 Dt 23. 3
Esth 2. 12 Dan 3. 33 24 t, 30 t, 101, 326
- דְּבַר הֵיΘΕΟΣ, רֵעַ, רֵעַ, רֵעַ ὀρέπανον: *sickle, reaping-hook*; *scythe*; *curved sword*,
scimitar IS 13. 21 Eccl 12. 11 57, 80
- דְּבַר הֵיΘΕΟΣ, רֵעַ, רֵעַ, רֵעַ ἔλαω 106-7 tm, 109 t
- דְּבַר הֵיΘΕΟΣ, רֵעַ, רֵעַ, רֵעַ ἐλατός 106 tm
- דְּבַר הֵיΘΕΟΣ, רֵעַ, רֵעַ, רֵעַ τρόπος: *turn, direction*, way (طَرَف, دَرَب, طَرِيق) Gn 3.
24, 18. 19, 24. 48, 49. 17 38, 42 t, 403 t

דָּרוּר	σπουδός: v. הַסִּידָה Ps 84. 4; ἐλευθερία: freedom Lev 25. 10 Jes 61. 1 Jes 34. 17	59
דָּרַשׁ	ἐρωτάω: ask, ask about; question a person Lev 10. 16 Dt 13. 15, 17. 4 IIR 8. 8	45, 330 t
בְּדָרַשׁ	ἐρώτημα: answer to inquiry put to higher authority; cf. ἐρώτησις: questioning, consulting IICh 13. 22, 24-27	70
דִּשְׁא	δαρύς: hairy, shaggy; thick with leaves, thickly wooded, bushy Gn 1. 12	92
דִּשְׁן	ἀνθρακεύω: burn to a cinder Ps 20. 4	63, 68
דִּשְׁן	ἀνθρακία: black, sooty ashes Lev 6. 3-4	63, 68
דִּת	ἔθος: custom Esth 1. 8, 13, 2. 12, 3. 8	30
דִּתֵּן	Gn 37. 17	83 t
הֵ	ὁ, ἡ: demonstrative Pronoun; in Attic, definite or prepositive Article ὁ ἡ Gn 7. 1; ἡ ἱερώα Ib 12. 7; ἡ Ib 19. 8, 25 ἡ ἱερώα Ib 9. 19, 38. 25, 41. 35 ἡ Ib 1. 1 ἡ ἱερώα Ib 26. 3 ἡ ἱερώα Ib 1. 1 ἡ Ib 1. 4 ἡ ἱερώα Ib 2. 11; ה. ז	75 t
הֵ	ἀπό	168 tm, 174, 299
הֵ	ἔρα: Gn 3. 11 Dt 32. 6; אבי. ה.	28, 63, 92
הֵ	ἢ: or; ἢ . . . ἢ either . . . or אב . . . זה Gn 27. 21	
הֵ	ἐρα: א. אל; ארצה Gn 38. 9 Ex 4. 3 (ἐραζε); cf. ארץ Gn 1. 1 (ἐρα) Thr 2. 1 (ἐραζε)	63 :
הֵ	ἐ- negativum, e.g. הַכֹּהֵן, ἀδύνατος	512
הֵא	ἐρα μή: a plainly negative answer is implied Nu 17. 28; אבי. ה.	63, 92
הֵ	ἐρ' οὖν: used to draw an affirmative inference Job 6. 13	92
הֵב	εἰδωμι	58, 361 tm
הֵב	ἔγε: imp. of ἔγω used as Adv., come on! Ex 1. 10; freq. in Hom., who mostly strengthens it, εἰ δ' ἔγε, οὐν δ' ἔγε δή, ἀλλ' ἔγε ἔγε; in Attic freq. ἔγε οὖν הֵב Gn 38. 15	86 :
הֵב	εἰσός: delusion; colloquially, nonsense, humbug, exaggeration Eccl 1. 2; cf. ἀγᾶλμα	65
הֵב	ἐλέπω: see; see too clearly; look; ἐπι-: look attentively; look well at, observe Jes 47. 13	114 t
הֵב	ἡχεῖον: drum, gong; apptly. a metallic sounding-plate; Adj., ἡχεῖον ὄργανον sounding instrument Ps 92. 4	44, 79
הֵב	ἡχώ: echo; generally, ringing sound Ps 90. 9 Job 37. 2	28
הֵב, הֵד	ἡχώ: v.s. Ez 7. 7 Job 39. 20	24 t, 46
הֵד, הֵד		30 t, 42 t

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הדה	ἡγέομαι, τίθημι	31 t, 42 t, 50, 372, 423
הדה	ᾠδωνις: i.e. ὁ Ἀδωνις <i>The Adonis</i> Jer 22. 18	31 t, 77 tm, 332-3 t
הדו	ἀνοδος: <i>journey inland</i> , esp. into Central Asia Esth 1. 1	300
הדום	ἔδος: <i>seat, stool</i> Jes 66. 1	12, 43, 67, 326
הדור	αἰδεστός: <i>revered, venerated</i> Jes 63. 1	50
הדור	ὁδός: <i>way, road</i> Jes 45. 2	44, 50, 326
הדסה, הדס	ἡδύς, ἀδύς, βάδύς: <i>pleasant to the taste, to the smell, to the hearing</i> Jes 41. 19 Esth 2. 7; v. דסה	117
הוא	הוא: ὁ, ἡ: Demons. Pron.; joined to a Subst., to call attention to it Ex 29. 18 Lev 8. 21 Esth 1. 1; freq. without a Subst., <i>he, she, it</i>	75 tm, 168 t
הוי	οἶ: exclamation of pain, grief, pity, astonishment, <i>ah! woe!</i> IR 13. 30 Jer 22. 18, 34. 5	332-3 t
הון	ῶνος: <i>price paid; purchase; articles of traffic</i> Ez 27. 12 Ps 44. 13 Prv 19. 4	28, 51, 77
הידד	ἰσσα: exclamation of malicious triumph over another's distress Jes 16. 9 Jer 51. 14	28, 31 t, 33
היה	εἰμί: <i>be</i> Gn 1. 2 Ps 22. 15; <i>exist</i> Ib 53. 6 Eccl 1. 10	76 t, 86 t, 330 t
היכל	οἶκος: v. ביה Jes 6. 1 Prv 30. 28	28, 77
הילל	ἡλιος (v. בל, p. 268)	38, 92
הכי	ἀρά γε: v. אבי Gn 29. 15 IIS 9. 1 Job 6. 22; ἀρ' οὐχί: implying a firmly affirmative answer Gn 27. 36	63, 92
הלא	ἰδού: Adv., <i>lo! behold!</i>	27 t, 33
הלאה	παρά	172 tm
הלה	χωλεύω: <i>to be or become lame, halt, limp</i> Mich 4. 7	44, 326, 422, 427
הלך	התהלך, הלך-לו, ἔρχομαι: <i>start, set out; walk; (much more freq.) come or go; traverse</i> Gn 2. 14, 12. 4 Jud 21. 24; as a hortatory exclamation Nu 22. 37 IS 15. 32 Jes 2. 3, 5 Jer 36. 14 Cant 7. 12	14, 28, 44, 76 t, 85 t, 87, 174 t, 316 t, 327
הלך	התהלך, ἐπ-: <i>come upon</i> , esp. <i>come suddenly upon; go or come against, attack</i> Prv 24. 34	87
התהלך	μετ-, συν-: <i>come or go among</i> IS 30. 31	87
הולך	ἐπελεύθω: <i>bring to</i> IIR 24. 15 Jer 31. 8 (9)	87
הלך	κελευθήτης: <i>ωχαΐσται</i> IIS 12. 4 (κελευθήτης → κελευθ (apocope) → ηλευθ (κ/η) → ηλευτ (θ/χ) → הלך)	44
הלך	ρέω: v. גלל Gn 2. 14 Joel 4. 18 (cf. ἔρχομαι)	50, 369 tm

הלל	ἀγάλλω, ἀελλεῖ	95 tm
הלול, הלל, הלל, הלל, הלל	ἄγαλμα: <i>pleasing gift</i> , esp. for the gods Lev 19. 24 Jud 9. 27, 12. 13 Prv 27. 21	70, 376 .
הלללל	ἄγαλμα θεῶ: a gift to God Gn 5. 12	
הללה	ἀγαλσις: <i>rejoicing</i> ; αἶνεσις: <i>praise</i> Ps 32. 1, 71. 6	
	Neh 9. 5	72
הלל	αἰνίζομαι (הללה/ἀλαλᾶι ἰὴ Παιών)	110 tm
„	ὀλολύζω, ἐλελ-	95 tm
הלל	καινίζω: of Poets, esp. <i>use for the first time, handsel</i>	30 t
הלם	εἶλω: a word whose meanings are traceable to various roots of similar form: <i>press</i> Jud 5. 22, 26	
הלם	ὄραμα: <i>sight, spectacle, vision</i> during sleep, <i>dream</i> Gn 16. 13; cf. הלם	73, 80
הלם	ὄδε	67, 76 tm
„	הלל ὦδε: <i>hither</i> Jud 14. 15; <i>here</i> Gn 16. 13 IIS 7. 18 ICh 17. 16	67
הלם	δυνεύω: <i>roam about</i> Prv 7. 11	58
הלם	ὄμιλος, ὄμι-: <i>any assembled crowd, throng of people, mob, tumult, confusion</i> Jer 11. 16 Ez 1. 24	68, 79
הלם	„ Gn 17. 4 IS 14. 16 IR 20. 13 Jes 13. 4 Joel 4. 14 Ps 42. 5 ICh 20. 2	79
„	הלם δῆμος: <i>common people</i> ; in an army, <i>rank and file</i> IIS 6. 19 IIR 25. 11 Jer 52. 15	58, 68
הלם	ἀθανασία: <i>immortality</i> Ps 116. 15	37, 49, 59
הלם	הלם ἡγεμών IR 5. 11 Esth 3. 1	637 tm
הלם	αἵματος, αἶμα	82, 379-80
הלם	ἀρα μή: v. הלם Jer 2. 10 Job 9. 11, 12. 14	92
הלם	ἐνθάδε: of Place, <i>hither</i> Gn 45. 8 Jos 2. 2 IS 20. 21 Jes 57. 3 Jer 31. 7 Prv 9. 4; of Time, <i>here, now</i> Gn 21. 23	92
הלם	הלם ἐνθα καὶ ἔ. <i>hither and thither</i> IR 20. 40	92
הלם	ὄν, Arcadian and Cyprian for ὄδε (Demonstr. Pron., <i>this</i> ; like οὗτος, is opp. ἐκεῖνος, to designate what is <i>nearer</i> as opp. to what is <i>more remote</i> ; but ὄδε refers more distinctly to <i>what is present</i> , to <i>what can be seen or pointed out</i> , though this distinction is sus. not observed) Gn 12. 19, 22. 7	40
הלם	ἀνοχή: <i>holding back, stopping; relief from disease</i> ; = ἀνοκωχή: reduplicate form, <i>stay, cessation</i> Esth 2. 18	78
הלם	ἡσυχάζω: abs., <i>impose silence; leave unspoken</i> Jud 3. 19 Am 6. 10	92

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הפעיל	a scale of compound verb	168
הצללפתי	ἡ καλλιφώνος ICh 4. 3	54, 75, 89 tm
הצן	ὄχειος (ἵππος), ὄχημα, ἄζανίτης	95 tm
הר	ὄρος: mountain, hill Dt 11. 11, 33. 15 Ez 40. 2	
	Ps 50. 10 14, 28, 37, 43-4, 50, 86 t, 303, 352 t, 410	
הר אלהים	ὄρος θεοῦ: the mountain of God, Olympus	
	Ez 28. 16	303, 352 t
הרר	ὄρεός: poet. Adj. for ὄρεινός; of or from the mountains, dwelling on the mountains	27 t, 30 t
הר	ῥίον: peak Nu 20. 22, 33. 39	44, 50
הרג	ἐναρίζω; הרגים ἐναρά	107 tm, 293 tm, 415 t
הרה	φέρω: bear, of a pregnant woman Gn 16. 4, 11	14, 65
הריון	φορά: gestation Gn 3. 16 Ruth 4. 13	65, 79
הרים	χρῆμα: a thing that one needs; hence in pl., goods, property, treasures, money Ps 95. 4	93, 327, 427
הרם	θαρσέω: to be of good courage; in bad sense, to be overbold: c. inf. make bold, venture Ex 19. 21, 24	59
„	πέρθω, πορθέω: poet. Verb, waste, ravage, sack, destroy, in Hom. only towns Jud 6. 25 Jes 14. 17 Jer 50. 15 Ez 13. 14, 16. 38, 38. 20 Ps 11. 3, 58. 7 ICh 20. 1; of Persons, destroy, slay Ex 15. 7 Jes 22. 19; take by plunder, take at the sack of a town Joel 1. 17	62, 293
הרס	הריסות, הריסה, הרס πόρθησις, -θημα: sack of a town IIS 11. 25 Jes 49. 19 Am 9. 11	62, 82, 293
הרס	ῥήλιος	30 t, 92, 293, 309 tm
הת	ἐπί: Thessalian (before τ) ἐτ, Preposition	170
התלה	σκάμμα: jest, joke [התל IR 18. 27 κατασκώπτω: make jokes upon; mostly in bad sense, jest, mock]	70
התפעל	a scale of compound verb	168, 327
ו	the augment	84, 174
ו	καί: Conj., copulative, joining words and sentences, and Gn 1. 1 IR 1. 1	
זאב	δάου, δάος: wolf Jes 11. 6	38, 325
זבל	ἐδωλιάζω: furnish with seats Gn 30. 20; r. זבל	57
זבל	זבלון, זבל, זבלון, זבלון: ἐδωλίον, ἐδωλον: seat, mostly pl., abodes Gn 30. 20 Jes 63. 15; ἐδωλία, τά, in a ship, a raised quarterdeck at the stern, rowers' benches; sg., step of the mast (ד/ל)	57, 92
זבז	τεττιγώδης: like a τέττιξ (cicala) Eccl 10. 1	64
זבח	θύω: offer by burning meat or drink to the gods; sacrifice, slay a victim; simply slaughter; abs., offer	

- sacrifice* Ex 8. 21, 20. 24 Dt 12. 21 IS 28. 24 IR 1.
 9 IICH 18. 2; cf. σφάζω 30 t, 32 t, 46, 67, 76, 308
 זֶבַח θῦμα: *feast* IS 20. 6; θύος: *burnt sacrifice*; σφάγιον:
slaughter, sacrifice Lev 17. 5, 7 Dt 12. 6 Esr 6. 3 30 t, 32 t, 80-1,
 119 m
 מִזְבֵּחַ θυσιαστήριον: *altar* Gn 8. 20 70
 זָבַן ὠνέομαι: v. קָנָה Dan 2. 8 51
 זֵי ἀσταφίς: sg. as collect. noun, *dried grapes, raisins* Nu
 6. 4 46, 119 m
 הֶלֶל־הַלֹּהֹת הֶלֶן הוֹאֵת, הוֹלֵה, הוֹלֵה, הוֹלֵה (הֶלֶה) הוֹלֵה, הוֹלֵה
 (הֶלֶה) הוֹלֵה δέ: v. הֶלֶם Gn 2. 23, 5. 1, 29, 7. 1,
 12. 7, 15. 4, 24. 65 Jud 6. 20 IIR 6. 19 Ps 132. 12 24 t, 29 t,
 31 t, 67, 75-6 t, 101, 131 t, 299
 כֹּה־כֹּה־כֹּה־כֹּה־כֹּה ὅτε: Lacon. = ὥς; as Adverb of Manner,
 ὥς and ὥς so, thus IIS 17. 15; καὶ ὥς even so Ib 11. 25 51, 75 t
 זָהָב ξανθός 30 t, 82, 93, 99, 101, 116 t, 366 tm, 400
 זָוִי γωνία: *corner, angle* Zach 9. 15 Ps 144. 13 78, 417
 כְּוֹתֵם σταθμός: *door-post* Dt 6. 9 Jes 57. 8 70
 זֹלָה ἄλλὰ: sts. = ἀλλ' ἢ, *except, but* Dt 1. 36 IS 21.
 10 IIR 24. 14 Jes 26. 1 46, 50
 כֶּזַי θοίναμα: *meal, feast* Gn 45. 23 70
 זֵנָה γυνή: *woman*, in θέσσα γυνή; v. זֵנָה; θοινάτης:
one who gives a feast Jos 2. 1 (זֵנָה/γυναικίζω) 146
 „ κοινός: *common*; of Persons, *one who shares in a thing*,
partner; in bad sense, κοινή, ἡ, *prostitute* Gn 38. 15 399
 זָעַזַע σείω: *shake, move to and fro*; metaph., *agitate, disturb*
 Eccl 12. 3 Esth 5. 9 Dan 6. 27 417
 זָהָל דָּהָל δειδω: *fear*; *to be alarmed, anxious about*; c. acc.
fear, dread Job 32. 6 Dan 4. 2, 5. 19 30 t, 46
 זָחַל διαυγής 89 tm
 זָכָר ἀνδρός, ἀνήρ; ἄρσεν, ἄρσεν: *male*
 Gn 1. 27 Ex 23. 17 Jes 57. 8 (זָכָר/καίρός) 82, 285-6 tm,
 386, 399
 זָכַר σῶζω: *keep in mind, remember* Gn 40. 23 86 t
 זָכָר καίρός: *due measure, proportion* אֶזְכְּרָה Lev 2. 2,
 5. 12 זָכָר Neh 2. 20 זָכָר Gn 26. 12; *vital part*
of the body זָכָר Jes 57. 8 זָכָר Jud 20. 16;
generally, time, period; chronological sequence of events
 זָכָר Mal 3. 16; in pl., οἱ καιροί *the times*, i.e. *the*
state of affairs Esth 6. 1; Pythagorean name for seven 399

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תלך	δουλεία: <i>slavery, bondage; the slave-class; δουλοσύνη</i> : poet. and Ionic for δουλεία, <i>slavery</i> ; δούλωσις: <i>enslavement</i> Ps 12. 9	38, 81, 310
הלך	ἐλπίς: v. הלך Gn 35. 26	81
מזמן	ἡγεμών	28, 637 tm
מן	χρόνος: <i>time; definite time, period</i> Eccl 3. 1 Esth 9. 27, 31 Neh 2. 6	63
קטף	κομίζω: <i>gather in, reap, reap the fruit</i> Lev 25. 3-4 Jes 5. 6	399
קטף	κόμη: <i>hair of the head; metaph., foliage of trees</i> Nu 13. 23 Ez 8. 17	68, 326
מזמור	ὕμναριον: Dim. of ὕμνος (<i>hymn, ode, in praise of gods or heroes</i>) Ps 3. 1	70
זנב	στόλος: <i>stump of the tail, in animals</i> Dt 28. 13 Jud 15. 4; <i>army</i> Jes 7. 4	341, 353 tm, 391
זרע	ζιζάνιον: v. זרע Jes 18. 5 IICh 16. 19	43, 46, 51
שאל	τοκίζω: <i>lend on interest</i> Hab 2. 7	93
קטן	μικρός, συμ-, μικρός: <i>small, little; in Size; in Quantity; in Amount or Importance; of Persons, of small account; of Time, short, of Age, young</i> Gn 19. 20, 31 IS 9. 21 Jes 16. 14, 28. 10, 60. 22 Job 36. 2 IICh 24. 24	32 t, 41, 52
קטן	θυμός: <i>anger, wrath</i> Jes 30. 30 Ps 69. 25 (cf. Jer 10. 25), 78. 49 Thr 2. 6	79, 297 tm, 299
קטן	θύω (B): <i>rage, seethe; of wind-swept sea</i>	299 tm
קטן	κωκύω: <i>shriek, wail; cf. κραυγάζω</i> Dt 22. 24 IR 20. 39 Jer 11. 11, 47. 2, 48. 3 ICh 5. 20	32 t, 47
קטן	κωκυτός: <i>shrieking, wailing; cf. κραυγή</i> Gn 18. 20, 27. 34 IS 4. 14 Jes 30. 19, 65. 19 Prv 26. 13 Eccl 9. 17 Esth 4. 1, 9. 31 Neh 9. 9	78
קטן	συνάγω: <i>bring together, gather together; in hostile sense, collect, levy soldiers</i> Jud 4. 10, 13, 6. 34-5, 18. 22-3 IS 14. 20	32 t, 47, 399
קטן	πύγων, γένειον: <i>beard</i> IIS 10. 5 Ps 133. 2; <i>chin; a lion's mane</i> IS 17. 35	47, 258 tm, 326
קטן	σιαγών: <i>jaw-bone, jaw; cheek</i> Lev 13. 29, 30 Ez 5. 1	78, 258 tm, 326
קטן	τήκω: <i>melt, melt down; bring clouds down in rain</i> Job 28. 1, 36. 27; v. תה	69
קטן	δια-: <i>melt, soften by heat</i> Mal 3. 3 Ps 12. 7	47

- יָרֵךְ ξένος, ξείνος, ξέννος: *guest-friend; guest, visitor* IR 3. 18;
stranger Prv 27. 2; generally, *stranger, foreigner* Ps
 44. 21 Thr 5. 2 45, 47, 52
 „ ψυχρός: (ψύχω) *cold* IIR 19. 24 Jer 18. 14 53
 זָרַק, זָרַק, זָרַק ραίνω: *sprinkle, besprinkle*; prop. with liquids
 (blood, water); also of solids, *bestrew, besprinkle*;
sprinkle, scatter; abs. *sprinkle water* Ex 9. 8, 24. 6
 Jes 1. 6, 30. 22, 41. 16 Ez 36. 25 Job 2. 12 62
 זָרַק, זָרַק καταρραίνω: *besprinkle, sprinkle* Nu 19. 13 Jes 1.
 6, 30. 24
 מִזְרָק, מִזְרָק παντήριον: = περιρραντήριον (*utensil for be-*
sprinkling, esp. whisk for sprinkling water at sacrifice,
or vessel for lustral water) Ex 27. 3 Nu 7. 8 Zach 9. 15 70
 מִזְרָה δέγμα, -μός: (δέσκομαι, דָּרַךְ, זָרַח) *look, glance*
 Nu 21. 11 Dt 4. 47 Jos 1. 15 Jud 11. 18 IIR 10. 33
 Jes 41. 25 Mal 1. 11 (זָרַח) 70
 זָרַח רָעַם: גַּל 40, 47, 50, 58, 67, 369 tm, 412
 זָרַח רָעַם, רָעַם πνεῦμα: *that which flows, current, stream*; Medic.
humour, discharge from the body, flux, rheum Jes 28. 3
 Ez 23. 20 48, 73, 80
 זָרַע σείω: *sow seed; scatter like seed, strew*; Pass., *to be*
scattered or dispersed Jer 12. 13 Zach 10. 9 62, 68, 83 t, 87, 101
 הִזְרִיעַ κατα-: *beget, spread as in sowing* Gn 1. 11 Lev 12. 2 87
 זָרַע, זָרַע, זָרַע σπορά: *seed*; of persons, *seed, offspring*
 Gn 1. 29, 15. 3 IS 1. 11 Jes 59. 5 Dan 1. 16 83 t
 מִזְרַע σπέρμα: *mostly seed of plants; the products of earth*
 Jes 19. 7 70
 זָרַח δῶρον: *hand's breadth, palm, as a measure of length*
 Ex 28. 16 38, 73, 100, 326
 הִבֵּא, הִבֵּא κρύπτω: *hide, cover, in Hom. with collat.*
notion of protection; later, simply, *hide* Jes 26. 20;
 Pass., *hide oneself, lie hidden* Gn 3. 10; *to be suppressed*
 Job 29. 10; *in secret* Dan 10. 7 23 t, 87, 299, 415 t
 הִבֵּא, הִבֵּא ἐπι-: *throw a cloak over, conceal* Jos 6. 25 Jes
 49. 2 Job 24. 4 87
 הִתְחַבֵּא κατα-: *use concealment, conceal oneself* Gn 3. 8 Job
 38. 20 87
 חָבֵב Ἀμφίβαιος: *epith. of Poseidon at Cyrene*; ἀμφι-
 βαίνω: *of tutelary deities, guard, protect* Dt 32. 10 56
 חָבַט κόπτω: *cut, strike* Dt 24. 20 Jud 6. 11 26, 43

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חֲבִית, מִחֲבֵת, ὀπτάνιον: <i>place for roasting, kitchen, oven</i> Lev 6. 14 Ez 4. 3 ICh 9. 31	14, 70, 328
חבל ἄμπελος 329 tm; ἀγκαλῖς 78, 329 tm; βολή 78, 328 tm; ἵππος; καβάλλης; κέλης; κεφαλή 79; κοῖλος; κύβος; νεφέλη 329 tm; ὄπλον 14, 315 tm, 329 tm, 342 tm; χηλή 315 tm	
„ πάλος: <i>lot cast from a shaken helmet</i> Ps 16. 6; κύβος	66
„ τόπος: <i>place, region</i> Dt 3. 4, 32. 9 Ps 105. 11	64
„ חבל, חבלה, καταβολή: <i>throwing down, esp. begetting</i> Job 39. 3; <i>paying down, esp. by instalments; money as a deposit (by way of caution)</i> Ez 18. 7	79
חֲבֻלָּה βούλευσις, ἐπι-: <i>deliberation, conspiracy; plotting, treachery</i> Prv 1. 5 Job 27. 12	72
חֲבֻצֶלֶת ἀναγαλλίς: <i>rimpetrel</i> Jes 35. 1 Cant 2. 1	73
חֲבֹק, חֲבֹק, ἀγκαλίζομαι: <i>embrace</i> Cant 2. 6 Eccl 3. 5	75
חֲבִיר ἄπτω, καθ-: <i>assail, upbraid; in military sense, attack</i> Job 16. 4; cf. Od. 18. 415	33 t. 68
חֲתָחֶר, אֶתְחַבֵּר, ἡχִיבִיר, συνάπτω: <i>join together; associate with</i> Job 35. 16 ICh 20. 35, 37	27 t. 68, 116
חֲתָר ἐταῖρος	56, 63, 387
חֲתָרָה, חֲתָרָה, ἐταῖρα, ἄδρα	56, 63, 94 tm, 387
חֲתָר, חֲתָרָה, חֲתָר, ἐταιρεία, -ρία: <i>association, brotherhood; unchastity</i> Hos 4. 17, 6. 9 Prv 21. 9 Job 34. 8	56
חֲתָר, חֲתָר, Κάβειρος	303
חֲבֹשׁ, חֲבֹשׁ, ζεύγνυμι, ἐπι-; חֲבֹשׁ ζευκτης Jes 3. 7	117 tm
חֲבֹשׁ, חֲבֹשׁ, ζευκτός: <i>yoked, harnessed</i> Jud 19. 10	117
חֲבֹשׁ, חֲבֹשׁ, חֲבֹשׁ, σκεπάω: <i>cover</i> Ez 16. 10, 34. 4	117 t
חֲבֹשׁ, חֲבֹשׁ, ἀνάγω	89 tm
חֲבֹשׁ, חֲבֹשׁ, ζώννυμι: <i>gird</i> Ex 29. 9 IS 25. 13 IIS 20. 8 IR 20. 32 IIR 3. 21 Ez 23. 15 Joel 1. 8 Ps 65. 13	44
חֲבֹשׁ, חֲבֹשׁ, ζώνη; ζωνάριον: <i>Dim. of ζώνη</i>	56, 98 tm
חֲבֹשׁ, חֲבֹשׁ, ὀξύς: <i>sharp, keen, whether of a point or an edge</i>	415
חֲבֹשׁ, חֲבֹשׁ, ἀριθμέω: <i>count, reckon</i> Job 3. 6; cf. ψηφίζω	63, 362
„ ἡδομαι: <i>to be glad, to be pleased, to delight in or at a thing or person</i> Ex 18. 9	44
חֲדַל λήγω: <i>stay, abate; more freq. intr., leave off, cease, come to an end</i> Gn 18. 11, 41. 49 Jud 9. 9 ICh 25. 16	42 t
חֲדַל, חֲדַל, Αἰδης	121, 318 tm
חֲדַק, חֲדַק, αἰλουρος: <i>cat, Felis domesticus</i> [cf. Τίγρις] Gn 2. 14	129, 300
חֲדַר, חֲדַר, έντερον: <i>pl., guts, bowels</i> Prv 18. 8 [cf. ἔδρα Job 9. 9]	326

הַדָּשׁ	τριακάς; שְׁדָּשׁ ὑπογυσιότατος	238 tm, 289, 421, 672 tm
הַדָּשׁ	κτίζω: found, establish; produce, create, bring into being, bring about Is 11. 14; καινίζω, ἀνα-	87-
חַוּד	αἰνίζομαι; חַוּדָה αἶνῃ, αἰνύμα, αἶνος	110-111 tm
חַוּה	ζωή, ζωή, ζοῖα: life, existence Gn 3. 20	77
חַוּח	ἀκανθα: thorn, prickly; any thorny or prickly plant IIR 14. 9 Job 31. 40, 40. 26 Cant 2. 2 IIR 33. 11	22, 57
חַוּט	χαίτη: loose, flowing hair Jos 2. 18 Jud 16. 12; μίτος: thread	299
חַוּלָה	Gn 2. 11	75
חַוּל	χορεύω: dance a round or choral dance Jud 21. 21	43
חַחֹל	חַחֹלָה, חֹרֶעֻמָּה: χορεύμα: choral dance Jer 31. 4 (3), 13 (12)	44, 70, 80
חַחֹלִים	point of vocalization	99
חַחֹם	חַחֹם, חַחֹם, חַחֹם ξανθός: r. אֲדָמָה Gn 30. 32 Cant 6. 10	44, 401
חַחֹץ	חַחֹצָה, חַחֹצָה ὁδός: v. חַחֹדֶר Jes 10. 6, 51. 23	40, 45, 50
חַחֹץ	חַחֹצָה, חַחֹצָה ἔξωθεν = ἔξω	170 tm
חַחֹר	κύριος: supreme power, authority; concrete, one invested with authority IR 21. 8 Jer 39. 6 Eccl 10. 17; κύριος: Subst., lord, master	41, 44
חַחֹר	חַחֹר, חַחֹר φῶς	65, 337-8 tm, 395
חַחֹר	ῥαχρός: pale, wan, esp. pale-yellow; τὸ ῥ. the colour yellow Esth 1. 6	50, 69
חַחֹשׁ	חַחֹשׁ, חַחֹשׁ, חַחֹשׁ ταχίζω: make swift; ταχύνω: make quickly; intr., to be quick, make haste, hurry IS 20. 38 Jes 5. 19, 60. 22 Hab 1. 8 Ps 71. 12, 119. 60	32-3 t, 51, 64
חַחֹשׁ	חַחֹשׁ: Adv., (ταχύς) quickly, presently, forthwith Ps 90. 10	63
חַחֹה	חַחֹה: στήθος: breast, the front part of the θώραξ; of animals Lev 10. 15 [-σ, ῥ/π, θ/ן, ο/ε]	52, 81
חַחֹה	חַחֹה: σταθμός: upright standing-post, freq. in Hom.; st. of the bearing pillar of the roof IR 7. 4, 5	70
חַחֹה	חַחֹה, חַחֹה, חַחֹה, חַחֹה δόξα: (δόξα) vision, apparition Gn 15. 1, 21. 2 Jes 1. 1 Job 38. 15 IIR 9. 29	70, 73
חַחֹה	חַחֹה: ὑπόσχεσις: undertaking, engagement, promise, contract Jes 28. 18	73
חַחֹק	חַחֹק, חַחֹק, חַחֹק, חַחֹק ἰσχύς: strength of body; might, power Ex 13. 3 Jud 4. 3 Jes 8. 11 Ps 18. 2 Dan 11. 2	92, 171
חַחֹק	חַחֹק: ἰσχυρός, ἀζαχής	95 tm
חַחֹק	חַחֹק: κύκλος: ring, circle; any circular body Ex 35. 22 IIR 19. 28 Ez 29. 4	57

- regarded as a result: *good fortune, success* Nu 24. 18
Dt 8. 18 Ez 28. 4 Ps 60. 14, 84. 8, 118. 15, 16 Prv
31. 29 Job 21. 7 Ruth 2. 1 [cf. Jer 12. 1]; *ill-fortune,*
misfortune, ill-luck; the quality of the fortune or fate
may be indicated by an Adj., ἀγαθὴ τ. or ἡ ἀγαθὴ τ.;
freq. in dat., ἀγαθῇ τύχῃ *by God's help*; ἀλλ' ἴωμεν
ἀγαθῇ τ.; = *إِنَّهٗ إِزْعَلَا* 65, 333 t
בְּחֵיל μέγα, -άλα 56, 296 tm
חֵיל, חל ὄχλος: in political sense, *popular assembly* Esth
1. 3; generally, *mass, multitude* Ob 20 56, 93
חֵיךְ τεῖχος, -χίον [cf. αἰδώτατον τειχίονα]; τειχίον: *wall*;
used of walls of buildings, not, like τεῖχος, of city-
walls 64, 80, 95 tm
חֵרֶם ἔρμαιον: prop. gift of Hermes, i.e. *un-*
expected piece of luck, godsend, wind-fall, treasure-
trove [cf. אֶבְרָהָם]; Ἐρμαιον: *temple of Hermes* [cf.
בְּצֶל חֵרֶם]; Ἐρμαῖος: *called after Hermes* 24 t, 32 t, 129, 393 t
חֵטָה ἥτα 20
חֵץ ἡχείον: v. חֵץ Ps 119. 103, 137. 6 Prv 8. 7 Cant
2. 3 79
חֶבֶה δέχομαι, προσ-: *expect, wait* Prv 9. 12; αἰεὶ:
expect, wait for; wait IIR 7. 9, 9. 3 Hab 2. 3 Dan
12. 12; cf. καθικετεύω 58
חֶבֶה ἄγκιστρον: (ἄγκος פֶּחַס) *fish-hook*; generally, *hook*
Jes 19. 8 Hab 1. 15 Job 40. 25 57
חֶבֶה γινώσκω: *come to know, perceive*—as distinct from
οἶδα *know by reflection*, γινώσκω = *know by observa-*
tion, perceive, discern, distinguish, learn, know Dt 32. 29
IR 5. 11 Prv 9. 9, 12, 13. 20 Job 39. 9; חֶבֶה κατα-:
c. acc. criminis, *lay as a charge against a person,*
pronounce a verdict of murder against; c. acc. poenae,
give judgment or sentence against a person; Pass., *be*
condemned Ps 105. 22; חֶבֶה ἀνα-: *know well, know*
certainly, Pass. Prv 30. 24; ἐπι-: of things, *find out,*
discover; *learn to know* חֶבֶה חֶבֶה Eccl 7. 16; συγ-: *join*
in a plot with חֶבֶה חֶבֶה Ex 1. 10; συγ-, later form
συγγνωμονέω: *join in a plot with*; οἱ συνεγνωκότες
conspirators 86 t
חֶבֶה γνώμων: *one that knows or examines, an interpreter,*
discerner Dt 4. 5 IR 3. 12 ICh 22. 15 (14) 300

- חכמה γνώμη: *intelligence; thought, judgment, sense, reason; prudence (W); γνώσις: knowledge* Ex 28. 3 IR 5. 9 Ps 37. 30 Job 12. 2 Eccl 7. 11, 9. 18; *higher, esoteric knowledge* Job 28. 12-28 75 t
- הלח Εἰλωσ and Εἰλώτης: *Helot*, name of the Spartan serfs derived by . . . from Ἐλος—a town in Laconia, whose inhabitants were enslaved—by others from Pass. of ἔλω = αἰρέω [possibly an atavism] Ob 20; ὄχλος: *multitude* 131
- הלח γάλαγος: *poet. for γάλα (milk)* Ex 3. 8 37, 42 t, 44, 46, 108, 326
- הלח ἀλείφαρ: (ἀλείφω) *unguent, anointing oil, oil, fat*, used in funeral sacrifices; ἀλοιφή: (ἀλείφω) *anything with which one can smear or anoint*, esp. *hog's lard, grease* Ex 23. 18 Lev 3. 16, 17; λίπος; ἄλευρον: *mostly in pl., wheat meal* (opp. ἄλφιτα *barley meal*) Dt 32. 14 [v. חסח] Ez 39. 19 Ps 147. 14 חלחח Ez 27. 18 57
- חלחח τὸ ὅλον (ὅλος, οὖλος): *the universe* Ps 49. 2; τὰ ὅ. *one's all* Ib 39. 6 49
- חלחח, חלחח, חלחח ἀγάλμα: *statue in honour of a god; statue* Cant 7. 2; *ornaments*, cf. חלחח σταλάγμα: *Dim. of στάλαγμα (drop), in pl. ear-drops, ear-rings* Ib., Prv 25. 12 355 m, 376
- חלחח κόλλιξ: *roll or loaf of coarse bread; κενός, κέννος: empty; κόῦλος: hollow* [Egyptian loaf is hollow] Lev 24. 5 Nu 15. 20 119 m, 395
- חלחח θυρίδος, θύρις: *Dim. of θύρα (door), window* Gn 8. 6, 26. 8 IR 6. 4 Jer 22. 14 395
- חלחח ἄλυσις: *distress, anguish* Ex 32. 18 81, 395
- חלחח חלחח παραχή 63, 97 m
- חלחח οὐχ ὅλον (ὅλον οὐ): *not at all* Gn 18. 25 49, 405
- חלחח ἐλπίς: *hope, expectation; personified* חלחח Job 14. 14 73, 81
- חלחח חלחח ἀλλαγμα, -γή, -μός: *that which is given or taken in exchange; reward, price of a thing; change* Gn 45. 22 Nu 18. 21 37, 73, 76 t
- חלחח διακενόω: *empty outright* [a body pierced by the sword was emptied of blood] 396 t
- חלחח κενός: *empty* (v. חלחח) 42 t
- חלחח ἐξόλλυμι: *destroy utterly* Ez 24. 21 Ps 74. 7; γεννάω: *create* Job 26. 13 67, 396

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„	ἐπαυλέω: <i>accompany on the flute</i> IR 1. 40	395-6 t
ליל	אָלֹס: <i>v. איל</i> IS 10. 5	79, 395
לל	καὶνίζω: <i>v. שדח</i>	30 t, 174, 396
„	κατακηλιδόω: <i>strengthened. for κηλιδόω (stain, soil; metaph., defile, sully)</i>	396 t
לח	ὁράω, ὁλάω 39, 67, 345-6 tm, 406; לחם ὄραμα 14, 73, 80, 91, 327, 350 t, 406	
למ	ἀδάμας: <i>v. אדמה</i> Dt 8. 15 Jes 50. 7; cf. χερμάς	49
לח	ρέω: <i>v. גלל</i> Jes 8. 8	40
לח	מחלפה, πλόκαμος: <i>poet. -μῖς; lock or braid of hair; in pl., locks, curling hair, prop. of women</i> Jud 16. 13, 19; in pl., of wicker baskets Esr 1. 9	70
לח	ἐλκω	106-7 tm
לח	ἐξ-	107 tm
לח	ἐλκτός	103 tm, 107 t, 114
לח	γλουτός: <i>buttock, pl.</i> Gn 35. 11	45, 258 tm
לח	λαγχάνω: <i>obtain by lot; generally, obtain as one's portion</i> Jos 18. 2 Prv 17. 2, 29. 24; לחלק δια-: <i>divide or part by lot</i> Jos 13. 7, 19. 51	92
לח	לחלק, λάχος: <i>allotted portion; lot, destiny; portion obtained by lot, share</i> Gn 14. 24, 33. 19 Nu 18. 20 Zach 2. 1 Ps 16. 5 Ruth 2. 3 Thr 3. 24 Eccl 9. 9	92, 114 t
לח	φαλακρός: <i>baldheaded; like a bald head</i> [cf. φαλακρότης, <i>smoothness</i>] Gn 27. 11; μαλακός: <i>soft, fair words; soft; soft, grassy</i> Jos 11. 17 Jes 30. 10 Ps 12. 3 Prv 5. 3	56-7, 65
לח	לח, γέμβρος: <i>father-in-law; = πενθερός (in pl. parents-in-law; generally, connection by marriage)</i> Gn 38. 13 Mich 7. 6 Ruth 2. 11; cf. κηδεμών	57, 59, 252 tm
לח	Σκάμανδρος	316 tm
לח	Φοῖνιξ: <i>v. פך</i> Gn 9. 18, 22	93
לח	לח, καῦμα: <i>burning heat, esp. of the sun, sun heat, heat of the day</i> Gn 8. 22, 18. 1 Jes 18. 4, 24. 23 Job 30. 28; cf. ξανθός	37, 43, 73
לח	αἰνίζομαι	85 t, 110 tm
לח	αἰνικτός: <i>expressed in riddles, riddling</i> Dan 9. 23, 10. 11	110
לח	לח, πένθος: <i>grief, sorrow; esp. of grief for the dead, mourning; public mourning</i> Dan 10. 3 [cf. Dt 26. 14 Hos 9. 4] IICh 21. 20	73

מחמד	מחמל	ἐπιθύμημα: <i>object of desire; yearning, desire</i>	30 t, 70
חמה	θυμός		79, 297 tm, 300
חמה	ξανθός: v. אדם	Jes 30. 26 Cant 6. 10	.
חמו	ἀμφί		127, 108 tm
חמאל	חמיטל, חמוטל, חמאל	Ἀμώθεος IIR 23. 31, 24. 18 ICh	
	1. 41		128
חמץ	αἱματόεις, αἶμα		28 t, 356 tm
חמץ, חמץ	ζυμίτης: <i>leavened bread</i> ; ζυμωτός: <i>fermented, leavened</i>	Ex 12. 15, 13. 3, 23. 18 Lev 7. 13, 23. 17	
	Jes 30. 24		41, 44, 51
חמץ	ζύμωσις: <i>fermentation</i>	Nu 6. 3	120 m
חמץ	ζύμωμα: <i>fermented mixture</i>	Ex 12. 19	70
חמוק	χνόη: <i>joint</i>	Cant 7. 2	
חמר	ὄνος, ὄ, ἡ: <i>ass</i>	Ex 21. 33	37, 41, 44, 50, 77, 100-1, 283
	Ὅμηρος: <i>Homer</i>	Gn 34. 1	50, 73, 100-1, 121, 291 tm
חמס	חמס, חמס	αἶμα, -ατος	22, 356 tm, 379-80, 425
חמר	חמר, חמר	χοῖνιξ: <i>a dry measure, esp. for corn; one man's daily allowance</i>	33 :
חמר	ἡμερίς		xxix tm, 50
חמס	πέντε: <i>the number five</i>	Gn 5. 6	23 t, 99, 299
חמה	αἱμάτη, ἀγγεῖον		95 tm
חמץ	σκήνημα, σκάνημα: = σκήνη (pl., camp, tabernacle; camp)	Gn 32. 3. 8 Jud 21. 8 Cant 7. 1 ICh 9. 19	
		ICh 31. 2	70. 8:
חנ	ξανθώω: <i>dye yellow</i> ; ξανθίζω: <i>make yellow or brown</i>	Cant 2. 13	45
חנ	σκηπή, -יהμα: <i>tent, booth</i>	Jer 37. 16	8:
חנ	καينίζω: v. חנ	D: 20. 5	44, 247 tm
חנ	κενός: <i>empty; to no purpose; without the fruits of toil; abs., empty-handed</i>	Gn 29. 15 Ex 21. 2, 11 IS 19. 5. 25. 31 Jer 22. 13	325, 335 :
חנ	ἐλεέω: <i>to have pity on, show mercy</i>	IIS 12. 22	50
חנ, חנה, חנה	ἐλεος: <i>pity, mercy, compassion</i>	Gn 6. 3. 39. 21 Jos 11. 20 Jer 16. 13 Esth 2. 15 Est 9. 3; τὸ γενναῖον: <i>nobility, noble birth</i>	Prv 22. 1, 31. 30
חנ	ἐλεεινός, ἐλεινός: <i>showing pity; eleēmōn: pitiful, merciful</i>	Ex 22. 26 IIS 10. 1 Ps 116. 5 Neh 9. 17	50
חנה, חנה	ἐλεεινολογία, ἐλεινο-: <i>piteous appeal; ἐλεητύς: = ἐλεος, pity, mercy; also in pl.</i>	Jos 11. 20 Est 9. 8	72
חנ	γεννάω: <i>mostly of the father, beget; produce from oneself, create; metaph., engender, produce</i>	Gn 33. 5	23 t, 33 t, 53

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חנאל, הנאל	θεογενής: <i>born of God</i> ; <i>θεογενής</i> : <i>begotten of a god</i> Jer 31. 38 (37), 32. 7	59, 129
תניה	διογενής: <i>sprung from Zeus</i> ; in Hom. epith. of kings; generally, <i>divine</i> IR 16. 1 Jer 28. 1, 36. 12	58, 127, 129
חנ	ὑφηγέομαι: <i>go just before, guide, lead</i> ; abs., <i>go first, lead the way</i> Ps 119. 29	50, 68
נחוק	ἀγχω: <i>compress, press tight, squeeze, esp. the throat; strangle, throttle</i> ; Med., <i>strangle oneself</i> IIS 17. 23	38, 42 t, 95, 326
סחוק	ἀγχόνη: <i>strangling, hanging</i> Job 7. 15 [cf. πνίγμα]	70
סחסה	ἐπισκiasμός: <i>shading, covering</i> Jes 25. 4 Ps 94. 22, 104. 18 Job 24. 8	70
סחיד	ἀληθής, χρηστός 95 tm (v. חכיה, p. 492); ἄσιδον, μέγας στρουθός 98 tm, 314 t	
סחין	ἰσχυρός: <i>hard; vigorous, strong</i> Am 2. 9; <i>powerful</i> Ps 89. 9	352
סחיר	χρεώ: (χρή, χρεία, χρήζω) <i>want, need</i> Dt 28. 48 Am 4. 6 Prv 28. 22	24 t
סחסור	χρήμα: (χράομαι, χρή) <i>need, a thing that one needs or uses</i> Jud 19. 19, 20 Ps 34. 10 Prv 6. 11	70
ספה	σκεπάζω: <i>cover, shelter</i> Ps 68. 14; κύπτω	31 t, 33 t
ספה	νυμφείον (sc. δῶμα): <i>bridechamber</i> Joel 2. 16 Ps 19. 5	80
ספה	ἀμπέχω: <i>surround, cover</i> Dt 33. 12	56
ספח	ἀγαπάζω	44, 51, 91, 240 tm, 326-7, 332, 334
„	ἐφθόω, ἔψω: <i>boil, seethe</i> Cant 2. 7	334 t
„	κοιφίζω	13, 51, 353 tm, 42 t
ספר	σκοπέω, -ιάζω: <i>spy</i> Dt 1. 22 Jos 2. 2	41, 52
ספר	ἀγοραῖν: <i>a democratic city with two assemblies, one popular and the other a Council of Chiefs; a township where two markets were held, one in the forenoon, when the market-place was full, ἀ. πλήθουσα; and the other after midday, when they went home from market, ἀ. διάλυσις</i> Jos 19. 19	377
ספספס	ἐπικρύπτω: <i>freq. in Med., disguise, with concealment or secrecy</i> ; [v. סכא] IS 28. 8 IR 20. 38, 22. 30	87
ספס	ὑφάσματος, ὑφασμα: <i>woven robe, web</i> Ez 27. 20	40
סח	τύχη: <i>fortune, providence, fate; good fortune, success; ill fortune, misfortune, ill-luck</i> IR 13. 17 Job 34. 6; οἰστός: <i>arrow</i> צח IS 20. 37	65, 411 t, 414-15 t, 421 t
סחח	δατέομαι, δάσομαι: <i>divide among themselves</i> Ex 21. 35; <i>cut in two</i> Ib.; in act. sense, simply <i>divide, divide into</i> ;	

- διχάζω: *divide into two*; Pass. Gn 32. 8, 33. 1 Jud 7. 16 IIR 2. 8, 14 Ez 37. 22 Job 40. 30; in Pass. sense, *to be divided, distributed* Dan 11. 4 58
- חצה ἀριθμέω, v. חדה; σχίζω, v. גזר 53, 382
- „ σχίζω: *split, cleave; divide them into parts* Dan 11. 4; generally, *part, separate, divide* Gn 32. 8, 33. 1 IIR 2. 8; *the army divided* Jud 7. 16 53, 93, 421 1
- „ ἤκω: *to have come; to have reached a point* Jes 30. 28
- „ ψηφίζω: *count, reckon, prop. with pebbles (ψηφοί)* Ps 55. 24 חצץ Job 21. 21 53, 66, 93, 421 1
- חציר οἶκος: *house* Gn 25. 16 Jes 34. 13 77
- „ δρόσος: *dew* Ps 90. 5, 103. 15 66
- חצץ ψῆφος: *small round worn stone, pebble* Prv 20. 17 Thr 3. 16 66
- חצצרה τίτυρος: *reed or pipe* (cf. τιτύρινος: τ. αὐλός, a shepherd's pipe); σύριγξ: *shepherd's pipe* Nu 10. 2 Hos 5. 8 ICh 16. 42; מַחְצֵצֵר -ריסחֵס ICh 5. 13 57, 64
- חקה δίκη: *custom, usage* חקה Gn 47. 22 Ex 12. 24 Dt 4. 8 Jud 11. 39 חקה Ex 12. 14 Nu 15. 15; *normal course of nature* חקה Job 26. 10 חקה Jer 31. 35 (34) Job 38. 33; *in the way of, after the manner of* חקה Ez 20. 18 חקה Lev 18. 3, 20. 23 Ez 33. 15; *order, right* חקה Gn 47. 22 Ex 5. 14 חקה Ex 12. 43 Nu 19. 2 Ez 43. 18; *what is fit* חקה Jes 5. 14; *truth* حَقِّه; *justice* חקה Mich 7. 11 Est 7. 10; *judgment* חקה Jes 10. 1; *punishment, vengeance, penalty* חקה Zeph 2. 2 24 1, 53
- חקק δικάζω: *judge, sit in judgment; give judgment; decide between persons, judge their cause* Jes 10. 1 Prv 8. 15 53
- חקק מחקק δικαστής: *a judge* Jud 5. 9, 14 Jes 33. 22 53
- חקק ῥήγνυμι, later ῥήσσω: Pass., of a stone, γράμματα ῥηγνύμενον *scored with lettering, i.e. inscribed* Nu 21. 18 Jes 30. 8, 49. 16 Ez 23. 14 Prv 8. 27, 29 (חרשׁ ה.) 50, 69
- חקר σκοπέω, ἐτάζω, ἐξ- 245 1m, 431
- חרר κόπρος: *excrement, ordure, of men and cattle* IIR 18. 27 Jes 36. 12 101
- מחררה σκοπρών: *place for dung, privy* IIR 10. 27
- חרב ξηραίνω: *patch, dry up; drain dry* Gn 8. 13 Jes 19. 5, 6 44-5, 52, 402
- חרב חרבה, חרבו ξηρός: *dry* Lev 7. 10 Prv 17. 1; of

- a dried-up river Jos 4. 18 Ez 30. 12; τὸ ξ. *aridity*
 Ex 3. 1, 17. 6, 33. 6 44
- חָרַב θέρμη, -μότης: *heat* Gn 31. 40; ξηρότης: *dryness*
 נַחְרַב πολεμέω: *to be at war or make war; fight, do battle*
 IIR 3. 23 حارب 61
- חָרַב φθείρω: *destroy* Jes 60. 12 65
- חָרַב חָרְבָה, חָרְבָה φθορά: *destruction, ruin* Jer 49. 13 Dan 9. 2 65
- חָרַב Ἄρης, Ἄρεως: *the god of destruction* חָרַב חָרְבָה, Ἄρης Jes
 61. 4, 64. 10 خراب; in Poets, Appellative for *war*
 حَرْب, the sword חָרַב Gn 3. 24, 31. 2; ῥομβαία: *large,*
broad sword; generally, sword 30 t, 106 tm, 415 t
- חָרַב חָרְבָה ἐρέβινθος: *chick-pea* IIR 6. 28 Ps 32. 4 29 t, 77
- חָרַד ἀθροίζω, ἀθ-: *gather together, collect, muster; Pass.,*
to be gathered or crowded together IS 16. 4 Hos 11.
 10, 11 Am 3. 6; *muster in force* IS 13. 7 28
- חָרַד ἄραδος 44, 97 tm
- חָרַד ἐρίζω: *strive, wrangle, quarrel* IS 14. 15 92
- חָרַד ἔρις (A), ἔδος: *strife, quarrel, contention; generally,*
quarrel, strife IS 14. 15 Jer 30. 5 79, 82, 97 tm
- חָרַד ἀράσσω, ἀραδ(ήσ)ει 63, 97 tm
- חָרַד παραχή, παραγμός, ἀραδος 63, 93, 97 tm
- חָרַד ὀρίζω = ὀρίσσω: *freq. of a feeling of chill, shiver,*
shudder; of the effect of cold, shiver (הרעיד Esr 10. 9);
of the effect of fear, shudder חָרַד Gn 27. 33 IR 1. 49
 Ez 26. 16 הִחָרַד Jes 30. 10 Ez 34. 28 Mich 4. 4
 (הִחָרַד Dan 10. 11; *feel a holy thrill or awe at, thrill*
with passionate joy; cf. Ps 2. 11) 66
- חָרַד ὀρίκη: *shivering fear, shuddering, esp. from religious*
awe; generally, shivering fear, horror Ez 26. 16 66
- חָרַה πυρώω: *burn with fire* Gn 4. 6 Nu 11. 33 IS 20. 7;
Pass., to be set on fire Cant 1. 6 נָהַר, v. pp. 146-7 62
- חָרַח חָרוּחַ, חָרוּחַ τροχός: *wheel* Jes 28. 27; *wheel of*
torture IIS 12. 31 Am 1. 3 ICh 20. 3; *cake* IS 17. 18 24 t, 64
- חָרוּחַ χρυσός: *gold; freq. used by Poets to denote any-*
thing dear or precious Zach 9. 3 Prv 8. 10, 19 116 m
- חָרִי γέρπον: *anything made of wicker-work; generally*
wattles Gn 40. 16 Jes 19. 9 80
- חָרַךְ ἀριθμέω: *count, reckon* Job 14. 5; *reckon, account*
 Prv 12. 27; ἐν-/הַעֲרִיךְ: *value* Lev 27. 8 326
- חָרַךְ χάραξ: *pointed stake; palisade* Cant 2. 9 45

קָדַשׁ	ἱέρωμα: <i>consecrated object, offering</i> Lev 27. 21, 28, 29	
	Nu 18. 14 Dt 13. 18	23
קָרַס	ἔρπης: (ἔρπω) <i>shingles</i> Dt 28. 27	27
קָרַס	ἥλιος 30 t, 38, 92, 309 tm; ἤρῃ ἀγρευτεῖ, ὑβρίζω 95 tm	
קָרַף	αἶρέω, ἀγρέω: <i>take for oneself, take to oneself, choose</i> Lev 19. 20; v. καρπίζω, p. 247	382 tm
„	ἀρπάζω: <i>snatch away, carry off; seize hastily, snatch up, plunder</i> IIS 23. 9 [cf. IS 27. 7-12]	333
„	ρۇپαίνω: (ρύπος רָפָה); <i>defile, disfigure</i> Job 27. 6	57
קָרַף	ῥα (C): Hom. and Hes. distinguish three seasons; <i>winter</i> Jer 26. 22 Am 3. 15 Ps 74. 17; (spring خريف) Jer 26. 22 Am 3. 15 Ps 74. 17; (spring خريف)	13, 50
קָרַץ	רָצַץ רָהֲגֻנִי, רָהֲשֵׁנִי: The word is hardly used by correct Attic Prose writers, except in Pass., <i>break asunder, rend, shatter</i> Lev 22. 22 Jes 36. 6, 38. 6	50
„	ἀριθμέω	102 tm. 325
קָרַץ	ρύζω or ρύζέω, like ράζω: <i>growl, snarl, like an angry dog</i> Ex 11. 7 Jos 10. 21	44. 51
קָרַץ	ράγος, ράξ, ρώξ: <i>grape</i> Nu 6. 4	119 m
קָרַץ	ρώχειν, = βρύχειν, βούκω: <i>gnash or grind the teeth; τριζώ: grind, gnash</i>	64. 123 t
קָרַץ	a point of vocalization	39. 412
קָרַץ	ערירי χέρσος, χέρπος: <i>dry land, barren soils; metaph. barren, of women</i>	33 t. 53
קָרַץ	τρύγος, τρύξ: <i>lees of wine, dregs</i> Ez 23. 34	65
קָרַץ	ἀροτρεύω, -ριάω, ἀράω, ἀρόω: <i>plough, till</i> IR 19. 19	36 t
קָרַץ	מַחְרֶשֶׁת, מַחְרֶשֶׁת ἀρατρον = ἀροτρον: <i>plough</i> IS 13. 20	70
קָרַץ	הִשְׁמָע, הִשְׁמָע ἐκροάζομαι: <i>hearken, listen</i> Jes 41. 1 Job 33. 31, 33 (כְּהָרַע); χρονίζω: <i>take time, linger</i> Gn 24. 21, 34. 5 Jud 16. 2 IIS 19. 11; delay Ps 50. 3; χρηστηριάζω: <i>consult an oracle</i> Job 11. 3 Jud 14. 18 [a pun]	51
קָרַץ	קָרַץ, קָרַץ ράχis: <i>ridge of a hill or mountain; χρηστήριον: the seat of an oracle, such as Delphi; distd. from the νηός, ναός (temple בַּיִת) Jud 4. 2 IS 23. 15, 19; oracular response, pl., קָרַץ Jes 3. 3</i>	45
קָרַץ	חרר χαράσσω, -ττω: <i>cut into furrows, scratch; engrave, carve, inscribe; simply, write</i> (Perh. a Semitic loan-word, cf. Hebr. hāraf 'engrave'; or cogn. with Lithuanian žer̃ti 'rake, scrape'.) [If it is a	

loan-word, then it is an atavism] Ex 32. 16 Jer		
17. 1 Am 9. 16		36 t, 41, 44
חרת, חרות γραπτός (γράφω)		40, 103 um
חַסַּךְ, חָסַךְ ἵσχω: redupl. form of ἔχω; <i>keep back, restrain;</i>		
<i>stay, stop</i> Jes 58. 1 Job 16. 6; σώζω: <i>save</i>		34 t
חָסַף ἀζάπα, γυμνόω		95 um
„ σπάω		351 um
חָסַף σπάσμα		351 um
חָסַף, חָסַף ψηφίζω: <i>count, reckon</i> ; prop. with pebbles;		
<i>resolve to do something</i> Lev 25. 27 IS 18. 25 IIR		
22. 7 Jes 13. 17 Thr 2. 8 Esth 8. 3, 9. 24, 25	53, 62, 93, 327	
„ ψέφω: ψέφει: φροντίζει (<i>consider, reflect, take thought,</i>		
<i>give heed, pay attention, ponder</i>) Gn 15. 6, 50. 20,		
Ex 35. 35 Dt 2. 20 IIS 19. 20 Jes 5. 28, 10. 7, 53.		
3-4 Mal 3. 16 Ps 40. 18 Ptn 27. 14 Job 13. 24,		
35. 2, 41. 19		62
„ ἀσκέω: <i>practise, exercise, train</i> Am 6. 5		
חָסַף καταψηφίζω: Pass. (so always in aor.), <i>to be con-</i>		
<i>demned</i> Jon 1. 4		327
חָסַף, חָסַף ψήφισμα: <i>decree, act</i> Jer 18. 11, 49. 30		
Esth 8. 5		62, 70, 327
חָסַף, חָסַף ἡσυχάζω: <i>keep quiet, be at rest</i> Jud 18. 9 IIR		
7. 9; <i>by resting from war</i> IR 22. 3; <i>impose silence</i> Neh		
8. 11; <i>leave unspoken</i> IIR 2. 3 Jes 62. 1 Ecc! 3. 7		92
חָסַף, חָסַף σκοτία, -τος: <i>darkness, gloom</i> Gn 1. 2 Jes 5.		
20, 42. 7 Ps 82. 5, 107. 10, 14		34 t
חָסַף σκοτισμός: <i>darkening</i> Jes 29. 15, 42. 16 Ps 88. 7,		
143. 3; חָסַף/σκοτίζω: <i>make dark</i>		52, 70
חָסַף ἡγεμών: <i>leader, commander, chief</i> Ps 68. 32		28, 637 um
חָסַף ἀγαπάω		33 t, 91, 240 um
חָסַף ξύσματος, ξύσμα: <i>filings, shavings</i> Jes 33. 11 قشاة		45, 52
חָסַף Σκύθης: <i>Scythian</i>		129 t, 291 t
חָסַף, חָסַף ἀπτω: <i>engage, undertake, prosecute vigorously;</i>		
<i>set to work; kindle</i> Jes 30. 14 Jon 1. 13		326
חָסַף, חָסַף στολίζω; חָסַף στολίσις; חָסַף στολή; חָסַף		
στολίσ		339 um, 341
חָסַף τυπόω: <i>impress, stamp; stamp a coin</i> IR 21. 8		
Esth 8. 8		67
חָסַף τύπος: <i>impression of a seal; stamp on a coin, on a</i>		
<i>branding-iron</i> Gn 38. 18 Ex 28. 11 Cant 8. 6		79

- תתן ἑδνωτής: *a betrother* Jes 61. 10 Joel 2. 16 Ps 19. 6;
οἱ προσήκοντες (προσήκω): *relations* Gn 19. 14 IIR
8. 27 Neh 8. 18, 12. 28 328
- תחתר σκάμμα: (σκάπτω) *that which has been dug,
trench; place dug up* Ex 22. 1 Jer 2. 34 70
- טא- θεός: *v. אל* 128
- טבור ὀμφαλός: *navel; centre or middle point; later Delphi
(or rather a round stone in the Delphic temple) [cf.
הגדולה האבן in בית-שמש, the temple of the Sun-
god; and at גבעון, referred to as הגדולה; the
rock in Jerusalem, and the كعبه in Mecca] was
called ὀ. as marking the middle point of Earth* Jud
9. 37 Ez 38. 12 (’/ט, as in ὀλός/θολός: *the ink of
the cuttle-fish*) 47, 51, 77, 109 t, 379 :
- טבθ θύω: *v. זבח* Ex 21. 37 Thr 2. 21 32 t, 67
- „ ὀπτέω: *roast, broil, fry; hence it appears that ὀπτέω
was used of all kinds of cooking by means of fire or dry
heat, opp. ἔψω (boil in water)—בשל—which never
appears in Hom., whose heroes ate only roast meat
[cf. ὀπτάνιον: kitchen مَبْخَبَة] Gn 43. 16 Prv 9. 2* 47, 57, 100
- „ σφάζω: *slay, slaughter, prop. by cutting the throat;
slaughter victims for sacrifice* Ex 21. 37 Thr 2. 21 32 :
- טבט סόαγεύς: *slayer, butcher* IIR 25. 8 42 :
- טבט, טבטה סόάγιον: *slaughter, sacrifice, v. זבח* Ez 21. 15
Ps 44. 23 32 t, 80
- טבטה σφάγμα, -γιον: *slaughter* Jes 14. 21 70, 80
- טבל ἐμβάπτω: *dip in* Gn 37. 31 Lev 4. 6 IIR 5. 14 Ruth
2. 14; δύω: *plunge in* 67
- טבע δύω, δύνω: *non-causal, get or go into; enter, make
one's way into دخل; plunge into טבע* IS 17. 49 Jer 38. 6;
went beneath the earth טבע Thr 2. 9; *plunge into the
sea טבע* Ps 69. 3; *the sword entered his body טבע* Ez
21. 19; *of Sun and Stars, sink into [the sea], set* בוא
Dt 23. 12 Eccl 1. 5 טבע; *of clothes and armour, get
into* טבע Jes 61. 10 Jer 31. 4 (3) Job 40. 10 טבע IS
28. 14 Ps 104. 2 טבע Ps 65. 14 38, 47, 68, 87
- טבע, טבעה κατα-: *causal, make to sink* Ex 15. 4 Jer 38.
22; ἐκτυπώω: *model or work in relief; Pass., formed
on a model, to be shaped* Prv 8. 25 Job 38. 6 42 t, 68, 87
- טבעה τύπος: *v. תבן* Gn 41. 42 Esth 3. 12 79

- סָהַר, סָהַר, סָהַר, סָהַר καθαίρω: *cleanse*, of things Lev 11.
 32 Nu 31. 23 Ez 22. 24, 43. 26; *purify, refine* Mal 3.
 3; *purge, clear* Ez 39. 16 Prv 20. 9; in religious sense,
purify Gn 35. 2 Lev 13. 13, 14. 7-8 Jer 33. 8 IICH
 29. 15; *purify oneself, get purified* Nu 8. 7, 19. 19 IIR
 5. 12 Ps 51. 9; of menstruation Lev 12. 7-8, 15.
 28; of the thing removed by purification, *purge*
away, wash off Lev 13. 6 22, 44, 59
 סָהַר περι-: *cleanse on all sides or completely* Lev 14. 48 61
 סָהַר κάθαρσις, κό-: *cleansing from guilt or defilement,*
purification Lev 12. 4, 6; חֲטָאָה 82
 סוֹב טוב, טובה, טובה αγαθού, -θός, αγασός, άζαθός: *good* Gn
 1. 4, 31 IIR 3. 19; *brave, valiant; good, capable* IS 8.
 16, 9. 2; *good, in moral sense; morally good* IIS 27. 9
 Jes 65. 2 Ps 100. 5 Prv 2. 20; of things, *good, service-*
able, good for it Gn 27. 9; *it is good to do so and so*
 Ps 118. 8, 9 Thr 3. 27; τὸ ἀ. *good, blessing, benefit* Gn
 2. 18; *the good* Eccl 3. 12, 7. 20; τὰ ἀ. *good qualities*
 Neh 6. 19; *goods of fortune, treasures, wealth* Gn 24. 10
 Dt 6. 11 IIR 8. 9 Job 22. 18; *good things, dainties*
 Jes 1. 19; חֲסִידִים, חֲסִידִים, חֲסִידִים 75-6, 82, 86 t,
 101
 סָהַר καταβάπτω: *dye, colour* IIR 9. 30; αγαθόω, -θύνω:
do good to one, do good, do well Lev 5. 4 Dt 28. 63
 Jer 4. 22 60
 „ ἀναιδω: *light up; kindle* (W) Ex 30. 7 60
 סָהַר κλώσμαι: (κλώθω) *thread* Ex 35. 25 50
 סוֹב τειχιζω: *build a wall* Ez 13. 12, 14 47
 סוֹב τείχος: *wall, esp. city-wall* Ez 13. 12 80
 סוֹב θυρίς: v. חֲלֹן IR 7. 4 47, 393, 395
 „ στίχος: *row* Ex 28. 17-20; of trees IR 7. 3; *course*
of masonry
 „ קיר, τείχος: v. סוֹב Ez 4. 3, 46. 23 80
 סוֹב θίς: *sand or mud at the bottom of the sea* Jes 57. 20
 Jer 38. 6 Zach 10. 5 39, 43, 47, 73
 סוֹב θύρα: v. חֲלֹן; at Priam's *door*, i.e. before his
 dwelling-place, especially of kings and potentates,
court Gn 25. 16 Ez 25. 4; θωράκιον 23 t, 74, 393
 סוֹב θῆτα; טוֹטַפֵּחַ φῶς 20, 337 tm
 סוֹב θεός: v. אל 128

- tear, rend*, esp. of dogs, carnivorous animals, and the like Gn 8. 11, 37. 33, 49. 27 Dt 33. 20 Ps 7. 3 43, 417-18, 425
- סרף θρύψις: *breaking in small pieces* Nah 3. 1 23, 43
- „ סרפה θρύμμα: (θρύπτω) *that which is broken off*, bit Gn 31. 39 Ex 22. 30 Lev 17. 15 Ez 19. 36 Am 3. 4; τρυφερόν; τρύφος 23, 43, 373 tm, 425 tm
- „ τροφή: (τρέφω) *nourishment, food*; τὸ τροφόν: *that which nourishes* Mal 3. 10 Ps 111. 5 Prv 31. 15 41, 43, 373 tm, 425 tm
- Ζεὺς: Zeus 127
- ἡμέρα: v. 20
- ῥόος, ῥόφος: (ρέω) *stream, flow of water, current; current at sea; also current of air (ἵππ); flux, discharge of morbid humours* Gn 41. 1 Ex 8. 1 Jes 33. 21 63
- φορά: (φέρω) *that which is borne; esp. that which is brought forth, fruit, produce, crop* Lev 26. 4 Hab 3. 17 79
- γάμβρος, γαμβρά: *brother-in-law, i.e. sister's husband or wife's brother; father-in-law; sister-in-law* Dt 25. 5 Ruth 1. 15; v. 27 57, 67, 326
- διψάω, -ώω, -έω: *thirst; of trees, to be thirsty, parched* Gn 8. 3 Thr 4. 8 58
- διψάς: used as fem. of δίψιος (*thirsty, and of things, dry, parched*) Gn 1. 9 Ex 4. 9, 14. 6 58
- δίψιος: v. 27 Ez 17. 24, 37. 2 58, 119 tm
- ἔργον: *work* Gn 31. 42 Jes 55. 2; *of works of industry; of tillage, tilled land* Job 39. 11; *generally, property, wealth, possessions* Dt 28. 33 Jes 45. 14; *in bad sense, mischief, trouble, of disease* Eccl 12. 12 49
- κολώνη: v. 71 Gn 31. 47 34 t
- ἀγυία: *street, highway, chiefly in pl.; rare in Prose* 403-4 t, 641-5 tm
- „ Ἀγνιεύς: *a name of Apollo as guardian of the streets and highways; pointed pillar, set up as his statue or altar at the street-door* 169 tm, 404, 641-5
- „ αἰγλή: αἰγαί, *the eyes*; mostly poet. 404 t, 641-5 tm
- „ γυῖον: *limb; the foot; the hand; the whole body* 101, 404 t, 641-5 tm
- „ λάχος: (λαχεῖν) *allotted portion; portion obtained by lot, share* 404 t, 641-5 tm

- דָּ ὁδός: v. הָדוּר Ez 13. 18 47, 50, 404 t, 641-5 tm
 „ παγίς: (πήγνυμι) = πάγη (anything that fixes or fastens, snare, noose; fowling net; metaph., trap, net), trap Prv 6. 5 (v. שִׁקוֹר) 404 t, 642 t
 „ ποδός, πούς: v. שׁוּר 62, 79 t, 642 t
 יָדָּ iάπτω: send, drive on, of missiles, send forth, shoot Jer 50. 14; throw Thr 3. 53; assail Zach 2. 4 (conf. κατ-: harm, hurt) 56
 תָּדָּ δόσις: (δίδωμι) gift Ps 56. 13 58, 72
 יָדָּ ἀγαπητός: v. אֱהוּב Jes 5. 1 Ps 84. 2 107-8
 יָדָּ εἶδω, no Act. pres. in use, ὁράω being used; see, perceive, behold Jes 29. 15, 56. 10; pf. οἶδα I see with the mind's eye, i.e. I know Gn 4. 9, 12. 11; the aor. and pf. are usually supplied by γινώσκω: know carnally Gn 4. 1 IR 1. 4 47, 68, 85 t, 92, 108, 329-31
 „ δειδω (A), δια-εἶδω (i.e. διαφείδω) (A): discern, distinguish Gn 3. 22; test Ib 39. 6, 8 58
 יָדָּ γνωτός (A): of persons, well-known Dt 1. 13, 15; older and more correct form of γνωστός (pl., as Subst., = γνώριμοι well-known; notable, distinguished, notables Ib.; Act., knowing Jes 53. 3 108
 יָדָּ מוֹדַעַת, מוֹדַע, מוֹדַעַת γνωτός (B): kinsman, kinswoman Ruth 2. 1, 3. 2 108
 יָדָּ יְדָּעַת, יְדָּעַת εἰδήσις: knowledge Gn 2. 9 Dt 4. 42 IR 7. 14 Jes 28. 9, 44. 19 Ps 119. 66 Prv 1. 4, 7, 22; = γνωσις (knowing, being acquainted with a person) Jes 11. 2, 9 Jer 22. 16 Hos 4. 1, 6. 6; in pl., forms of knowledge IS 2. 3 73
 יָדָּ εἰδημα: knowledge Dan 1. 4, 17 70, 330 tm
 יָדָּ אֱלֹהִים, אֱלֹהִים ἡθεὸς θεοῦ: God's votary; cf. יָדָּ יְהוָה ICh 7. 6 128
 יָדָּ Διός, Ζεύς: Zeus; Παιάν: Paeon Jes 38. 11 44, 58, 61, 92, 114 t, 121-3, 127, 352 t, 390 t
 יָדָּ Gn 29. 35 86 t
 יָדָּ 286 t
 יָדָּ Διὸς Παιᾶνος, Ζεὺς Παιάν: Zeus Paeon or Paeon, the physician of the gods; title of Apollo (later as epith.); also of other gods; of Zeus, of Helios, of Pan; Διόπαν: Zeus Pan Gn 12. 1 Ex 3. 15, 6. 3 86 t, 121, 130, 330 t, 352 t, 390 t

- יהוחנן Διογενής: *sprung from Zeus* (Ζεὺς ἐγέννησε);
 Διογένης, prop. n. Esr 10. 6 ICh 3. 15 58, 68, 121, 127, 129
- יהודב, יהונתן, יר, Διόδοτος, Διόσδοτος: *given by Zeus*,
 heaven-sent IS 13. 2, 14. 6 IIS 13. 3, 5 58, 114, 127, 129
- יהוצדק Hag 1. 1 Esr 3. 2 129
- יהלום ἀδάμας: v. אהלמה Ex 28. 18 Ez 28. 13 49
- יהל יואל εἶργεν Διός IS 8. 2 IIR 1. 3, 13 125
- יום ἡμαρ, ἄ-: = ἡμέρα (aspirated perh. only in Att. and
 West Ion.; *day*; poet. for *time* יום Nah 1. 7 יום
 Zach 14. 4, 9; pl., ἐν ἡμέραις τωός *in the days* of Gn
 14. 1 Esth 1. 1; in pl., *age* ימים Gn 3. 14, 18. 11,
 35. 29; dat., τῇδε θῆμερα = σήμερον (Adv. *to-day*)
 היום היום, זה היום, כיום Ps 118. 24; καθ' ἡμέραν *by day*
 יום Ex 13. 21 Ps 91. 5, 121. 6; ἡ ἡμέρα πάντα *in*
 perpetuity לעולם Lev 25. 23 [cf. ἀθάνατος] 24 t, 34 t, 43, 51,
 57, 171 tm
- יון Ἴων: *Ion*; Ἴωνες, οἱ, the *Ionians* Gn 10. 4 133
- יונה κυάνεος: of the colour of κύανος (*dark-blue*
enamel; *blue copper carbonate*; a bird, perh. *blue*
thrush יונה Gn 8. 8), *dark-blue, glossy*, of the swallow
 יונה Ib.; of the *deep sea*; generally, *dark, black* Jer
 46. 16 Zeph 3. 1 Ps 40. 3, 69. 3 60
- יונה γυνή, γυνή: *woman*; as a term of respect or affection,
mistress, lady Cant 5. 2 47
- „ Διονῦς: = Διονύσιος (*of Dionysus*); Διονύ: as voc.
 of Διόνυσος (*Dionysus*) Jon 1. 1 58
- „ οἰνός: II. a wild pigeon of the colour οἰνωπός (*ruddy*
complexioned, of Dionysus; but, *dark complexioned*,
black mixed with bright light, dark, of ivy, of the fruit
 of the φελλόδρυς (*holm-oak*), of the οἰνός II), the *rock-*
oat Gn 8. 8 50, 120
- יונה Διόθεν: Adv. *sent from Zeus* Jud 9. 5 58
- יונה ἐνός = μονός: *solitary*; = οἷη (the *ace* on dice),
ace on a die 32 t, 325 t
- לחלן ἔλπω, ἐλπίζω, Att. form of ἔλπομαι, ἐέλπομαι: *hope*
 or *expect* Ps 71. 14 Job 14. 14; *expect anxiously, fear*
 IS 31. 3 Job 13. 15; construction, like ἐλπίζω: Att.
 form of ἔλπομαι, used also by Hdt., *hope for*, or
 rather (in earlier writers) *look for, expect* Ps 71. 14
 Job 14. 14; of evils, *look for, fear* IS 31. 3 Job 13. 15 31 t

- תְּלִיָּה *ἐλπίς*: *hope, expectation* Prv 13. 12 Job 41. 1 72, 81
- יַיִן *οἶνος*: *wine*; *οἶ. φαρμακίτης* Cant 8. 2 xxix, 43, 47, 65, 74, 120, 174 1
- יֵי אֱלֹהִים: *v. יֵי* 404 1
- יָצַד *ἀπευθύνω*: *guide aright, direct* Gn 24. 14 Lev 19. 17 Jes 11. 4 Prv 9. 8, 19. 25; *correct, chastise* IIS 7. 14 IIR 19. 4 Jer 2. 19 Ps 105. 14 Prv 3. 12 Job 5. 17, 13. 10; *govern, rule* Jes 2. 4 Mich 4. 3; *κατ-*: *make or keep straight* Prv 9. 7 Job 13. 15, 32. 12; *demand an account from one, condemn* Gn 21. 25, 31. 37, 42 Job 13. 3, 22. 4 ICh 12. 17 (18); *οἱ κατευθύνοντες* the *righteous* יְצַדֵּם Ps 149. 1, 5 330 1
- יָלַד, יָלַד *βλαστός*: *offspring* 32 1, 101
- יָלַד *βροῦκος*: *locust or its wingless larva*; *ὀλιγγος*: *a kind of locust* Joel 1. 4, 2. 25 Nah 3. 16 77, 401
- יָם *κυάνεος*: *the deep sea*; *-nos*: *sea-water* Gn 14. 3 Ex 23. 31
- יָסַד *πῆμα*: *poet. word, misery, calamity* Ps 116. 2 61
- יָסַד *ἡμίονος*: *half-ass, i.e. mule* Gn 36. 24 51
- יָסַד, יָסַד *μεσημβρία*: (*for μεσ-ημερία, μέσος [μεσ. μέση], ἡμέρα*) *midday, noon; the parts towards noon, the South* Gn 35. 18 Jos 15. 1 Jes 43. 6 Ez 16. 46 Ps 89. 13 [since a person facing the rising sun has the South on his right hand, יָסַד came to mean 'right hand', 'right' IS 11. 2 Cant 2. 6 Eccl 10. 2, as well as *South*; while the North—יָסַד Gn 14. 15 Jos 19. 27 Ez 16. 46 יָסַד—came to mean also 'left hand', 'left' Cant 2. 6 ICh 18. 18; *εὐώνυμος*] 86 1
- יָסַד, יָסַד 27 1
- יָסַד *θηλάζω*: *give suck*; of the young animal, *suck* Gn 21. 7, 32. 16 Jes 60. 16 Job 3. 12 Thr 4. 3 59, 81 1
- יָסַד, יָסַד, יָסַד, יָסַד *κτίζω*: *found, build* IR 5. 31, 7. 10 Jes 54. 11 Ps 24. 2, 104. 8 ICh 8. 16; cf. *ἵστημι* 51, 60, 87
- יָסַד, יָסַד, יָסַד *ἀνα-*: *rebuild* Hag 2. 18 Zach 4. 9 Esr 3. 6, 10, 11; cf. *καθίστημι, ἐφ-, συν-* 51, 60, 87
- יָסַד *κτίσις*: *founding, settling; creation* Esr 7. 9 60
- יָסַד *κτισμός*: *foundation* IR 7. 9 60, 71
- יָסַד, יָסַד, יָסַד, יָסַד *κτίσμα*: *foundation* IIS 22. 16 Jes 24. 18 ICh 8. 16; of a temple Ps 87. 1; generally, *building* Jes 58. 12 60, 70, 71

- יִסֶּה, הוֹסִיף, יוֹסֵף προστίθῃμι, -θῶ: *add* Lev 27. 13 IIR
20. 6 Eccl 2. 9 ICh 9. 6; *continue or repeat an action*
Gn 8. 12, 21, 38. 26 Ex 8. 25, 9. 34 Prv 23. 35;
bear another son Gn 4. 2 62, 87 t, 327
- מוֹסֵר, מוֹסֵר δέσμα: (δέω A) poet. for δεσμός (metaph.,
any bond of union or connexion; of the laws), *bond*,
fetter Jes 52. 2 Jer 2. 20 Ps 116. 16 Job 5. 17,
12. 18 (v. אסר) 70
- יֵצֵא ἀγγεῖον: *vessel for holding liquids or dry substances*
Ex 27. 3 59
- יֵצֵא αἰνίζομαι 110 tm, 241 tm
- הָעוֹדָה τὸ ἔθος: *custom* Jes 8. 16, 20 Ruth 4. 7; εἰδῆσις:
knowledge 73
- הוֹעִיל ὠφελέω: *to be of use or service; to be of use to one*,
to be of service, benefit Jes 48. 17 Jer 22. 32 Hab 2. 18
Prv 11. 4 Job 30. 13; *Pass., receive help or succour*,
derive benefit or advantage Job 25. 15, 35. 3 66, 93
- יֵצֵא יֵצֵא, יֵצֵא δορκάλις 58
- יֵצֵא בִיעַן, יֵצֵא δία 58, 68, 169 tm
- יֵצֵא μητιζομαι, μητιόμαι: = μητιάω II (*plan, devise*),
devise, contrive Jes 7. 5, 14. 27 Mich 6. 5; αἰνίζομαι:
= αἰνέω (Poet. and Ion. Verb, very rare in good
Att. Prose, ἐπαινέω being used instead); ἐπαινέω
= παραινέω (*exhort, recommend, advise; propose*),
recommend, advise Ex 18. 19 IR 1. 12, 12. 8 Jes 14. 24,
26-7, 32. 7 Ps 16. 7 110-111 tm
- יֵצֵא הוֹעֵץ, הוֹעֵץ, הוֹעֵץ συμμητιάομαι: *take counsel with or*
together IR 12. 6 Ps 83. 4 Prv 13. 10 ICh 13. 1 111
- יֵצֵא μητίετα, Ep. for μητιέτης: *counsellor*; = μητιόεις
(*wise in counsel*, epith. of Zeus) Jes 3. 3, 9. 5 ICh
27. 32, 33 Prv 15. 12 111
- יֵצֵא מַעֲצָה, מַעֲצָה μῆτις: *wisdom, skill, craft, counsel, plan*,
undertaking; παραίνεμα: *advice* IIS 16. 23 IIR 18. 20
Jes 8. 10 Jer 18. 18, 50. 45 Ps 81. 13 Prv 1. 31 82, 111
- יֵצֵא κακκάβη (A): *three-legged pot* (= χύτρα, *earthen*
pot, pipkin) 60, 83 t, 646 tm
- יֵצֵא ἄγριος: (ἀγρός) *living in the fields, wild, savage*; of
animals Jer 26. 18; of trees, opp. ἡμερος [רְחֵם],
wild Jos 17. 18 IIS 18. 8 29, 378 t
- יֵצֵא עָרִים, עָרִים ἀγορά: v. הַפְּרִים Jos 15. 9 24 t, 377-8

- יַעֲרָה, יַעֲרָה קηρίον: (κηρός) *honeycomb*, mostly in pl. IS
14. 27 Cant 5. 1 60
- יִפְּהָ εὐφής 89 un, 115 l, 327
- יִפְּנָה εὐφωνος: *sweet-voiced, musical; sweet-toned; loud-voiced*, of a herald Nu 13. 6 47, 115, 121
- יִצָּא ἐξοδεύω: *march out, depart* Gn 28. 10 Ex 9. 21; *come out* Gn 8. 7, 27. 30 Dt 28. 6 [cf. יִצָּא/ἐξοδισμός: = ἐξοδία (*marching out, expedition, journey*) Nu 33. 2; יִצָּא/ἐξοδος: *discharges from the bowel* Dt 23. 14] 85 :
- הוֹצֵא σώζω: *of persons, save from death, keep alive; ἐξάγω: lead out, lead away* Ex 7. 4 IIS 5. 2 Jes 40. 26 Jer 38. 22-3 ICh 23. 14; *having brought her out from Argos* Gn 14. 18, 15. 7 Ex 12. 51 Ez 11. 7, 20. 34, 21. 10, 42. 15 Job 15. 13 Est 1. 7 ICh 20. 3; *bring out of prison, release* Gn 40. 14 Ex 6. 6 Dt 4. 20 IIS 22. 20 IR 8. 51 Jes 42. 7 Jer 20. 3, 52. 31 Ps 25. 15, 31. 5, 68. 7, 107. 28, 142. 8, 143. 11; *bring forth into the world* Jes 65. 9 Job 10. 18; *lead out to execution* Gn 38. 24-5 Dt 17. 5, 22. 21, 24 Jud 6. 30 IR 21. 10 Hos 9. 13; *of merchandise, etc., carry out, export* Ex 12. 39 Lev 4. 12 Jud 6. 18 IIS 12. 30 IR 10. 29 Jer 51. 44 Ez 11. 7, 12. 7 Am 6. 10 Est 1. 7 Neh 9. 7 ICh 20. 2 ICh 1. 17, 9. 28; *draw off water* Nu 20. 8, 10 Dt 8. 15 IR 17. 13 Jer 10. 13 Ps 135. 7 Neh 9. 15; *bring forth, produce* Gn 1. 12, 24 Nu 17. 23 Dt 28. 38 Jes 61. 11 Hag 1. 11 Ps 104. 14 [cf. יִצָּא/ἐξαγώγιον: *duty on export* IR 10. 28-9 ICh 1. 16-17; ἐξαγώγιμος: *unsettled, migratory, of people* Ez 12. 4] 28 l, 36 l
- הוֹצֵא ἐξωθέω: *thrust out, force out* IIS 13. 18; *expel, eject, banish* Est 10. 3, 19 205
- יִצָּב, יִצָּב יִסְתָּחַם 156 un
- יִצָּב κοίτη: (κεῖμαι, = κοιτός I (*resting-place, bed; stall, fold, pen*), *bedstead*; esp. *marriage-bed* (pl.)) Gn 49. 4 Ps 63. 7 ICh 5. 1; cf. θακεῖον 59, 68, 74
- יִצָּב κοιτάριον: Dim. of κοίτη, *sup.* Jes 28. 20 59, 71
- יִצָּחַק יִצָּחַק Gn 17. 19 Jer 33. 26 36 l, 417 l
- הוֹצֵק ἐκχέω: *pour out*, prop. of liquids Lev 21. 10 51
- מוֹקְדָה, מוֹקְדָה αἶθων: (αἶθω) *fierce, burning*; αἶθος: *burning heat, fire* Lev 6. 2 Ps 102. 4 70

- Greek invaders of Canaan first stood about six thousand years ago—the Jordan looks very much like a trough] Jos 1. 2 Job 40. 23 28 t, 46, 129
- יְרֵאֵל, יְרֵאֵל εἶρην θεοῦ: God's gift ICh 7. 2 ICh 20. 16 128, 311–12 t
- יְרוּשָׁלַם ἱερόν Οὐλοῦς: the temple of Demeter (Οὐλώ) Jos 10. 1; cf. שְׁלֵם Ps 76. 3, οἶκος Δημήτερος (אפרתה) Gn 35. 19 Jud 19. 2 83 t, 86 t, 131 t
- יָרַח ὥρα: any period, fixed by natural laws and revolutions, whether of the year, month (IR 6. 38) or day (the sense 'day' is implied in the compd. ἐπτάωρος (*lasting seven days*)) Job 7. 3, 29. 2; in pl., of the climate of a country, as determined by its seasons; season (W) Dt 33. 14 50
- יְרֵחוֹ, יְרֵחוֹ ICh 23. 19, 26. 31 128
- יְרֵיעָה πτέρωμα: colonnade of a temple יָעַר IR 7. 2–3; awnings Ex 26. 1 Ps 104. 2 62
- יָרֵךְ ἄρθρον; ῥίζα xxviii tm, 78, 370 tm
- יְרֵכְתִי εἰρκτή or εἰρκ-; ἐρκτή: (εἰργω) an inclosure, prison; inner part of the house, women's apartments IS 24. 4 28
- Am 6. 10 Jon 1. 5 Ps 128. 3 128
- יְרֵחָה εἶρην Διός
- יְרֵקָק ὤχρῳξανθος: of a pale yellow colour Lev 13. 49 Ps 68. 14 51
- יְרֵקֹן δράκων: dragon, serpent; interchangeable with ὄφης (serpent); perh. a water-snake; יְרֵקֹן Jos 19. 46 59, 92, 129
- יְרֵשׁ παραδίδωμι: transmit; hand down to one's posterity ICh 20. 11; יְרֵשָׁה παράδοσις: tradition; that which is handed down or bequeathed, doctrine, teaching Dt 3. 20 (יְרֵד) 131 t, 414 t
- יְרֵשָׁה παραδόσιμος: handed down, transmitted, hereditary Ex 6. 8 Ez 36. 2–3; παράδοσις: handing down, bequeathing, transmission; handing over, transfer; transmission of legends, doctrine, etc., tradition; that which is handed down or bequeathed, tradition, doctrine, teaching Dt 33. 4; surrender יְרֵד Dt 20. 20 (יְרֵד) 61
- יְרֵשׁ, יְרֵשׁ, יְרֵשׁ, יְרֵשׁ, יְרֵשׁ, יְרֵשׁ, יְרֵשׁ, יְרֵשׁ אלהים: יְרֵשׁ, יְרֵשׁ, יְרֵשׁ, יְרֵשׁ, יְרֵשׁ, יְרֵשׁ, יְרֵשׁ, יְרֵשׁ 128
- יְרֵמֵאל ἡθεος θεοῦ ICh 4. 36 128
- יְרֵמֵאל ἡθεος θεοῦ Gn 32. 29 66, 121, 128, 131 t, 291 t
- יְרֵמֵאל, יְרֵמֵאל ἡθεος θεοῦ Gn 25. 16 ICh 4. 3

- יָשַׁב, אָסַב, אָסַב *ἔχω*: have, possess Gn 33. 9, 39. 4; have means
 or power to do, to be able Ib 31. 29 Prv 8. 21; there is
 Gn 18. 24, 28. 16 IIS 14. 19 Prv 18. 24 אָסַב Dan
 3. 12 28 t
- יָשַׁב הוֹשִׁיב, יָשַׁב *ἵζω*: Mostly in Poets and late Prose,
 the Att. Prose form being *καθίζω*; make to sit, seat,
 place Gn 40. 13 IR 2. 24; settled them in Scheria
 IIR 17. 6 Ez 36. 11; set up and dedicate temples,
 statues, etc., in honour of gods אָהַד; sit, sit down IR
 1. 46 Esth 3. 15; of things, settle down, subside אָהַד 23, 47, 87,
 174
- הוֹשִׁיב *καθ-*: causal, make to sit down, seat IR 2. 24; set,
 place Gn 40. 13 Job 36. 11; encamp IS 30. 21; set up
 Ez 25. 4; marry הוֹשִׁיב Esr 10. 18 Neh 13. 23; cf.
συννοικέω: live with in wedlock 87, 116
- מוֹשֵׁב *ἵμα*: seat IS 20. 18, 25 70
- יָשַׁב *θαάσσω*: Ep. form of *θάσσω* (sit, sit idle), sit IR
 1. 46 59
- מוֹשֵׁב *θάκαμα*: seat IS 20. 18, 25 59, 70
- יָשַׁב *οἰκέω*: Ez 27. 3 69
- הוֹשִׁיב *οἰκέτης, -κτήτης*: household slave, opp. *δοῦλος* Ex
 12. 45 Lev 22. 10; *οἰκητής*: dweller, inhabitant Gn
 23. 4 Lev 25. 45 IR 17. 1 73
- מוֹשֵׁב *οἰκημα*: dwelling-place Nu 24. 21 Ez 6. 14,
 34-13 70, 81
- הוֹשִׁיב *οἰκίζω*: c. acc. pers. settle, plant as a colonist or
 inhabitant, remove, transplant IIR 17. 6, 24 Ez 36. 11 87
- הוֹשִׁיב *κατ-*: settle, establish IIR 17. 6, 24; Pass.,
 to be settled Jes 5. 8, 44. 26; bring home and re-establish
 there, restore to one's country Ez 36. 11 87
- יָשַׁב *ἱεθεος γαμπίου, ποσίος* 126 t, 128
- יָשַׁב *λόχος*: אָסַב 79, 392 tm
- יָשַׁב *ἱεθεος Διός*: a gift or votary of Zeus Esr 10. 31
 ICh 12. 6 (7) 128
- יָשַׁב *εὔω*: sleep IR 18. 27 Jes 5. 27; sleep of death Jer
 51. 39 Ps 13. 4 Dan 12. 2; *ὑπνώω* 115, 238
- הוֹשִׁיב *ἵζω*: v. הוֹצִיא Ex 2. 17 IS 17. 47 Ez 34. 22,
 36. 29 27-8 t, 36 t, 44, 116 t
- יָשַׁב *ἱεθεος Διός* Jes 1. 1 128
- יָשַׁב *ἱασπις*: jasper (cf. Hebr. *yāšpēh*) Ex 28. 20 82, 310

7. 23; the seat of the passions, anger, fear, etc. Gn
 49. 6 Ps 30. 13, 57. 9, 108. 3, 149. 5; = ἡπατος 13, 14, 24 t,
 82, 114 t, 379, 427 .
- כבוד כבוד, κῦδος: Ep. word; *glory, renown*, esp. in
 war IS 2. 8, 4. 21 Prv 3. 16 13, 41, 46, 403
- כביר αἰγίς: goatskin, worn as a dress IS 19. 16; v. p. 237 47
- כבל ὄπλον 14, 34, 342 tm
- כבר ἤδη: Adv., *already* Eccl 1. 10 47
- כבש כבש, οἶς, ὄεις: *sheep*, كبش (rare in Prose, πρόβατον
 (خروف) being preferred) both of the *ram* and the *ewe*
 —כבשה, כבשה, כבשה Gn 21. 28 Ex 12. 5 Lev 3. 7,
 5. 6, 14. 10—though sts. a word is added to mark
 gender אלוף (ἀρνείος) כבש Jer 11. 19 (Latin, *oris*) 81 t
- כבש καπνός: *smoke* Gn 19. 28 Ex 9. 8, 19. 18; א. אבן
 כבש 47, 68, 77
- כד κάδος: *jar or vessel for water or wine* Gn 24. 14 IR
 17. 12 42 t
- כד κατά 171 tm
- כה ὧδε: demonstrative Adv. of ὅδε; of Place Jud 4. 5;
hither Ex 7. 16 Jos 17. 14; cf. ὅδε; ὧδε καὶ ὧδε *this*
way and *that* כה וכדרך יום כה ודרך יום Nu 11. 31;
here Gn 31. 37 Nu 23. 15 (פ. פה) 27 t, 34 t
- כז ὧ: v. כז 47, 51, 85-6 t, 427
- כז ὧ: *thus* Gn 15. 5, 32. 5 IS 3. 17, 11. 7 47
- כהן διακονέω: *minister, do service, serve* Ex 28. 41 Lev
 16. 22 ICh 5. 36 58, 272 tm
- כהן διάκονος, διάκων: *servant, attendant or official* in a
 temple or religious guild Gn 14. 18 Ex 3. : Jud
 18. 19 IIS 20. 26 Jes 66. 21 ICh 13. 9 58, 74, 272 tm, 286 t
- כהנה διακονία: *service; body of servants or attendants*
 Ex 29. 9 IS 2. 36 58, 272 tm
- כובע κύμβαχος: *crown of a helmet* [cf. Lat. *galea*,
crest of a helmet] 34 t, 39, 48
- כוח καυσις: *burning, cautery* Ex 21. 25 Jes 3. 24 כחי 74, 78
- כחה καύμα: (καίω) *burning heat*, esp. of the sun, *sun*
heat Lev 13. 24 70
- כין εἰκών: *likeness, image*, whether picture or statue,
bust; metaph., living image, representation Jer 7. 18,
 44. 19; κίων: v. ציץ 78

- כוס σκύφος: *cup, can, esp. used by peasants* Gn 40. 11
Jes 51. 17, 22 Jer 16. 7, 51. 7 81
- מְכוּרָה, מְכוּרָה χωρίον: Dim. (only in form) of χώρος
(like χώραι, *a definite space, piece of ground, place*) and
χώρα (*space or room in which a thing is; country*);
place, spot, district; pl., *sites* Ez 16. 3, 21. 35, 29. 14 70
- כּוּתָּה, כּוּתָּה Σκυθία: *Scythia* Gn 2. 13 IIR 17. 24, 30;
Σκυθιάς, a name of Delos; כּוּתָּה נהרֵי כּוּתָּה the Euphrates
and the Tigris, the Scythian Rivers Jes 18. 1 129 1
- כּוּתָּה Σκύθης: *Scythian* IIS 18. 21; prov. Σκυθῶν ἐρημία
of a desert; כּוּתָּה Σκύθαινα: fem. form of Σκύθης
Nu 12. 1 44, 121, 129 1
- כּוּתָּה Σκυθῶν [sc. βασιλεὺς, ἡγεμών, φύλαξ, etc.] of the
Scythians [i.e. their king, leader, protector, etc.
Jud 3. 8] Hab 3. 7 121, 129 1
- כּוּב ψευδός: (ψεῦδω) *falsehood, lie* Zeph 3. 13 21 1, 47
- כּוּב κίχυς: *strength, vigor*, poet. word; ἰσχύς: (perh.
akin to ἔχω, ἰσχω) *strength of body* Gn 31. 6 Jud
16. 5 IS 28. 20 IIR 19. 3 Jes 40. 29 Prv 14. 4;
might, power Ex 9. 16 Nu 14. 17 Zach 4. 6 Dan 1. 4
(Perh. *ἰσχύς*, cf. . . . γίσχυν (*ἰσχύν*)) 23 1
- כּוּב καί: Conj., copulative, joining words and sentences;
to express simultaneity Gn 30. 33, 35. 18; also
Adv.; εἰ καὶ ἀλλήλῃ, *notwithstanding that, even
though* כּוּב הָא Gn 3. 1 IIR 5. 13 כּוּב עַל Jes 1. 15 Hos
1. 16 Ps 23. 4 Prv 22. 6 Thr 3. 8; before a Participle,
to represent either καὶ εἰ (*even if*) . . . or εἰ καὶ . . .
although, albeit Ex 13. 7 Jer 10. 2; v. כּוּב 39
- כּוּב κε: epic for εἰ; εἰάν (so early Attic Inscr., εἰάν sis.
after B.C. 400), also contr. ἦν and εἰν, which by
crasis with καὶ become κῆν: *if haply, if*, regularly
followed by subj. [as in Ex 1. 10]; Arcadian εἰκεν
in Tegean Inscr. of IV B.C.; when the apodosis
is fut. [as in Ex 1. 10], to express a future condition
more distinctly and vividly than εἰ c. opt., but less
so than εἰ c. fut. ind. 85-6 1
- כּוּב γε: enclitic Particle, giving emphasis to the
word or words which it follows Gn 49. 15 (cf. Ib
6. 2 Ex 2. 2); with Pronouns: with Pron. of 1st
Pers. so closely joined, that the accent is changed,

- in *ἐγωγε* אֲנִי Ex 20. 2; in *ἀρά γε*, each Particle retains its force, *γε* serving to make the question more definite אֲנִי Gn 27. 36, 29. 15; the demonstr. Pron. *ὁ, ἡ, τό*, made slightly (if at all) more emphatic by the addition of *γε*, *he, she, it* אֲנִי IIS 23. 19 326
- כִּי *ἐνεκα, -κεν, εἰν-*: Conj. for *οὐνεκα, because*; *εἰ καί*: *even though, although, notwithstanding that* Ex 13. 17 396 t
- כִּי אֵיכָוֹן: *ע. כִּי אֵיכָוֹן* Am 5. 26 47, 78
- כִּי שָׁחַטְלוֹס: of persons, *able to hold out, unwearied, unflinching*; mostly in bad sense, *flinching from no cruelty or wickedness; merciless, headstrong* Jes 32. 5, 7; cf. *σχετλιάζω*: *complain of hardship* 53
- כִּיבָּה *κομήτης* 34 t, 89 tm, 326
- כִּכָּה *καὶ ὥς*: *even thus (W)* Ex 29. 35 Esth 6. 9 51
- כִּל *θεός*: *ע. כִּל*, *פִּיכֵל* 28
- כִּל, כִּל *μέγας* 56, 297 tm; *ὅλος, οὐλος*: *whole, entire, complete in all its parts* Ex 10. 13 IR 6. 22; *εἰς* Gn 30. 40 Ex 35. 21 Lev 11. 32; = *πᾶς, all* Gn 2. 1 ICh 27. 1 21, 23-4, 37, 47, 49, 75 t, 86 t, 106 t, 384 t
- כִּלְאָה, כִּלְאָה *αὐλιον*: *fold, stable, etc.* Hab 3. 17 Ps 50. 9, 78. 70 70, 80
- כִּלְאִים *ποικιλία*: *generally, variety, diversity* Lev 19. 19 Dt 22. 9 61
- כִּלָּה *πυρῶν*: *burn with fire*; metaph., *set on fire, inflame*; Pass., *to be ignited* Ez 5. 13 (cf. Ps 2. 12) 422 t
- „ *τελέω*: *come to an end* IR 6. 38 Jes 15. 6 39, 47, 379 t, 422 t
- „ *κλάω (A)*: metaph., *weaken*; Pass., *enfeebled eyes*; *τελέω*: *sis. intr., like the Pass. come to an end* Jer 8. 20; *χρηζω*: *desire, long for, crave*; *כלָה, כִּלָּה*: *con- fine*; *κωλύω*: *hinder, prevent*; *hinder one from a thing*; *withhold* 422-3 t
- כִּלִּי *ὄπλον* 60, 315 tm, 342 tm, 422
- „ *χηλῖνος* 43, 315 tm, 342 tm, 426 t
- „ *χηλός* 315 tm
- כִּלִּיל, כִּלִּילָה *ὅλως, οὐλως*: Adv.; *wholly, altogether*; *ὅλον*: neutr. as Adv., *wholly, entirely*; *τελέως*: *completely, absolutely, thoroughly* Ex 28. 31 Lev 6. 15 Dt 13. 17 Jud 20. 40 Jes 2. 18 Ez 28. 12 49, 422 t
- נִכְלָם, הִכְלִים, הִכְלִים *ἐγκαλύπτω*: *hide oneself, hide one's*

face, as a mark of shame Jer 3. 3, 6. 15, 14. 3,

22. 22

- כמה *τί χρημα*: *why?* Job 7. 19; *what?* 63-1. 93, 327, 426^{*}
 כמהן, כמהם 34 t
 כמו *ἀπό*; *ὁμοῖος*: *like*; *ὅπως*: *as* 49, 169 tm, 352-3, 415 t
 כמש, כמש כאμινος 304 t, 308-9 tm
 מכמן *θέμα*: *v. מסמן* 33 t, 70
 כמשר *ὁμοῖος*: *like, resembling* IR 7. 36 51
 כמר κομήτης 89 tm
 כן *ξένος, ξείνος*: *guest-friend, visitor, stranger* Gn 42. 11 45, 52
 „ *ὥς*: *so, thus* Gn 1. 7, 6. 22, 18. 5, 29. 26 52, 63, 68
 „ כנה *ξηνός*: = *κορμός* ((*κείρω*) *trunk* of a tree (with the boughs lopped off;)) Gn 40. 13 Ex 38. 8 Jcs 33. 23 Ps 80. 16 קנה Gn 41. 5 Ex 25. 31 (כ. ק.) 45, 52
 מכונה *τέχνημα*: *that which is cunningly wrought, work of art, handiwork; artful device; generally, device, contrivance* IR 7. 27-8 64
 כנר כנרת, כנרת *Φοίνιξ*: *Phoenician* [lake] Nu 34. 11; a musical instrument, like a guitar, invented by the Phoenicians Gn 4. 21 Nu 34. 11 Dt 3. 17 Jcs 5. 12 43, 93, 129, 174 t
 כין *γεννάω*: *causal* of *γίγνομαι*, mostly of the father, *beget; produce from oneself, create, engender, produce* Ex 15. 17 Dt 32. 6 IIS 7. 24 Ps 8. 4, 119. 73 Job 31. 15 24 t, 34 t, 47, 53
 כני כניח, כניח, כניח *διογενής*: Neh 9. 4 ICh 15. 27, 26. 29 ICh 31. 12; *c. כניח* 58
 כנין *Φοινίκη*: *Phoenicia* Gn 11. 31 93, 129, 131 t
 כניני *Φοινίκινος*: *Phoenician* 24 t, 42 t, 47, 129, 131 t, 286 t, 303
 כסא *κλισία, -ίη*: *anything for lying or sitting upon, couch or easy chair* 69, 332 t
 כסה *καλύπτω*: *cover; hide, conceal*; cf. *κεύθω* Jer 51. 42 26, 92
 כסות, כסה *κάλυψις*: *coverings* (pl.) Ez 13. 18 Job 24. 7, 26. 6 82
 מכסה *κάλυμμα*: *covering* (W); *ἐγκαλυμμός*: *covering* Gn 8. 13 Ex 26. 14 70
 כסיל *ξύλον*: of persons, *blockhead* Prv 17. 10, 18. 2 [cf. *σχολερός*] 21 t, 45, 52, 57
 כעש, כעש *ὀργή*: *anger, wrath* Dt 32. 7 IS 1. 6 Job 10. 17 35 t
 כף *κεφαλή*: *head* of man or beast Jud 8. 6, 15 79

- כפה κεφαλή: of things, *extremity*; in Botany, *head* (= *inflorescence*) Job 15. 32; generally, *top*; *coping* of a wall, *capital* of a column Jes 9. 13 79
- קף στήθος: *ball of the foot, ball of the hand* (below the thumb) Gn 40. 11 Dt 2. 5 Jes 37. 23, 53. 12 (σπ/2, like στέφος/כתף/كفیه) 52, 424 t
- כפי κατά 171 tm
- ככפלה σπήλαιον: *grotto, cave*; of a *grave* Gn 23. 9 70
- כפה, כפה κύπτω: *bend forward, stoop* Mich 6. 6; *hang the head from shame* Jes 58. 5; v. כפה 31 t, 33 t
- כפר καθαρίζω: *cleanse, purify* Lev 4. 20, 26, 5. 18, 16. 16, 20, 33 Dt 32. 43; of the menses Lev 12. 7-3 119 tm
- כפרים καθαρμός: (καθαίρω) *cleansing, purification* from guilt; hence *purificatory offering, atonement, expiation* Ex 29. 36 184, 273 tm
- כפרה κάλυψις: v. כסות Ex 25. 20-2 82
- כפר καταπραΰνω: *soften, soften down, appease; soothe* (W) Gn 32. 21 119, 273 tm, 327
- כפס εΐπω: *fasten* Dan 3. 21 14, 326
- כפרה σκαός, ιδος: Dim. of σκάφη (הכפרה): *bow!*; σκύφος: *cup* Ex 25. 33 81
- כר γῆ, γαῖα: *land; land, country*; χῶρος: like χώρα: (generally, *place, spot*), a *definite space, piece of ground, place; land, country* Jes 30. 23; v. כר 92
- כר κριός: *ram* Dt 32. 14
- ככרה ὀρυγμα, ὄρυμα: (ὀρύσσω) *excavation; tunnel, mine* Zeph 2. 9 70
- כרוב ἀρπη: *unknown bird of prey, prob. shearwater*; ἀρπίσθος φοῖνιξ: *phoenix* 301-4 tm
- כרῖ κόρος (B): of *warriors*; at Sparta, an aristocratic corps of cavalry; ἐπικούρος: *mercenary troops*; כרῖ קούρητες: *young warriors*; κορυστής: *helmed man, armed warrior* 264, 406
- כרם κρεμαστός: (κρεμάννυμι) *hung, suspended* Gn 9. 20 Lev 19. 10 Jud 15. 5 Jes 5. 1, 27. 2 Jer 39. 10 Am 9. 14 Zeph 1. 1 Cant 1. 14 ICh 27. 27; κ. σταφύλη, i.e. *dried grapes*; οἱ κ. κῆποι *hanging gardens* [cf. κρεμαστήρ: *stalk by which a grape-cluster hangs*; κρεμάστρα: *stalk by which a flower hangs*; χάραξ: (χαράσσω) *pointed stake, esp. vine-prop*] xxix, 23

כָּרַסָּא	κλίσία; v. כִּסָּא	39, 69, 332 t
כָּרַע	χρoίζω	44, 426 tm
כָּרַשׁ	χορδή: pl. guts, tripe Jer 51. 34	47.
כָּרַת	φρητάομαι: make a treaty or covenant with IS 20. 16, 22. 8 Ps 105. 9 IICH 7. 18; cf. Gn 15. 18, 21. 27 Neh 10. 1; cf. σπονδὰς τέμνειν	41, 51
כְּרִיתוּת	ρήτρα, φρ-, ρήτρη: (ἐρῶ, ρέω) verbal covenant, bargain, covenant Dt 24. 1, 3 Jcs 50. 1; v. בְּרִיה	51
מִכְשָׁל	σφάλμα: trip, stumble, false step Jcs 8. 14 Ps 119. 165	70
כִּפְּזָה	θεσπίζω: to declare by oracle, prophesy, divine, foretell IICH 33. 6; v. אֶשֶׁה	39, 291
כָּתַב	γράφω: scratch, graze, engrave Ex 31. 18 Dt 6. 9, 27. 3 Jos 8. 32; draw Ez 43. 11; draw maps Jos 18. 4, 6, 8, 9; write Jer 36. 6; inscribe Ex 32. 32 Ez 13. 9 Ps 69. 29	22-3, 38, 40, 101, 112-13 tm
כָּתוּב	γραφτός: written	40, 112-13
כָּתַב, כְּתָבָה, כָּתַב	γραφή	40, 112-13 tm
כָּתַב, כְּתָבָה, כָּתַב	γράμμα, γράμμα, γράσσημα, γρόππατα	40, 70, 113 tm
כָּתוּב, כְּתָבָה, כָּתַב	Κρητικός: Cretan Gn 10. 4 Jer 2. 10 Ez 25. 16, 27. 6 Zeph 2. 5	133
כָּתַב	τυπόω: v. חָתַם Jer 2. 22	67
כָּתַב	χρυσός: v. הָרוּץ	67, 116 tm
כְּתֹנֶת	χιτών: garment worn next to the skin, tunic; in early times, only of a man's tunic (the woman's being πέπλος (upper garment or mantle in one piece, worn by women; less freq. of a man's robe כְּלִי Dt 22. 5)) Gn 3. 21, 37. 3 Ex 28. 39 Lev 16. 4 IIS 13. 18 Cant 7. 5	78
כָּתַר	κατακροάομαι: listen attentively to Job 36. 2	56, 60, 76, 326-7
כָּתַר	πυκάζω: cover closely, freq. with collat. notion of protection Ps 142. 8; surround Jud 20. 43 Ps 22. 13; καταστέφω	62, 222 tm
כָּתַר	στέφος: (στέφω) poet. for στέφανος, σκουη, στεφανή, garland Esth 1. 11 [cf. כֶּהן/στέφανος]	52
כָּתַר	κόπτω: cut, strike; smite; smite with weapons Ps 89. 24; pound, bray in a mortar Dt 9. 21 Joel 4. 10 Ptn 27. 22 [cf. כָּתוּת Jcs 30. 14, כְּתִית Ex 27. 20 κοπτός: chopped small or pounded; κοπή σσημαίς, a cake of pounded sesame]; munch, masticate [cf. כְּכָשָׁה Jud 15. 19; מתלעה/καταλέω: grind Joel 1. 6]	36 t, 69

19. 8 Nah 2. 8; of the womb, of other cavities; of the *ventricles* of the heart Ez 11. 19, 16. 30 Ps 73. 26; *bosom-like hollow* Dt 4. 11 [κόλπος → καλπος (ο/α) → καλπ (—ος) → καλβ (π/β) قلب; κόλπος → ολπος (—κ) → λσπος (const./vow.) → λεπος (ο/ε) → λεπ (—ος) → λεβ (π/β) לב; κόλπος → κόλπου → ολπου → λοπου → λεπου → λεβου → λεβου (ο'α) → λεβαב (υ/ב) לבב] 14, 23
- לבן πλινθεύω: *make bricks* Gn 11. 3 Ex 5. 7 61, 86 :
- לבן לבנה πλίνθος: *rarely πλίνθον; brick*, whether sun- or fire-baked Gn 11. 3 Ex 1. 14 Ez 4. 1 61, 86, 116 :
- לבן מלבן πλινθείον: *brickworks* IIS 12. 31 93, 116, 305–8 tm
- לבן ἀλφός: *dull-white leprosy* LXX Lev 13. 39; λευκός: of colour, *white*, freq. in Hom. varying from the pure *white* of snow (ἰπποι) . . . to the *grey* of dust Gn 49. 12 Lev 13. 3, 38–9 Zach 6. 3 Eccl 9. 8 [לבן in the text referred to in the Septuagint or elsewhere is not 'dull-white leprosy'. לבן is simply 'white' everywhere, and its homologue is λευκός, the homologues of the verb לבן being ἐκλευκαίνω and καταλευκόω] 60, 53–9
- לבנה σελήνη, -λάνα, -λάνα: *the moon* Jes 24. 23, 30. 26 Cant 6. 10 78, 293
- לבן καλύπτω: v. כסב 60, 92, 293 :
- לבן καλυπτός 60, 104 tm, 107 t, 293 :
- לבן לבוש, לבוש, מלבוש κάλυμμα: *head-covering, hood, veil*; of the garment thrown by Clytaemnestra over her husband 60, 70, 74
- לבן κάλυψις: v. כפרה, طربوش 60, 72
- לבן λόγος: *measure* Lev 14. 21 77, 399
- לבן οὐ: v. 18
- לבן להב, להב, לבן φλογός, φλόξ: (φλέγω) *flame* of fire; *flash* of a miraculous cloud, of precious stones; the *blade* of a sword Ex 3. 2 Jud 3. 22 IS 17. 7 Jes 29. 6 Joel 2. 3, 5 Nah 3. 3 Job 39. 23, 41. 13; φλέγω = φλογίζω; φλόγωσις: *burning* לבנה Ez 21. 3 Cant 8. 6 65, 79
- לבן λόγος: *argument, discourse, discussion, debate, deliberation, speech; spoken*, opp. *written word* Eccl 12. 12 77, 399

בִּהַל	φλογός, φλόξ: v. בִּהַל Gn 3. 24 Ex 7. 11	65, 79
יִתְּהֵל	μηκέτι: Adv., (formed from μή, ἔτι, with κ inserted on a false analogy with οὐκέτι) <i>no more, no longer, no further</i> Job 30. 13	32 t, 44
לֵוֹלֵל, לֵוֵל, לֵוֵל	ἐθέλω or θέλω: θέλω is never found in Hom. or Hes. exc. Il. 1. 277 (dub.); generally, <i>wish</i> ; c. acc. et inf., <i>wish that</i> Gn 17. 18 Nu 14. 2, 20. 3 Jud 13. 23 Jes 48. 18 Ps 81. 14	59
לֵוֵלֵל	Gn 10. 13, 22 Jes 66. 19 Ez 30. 5	77 t
לֵוֵלֵל, לֵוֵלֵל	δανείζω, προσλαμβάνω	89-90 tm, 426 tm
לֵוֵלֵל	καλυπτός: <i>covered</i> ; <i>put round so as to cover</i>	60, 104 tm
לֵוֵלֵל	πλάγιος: <i>placed sideways</i> ; metaph., <i>crooked, treacherous</i> Jes 30. 12 Prv 2. 15, 14. 2	61
לֵוֵלֵל	πλαγιάζω: <i>turn sideways</i> Prv 4. 21	61
לֵוֵלֵל	πλαγίωσις = πλαγιασμός: <i>deceit</i>	61
לֵוֵלֵל	πλάξ: <i>flat stone, tablet</i> ; pl., <i>slabs of marble</i> ; στήλη, στάλα, στάλλα: <i>block or slab used as a memorial, monument</i> ; monument inscribed with record of victories, dedications, votes of thanks, treaties, law, decrees, etc. Ex 27. 8, 34. 1 Jes 30. 8 Jer 17. 1 Ez 27. 5 Cant 8. 9	52, 61, 339 tm
לֵוֵלֵל	λαϊκός: (λαός) <i>of or from the people</i> ; hence, <i>unofficial, civilian</i> ; common opp. <i>consecrated</i> , of bread; as Subst., <i>layman</i> , opp. κληρικός (<i>cleric</i>) Gn 29. 34 Ex 38. 21 Jud 17. 13	60
לֵוֵלֵל, לֵוֵלֵל, לֵוֵלֵל	αὐλίζω, -ζομαι: <i>lie in the αὐλή or courtyard</i> ; <i>take up one's abode, lodge</i> Zach 5. 4, <i>live in a place</i> Jes 1. 21 Ps 55. 8, 91. 1 Ruth 1. 16; <i>pass the night</i> Gn 19. 2 Cant 1. 13 Ruth 3. 13	13, 68
לֵוֵלֵל, לֵוֵלֵל	αὑλισμα: <i>lodging</i> Gn 43. 21 Jos 4. 3 Jes 1. 8 Jer 9. 1	13, 70, 80
לֵוֵלֵל	ἐγκλησις: (ἐγκαλέω) <i>accusation</i> Ex 16. 7-9 [cf. ἐγκλημα: <i>complaint</i> ; in Law, <i>unwritten complaint</i>]	72
לֵוֵלֵל	πλάσσω: <i>knead bread</i> Gn 18. 6 Jer 7. 18 [cf. πλάσσω/שָׁל, -π; γλῶσσα, γλάσσα/רָשָׁל, -γ]	61
לֵוֵלֵל	μαλακός: <i>soft</i> ; of things subject to touch, <i>soft grassy meadows</i> Nu 6. 3 Ez 21. 3; λείος: <i>smooth</i>	119 tm
לֵוֵלֵל	κρέας, κρῆς: <i>flesh, meat</i> ; <i>carcass</i>	xxx1 t
לֵוֵלֵל	φλογμός: <i>flame, blaze, as of lightning</i> ; φλογιστός: <i>burnt up</i> Dt 32. 4	56, 65, 106

- יָחַל, לָחַץ *γένυς*: *jaw* Jud 15. 15; pl., *both jaws, the mouth with the teeth* Dt 18. 3 Ez 29. 4; generally, *side of the face, cheek* Dt 34. 7 Jes 50. 6 Mich 4. 14 Job 16. 10 Cant 1. 10 Thr 3. 30 47
- לָחַץ *λείχω*: *lick up*; simply, *lick* 12, 14, 22, 25, 33-4 t, 44, 326
- מִלְחָמָה, מִלְחָמָה *πολεμέω*: *to be at war or make war* IS 28. 15, 31. 1, with IIR 13. 12; *fight, do battle* Ex 14. 14 IS 23. 1 IICh 20. 17; generally, *quarrel, wrangle with one* Ps 35. 1; later c. acc., *make war upon* Ex 1. 10 Nu 21. 26 Jud 9. 46 IIR 6. 8 14, 61
- מִלְחָמָה *πόλεμος, πό-*: *war* Ex 1. 10, 15. 3; *battle, fight* Gn 14. 8; *make war* Ib 14. 2 14, 40, 74, 79, 86 t, 97 tm
- מִלְחָמָה *Δημήτηρ* 360 tm, 386, 395
- לָחַץ *λέχος*: poet. Noun, *couch, bed; marriage-bed*; and generally, *marriage; spouse*; לָחַץ *σά λέχεια* thy spouse Euripides *Electra* 481 Dan 5. 2, 3, 23; ע. פִּלְגִּי
- לַיְלָה, לַיְלָה, לַיְלָה *νυκτός, νύξ*: *night* Gn 1. 5, 7. 4 Ex 12. 42 Jes 16. 3, 21. 11; μέσαι νύκτες *midnight* Ex 12. 29 39, 168 t, 326
- לֵוִי *λῆς, λέοντος (λέων)*: Ep. for *λέων* (*lion*; of brave men), *lion* Jes 30. 6 Prv 30. 30 43, 82, 101
- לָבַד *λαγχάνω*: *to be chosen by lot* Jos 7. 16-18 IS 10. 20-1, 14. 41-2; *become possessed of a thing* Ib 14. 47 IIR 17. 6; *λοχέω*: (*λόχος*) c. acc. loci, *occupy with an ambush* Jos 8. 21; = *λοχάζομαι*; *λοχίζω*: *lie in wait*; Pass., *fall into an ambush*; be caught in an ambush (W) Jes 24. 18 Jer 6. 11, 8. 9, 48. 44 Job 36. 8 Eccl 7. 26; = *λοχάω* 92
- לָבַד *λόχος*: (*λέγω A*) *ambush; ambush* Prv 3. 26 79
- מִלְכָּדָה *λοχισμός*: *placing in ambush* Job 18. 10 70
- לָבַד *αἰτί* Gn 2. 24 168 tm
- לָבַד *μανθάνω*: *learn, esp. by study* (but also, *by practice*) Dt 5. 1 Jes 2. 4 Ps 106. 35; מִלְכָּדָה *μάθητής* 47, 72
- לָמָה *τί* *χρήμα*: *what* Gn 3. 13, 4. 10; *why?* Ib 4. 6 Job 3. 12 Cant 1. 7 (v. כִּבְהָ) 64, 93, 327, 334, 426
- לָצַח *λάρυγξ*: *larynx or upper part of the windpipe* 100
- לָצַח *γελάω*: *laugh; laugh at, laugh scornfully at* IIR 19. 21 Prv 1. 26; *be amused at* Job 9. 23 69, 87
- הִלְעִיב, הִלְעִיב *δια-, ἐγ-*: *laugh at, mock; κατα-*: *laugh, jeer at, laugh scornfully, mock* Neh 2. 19 IICh 30. 10, 36. 16 (ב/ג) 28 t, 87

- טל טραυλίζω: *mispronounce a letter, lisp* Ps 114. 1 64
- נעל לאχανον: *mostly in pl., garden herbs, opp. wild plants; but also λάχανα ἄγρια [wild herbs]* Jer 9. 14 Thr 3. 15, 19 80
- טל λάμπάδος, -πάς (Λ): *torch* Jes 62. 1 Zach 12. 6; *of lightning* Ex 20. 18 (15) Ez 1. 13 Job 41. 11 [cf. Ib 41. 13] 47, 82
- נעל καλύπτω: *Med., cover oneself* Ruth 3. 8 61
- קל λαγχάνω: *generally, obtain as one's portion* Gn 14. 24 Nu 34. 14 Jos 13. 8, 18. 7; v. קל; λαχίζω: *Pass., fall into an ambush, be caught in an ambush (W)* IS 4. 11, 17, 19, 21-2; v. קל; ἀλίσκομαι: *defect. Pass., Act. supplied by αἶρέω; to be taken, conquered, fall into an enemy's hand, of persons and places* Jos 11. 16 Jud 11. 13, 15 IR 20. 34 IIR 13. 25, 23. 34 Ez 17. 13 IICH 36. 4; *take away* Gn 2. 22, 5. 24 IR 14. 26 Job 1. 21; αἶρέω: *From root ἐλ-; Act. to take with the hand, grasp, seize* Gn 31. 1 Lev 8. 26 Jes 6. 6 Prv 7. 20; *take, get into one's power* Ib 11. 30; *generally, get, obtain* Gn 27. 36 Jes 40. 2; *Med., take for oneself, take to oneself* Gn 6. 21 Ex 6. 7 Lev 23. 40 Dt 7. 25 Jud 6. 2 IS 30. 19 Ez 5. 1; *choose* Gn 21. 21 Jos 3. 12, 4. 2 Jes 66. 21 Jer 33. 26; קל קל φλέγω: *Pass., blaze, kindle* Ex 9. 24 Ez 1. 4 65, 85 t, 92
- קל λάχος: (λαχεῖν) *allotted portion: lot, destiny; share* Prv 4. 2; *Poet. word used by Xenophon and found in dialects; λόγος: verbal noun of λέγω (B); thinking, reasoning; reflection; rational faculty (W)* Jes 29. 4 Prv 1. 5; *speech, delivered in court, assembly, etc.* Dt 32. 2 (cf. Job 29. 22) Job 11. 4; v. קל; קל קל λαχμός = λάχος Nu 31. 27 Jes 49. 24-5 67, 70, 92, 171
- קל קל λέγω (B): *gather, pick up [the ו and the פ are accounted for by the ז in λογίζομαι which derives from λόγος, a verbal noun of λέγω (B)—one of whose homologues is קל]; cf. θυλακίζω* 33 t, 340 t
- קל λείχω: v. קל 12, 14, 25, 33-4 t, 326
- קל γλῶσσα, γλάσσα, γλῶττα: *tongue* Ex 4. 10, 11. 7 Jes 57. 4 Ps 12. 4, 137. 6 Thr 4. 4; *tongue as the organ of speech, talking* Ps 34. 14, 52. 6, 109. 2 Prv 6. 24, 25. 15; *language or dialect* Gn 10. 5, 20, 31 Zach

8. 23 Esth 8. 9 Dan 1. 4 Neh 13. 24; *obsolete or foreign word* which needs explanation Dt 28. 49
 Jes 28. 11, 33. 19 Jer 5. 15; *people speaking a distinct language, tongue* Jes 66. 18; *anything shaped like the tongue* Jes 5. 24, 11. 15; *tongue of land* Jos 15. 2, 18. 19; *ingot* LXX Jo. 7. 21 [*εἰς ἑξέτην/καθίζω*] 55, 68, 116, 415 t
 61, 116 tm
 לשון πλίνθος
 לשכה, ושכה λέσχη: (prob. from λέχ-σκη, cf. λέχος [לחנה]) orig. *couch*: hence *funeral bier or tomb*; then, *lounging place*; later, *public building or hall*, used as a *lounge or meeting-place*, esp. at Sparta and in other Doric cities, also in Attica; at Canidus, *council-chamber*; of the *council* of the Olympian gods 34 t, 39, 47-8
 כלהתה κάλυμμα: *head-covering, hood, veil*; of the garment thrown by Clytaemnestra over her husband IIR 10. 22 70
 מלתעה, מלתעה καταλέω: *grind* Joel 1. 6 Ps 58. 7
 Prv 30. 14 69, 219 tm
 מ, מ, מ από 29 t, 76 t, 83, 86 t, 162-9 tm, 383 t;
 מ, μέγας 75 t, 111, 299 tm; מ, μία: fem. of εἷς 361 tm, 389
 מארה ὄρυγμα: *excavation, tunnel*; ὥς: *opening* Jes 11. 8 69, 337
 מאותה σταθμός: *balance* Job 31. 6 69
 מאכלה μάχαιρα: *large knife or dirk; carving knife* Jud 19. 29; *sacrificial knife* Gn 22. 6, 10 74
 מאל μέγας 296 tm
 מא ἀναίνομαι: c. acc., *refuse or reject with contempt, spurn*; and without a notion of contempt; *refuse, decline to do it; refuse, decline to do*; abs., *refuse* Gn 37. 35 Ex 4. 23 IIR 5. 16 Jer 25. 28 Esth 1. 12 86 t
 מביל πλήμη 42 t, 70, 90 tm, 344 tm, 346; מביל, μέγας 296 tm, מביל, מביל, מביל μέγας 333, מביל, מביל, מביל μέγας 296-9 tm, 338
 מבל ζάγκλον: *reaping hook, sickle*, Sicilian for δρέπανον (דרבן) Jer 50. 16 Joel 4. 13; = ζάγκλη: an ancient name of Sicilian Messene, from the shape of the natural mole which forms the harbour [Μεσσήνη is the homologue of מביל: Με → מ, σση → ש, ν → ל; so is the Macedonian synonym ἀγκαλῖς: αγ → αν →

- va → ϑ , ka → λ , λ/λ; and the fact that ἀγκαλίσ
 also means *armful* is no less significant] 51, 70
 מִנְיָן מִנְיָן ὄπλον 61, 315 tm, 342 tm, 406
 מִנְיָן πρίων: saw IC'h 20. 3 70, 79
 מִדָּד μετρέω 87; מִדָּד δια-, ἐκ-; מִדָּד δια-; מִדָּד συν-;
 מִדָּד μέτρημα, μέτρον, μέδιμος 342-3 tm, 346;
 מִדָּד ἀντὶ τοῦ 168 tm
 מִדְּנָה πόλις, Ep. also πόλις: city IR 20. 14 Thr 1. 1
 Eccl 5. 7 Esth 1. 1, 22, 9. 28; one's city or country
 Neh 1. 3, 11. 3; country, as dependent on and called
 after its city Jer 20. 4, 6, 50. 28; state or community
 Ez 19. 8 Dan 8. 2 68, 82, 411
 מִדָּה χρῆμα: generally, thing, esp. in Ep. and Ion.;
 τί χ. = τίς; (what?) 174
 מִדָּה μέγας 296 tm; מִדָּה μασχαλίζω 39, 667 tm; מִדָּה πρὸς
 23, 173 tm
 מִדָּה μῶμος: blame, reproach, disgrace Dt 32. 5
 Prv 9. 7 Job 1. 15 Dan 1. 4; blemish Lev 21. 17,
 24. 19-20 Nu 19. 2 IIS 14. 25 Cant 4. 7 41, 43, 77
 מִדָּה φάσμα: (φαίνω) appearance, phenomenon; strange
 phenomenon; sign from heaven, portent, omen Ex 4. 21
 Dt 6. 22 IR 13. 3 Joel 3. 3 Ps 71. 7 70
 מִדָּה μαντεῖον: seat of an oracle Jos 18. 26 129
 מִדָּה μάντις: diviner, seer, prophet IC'h 2. 48, 8. 35-7 129
 מִדָּה μύρρα: Acol. for σμύρνα, freq. written ζμύρνα.
 μυρρῆ Ps 4. 7 Prv 7. 17 Cant 3. 6, 5. 1, 5, 13 Esth 2.
 12—the gum of an Arabian tree Balsamodendron
 myrrha (itself called σμύρνα Ex 30. 23 Cant 4. 6);
 burnt as incense Ex 30. 23 86 t
 מִדָּה מִדָּה μέγας; מִדָּה τρομός 27 t, 68, 70, 296 tm, 352-3 tm
 מִדָּה ξύρον: razor IS 1. 11; cf. μάχαιρα 52, 70
 מִדָּה μορία (A): mostly in pl. μορία (with or without
 ἐλαῖαι), the sacred olives in the Academy; generally,
 of olives that grew in the precincts of temples, opp. ἰδία
 Gn 22. 2 IIC'h 3. 1 121, 129
 מִדָּה ψηλαφάω: (ψάω) feel or grope about to find a
 thing, like a blind man or hoodman-blind; c. acc.
 rei, feel about for, grope or search after; feel, touch,
 handle Gn 27. 21-2, 31. 34 Dt 28. 29; = ψηλαφίζω 53
 מִדָּה μάντις: v. מצא; μ. Διός Ex 6. 19 IC'h 6. 4, 23. 21;
 cf. موتی 129

- מוֹת *θνήσκω*: *die*, as well of natural as of violent death 86 :
 מוֹת, מוֹתָה, מוֹתָהּ, מוֹתָיו *θάνατος*: (*θνήσκω*) *death*, whether
 natural or violent Gn 25. 11 Lev 16. 1 Nu 26. 18
 Jos 1. 1 IIS 1. 1 Ps 48. 15 (cf. מוֹת-לְ, מוֹת-אֶל) Ps
 116. 15 (cf. הַכּוֹתָהּ); *sentence of death* Dt 19. 6, 21. 22
 Jer 26. 11; pl. θάνατοι *kinds of death* Ib 16. 4, *the*
deaths of several persons—poet. of one person, esp.
 of *violent death* Ez 28. 8 (cf. θανάσιμος); pr. n.
 Θάνατος *Death* Jes 25. 8, 28. 15, 18 Hab 2. 5 Job
 28. 22 55, 59, 70, 92, 332
 מִן *ἐνθεν*: Adv., of Place *ἐ. καὶ ἐ. on this side and on*
that; *ἐ. μὲν . . . ἐ. δὲ . . . on one side . . . on the other*
 Ex 17. 12, 25. 19, 26. 13 Nu 22. 24 IS 14. 4, 17. 3,
 23. 26 IIS 2. 13; *ἐ. καὶ ἐ. on both sides* Ex 25. 13,
 32. 15 Jos 8. 33 IR 10. 19–20 Ez 47. 7; Relat., of
 Place, *whence* מִן-הַיָּם Gn 16. 8 Jud 13. 6 IS 25. 11,
 30. 13 IIS 1. 3, 13; of origin Jon 1. 8; *ἀπ’ ἐνδε*:
 Adv., *hence* Gn 37. 17, 42. 15, 50. 25 Ex 11. 1, 13. 3 92
 מִן *ζωνάριον*: Dim. of ζώνη (*belt, girdle*) Ps 109. 19;
 μέθυ: *wine* Jes 23. 10 56
 מוֹלֶת, מוֹלֶת, מוֹלֶת, מוֹלֶת *κυνόσουρα*: *dog's tail*, a name for
 the constellation *Ursa Minor* IIR 23. 5 Job 37. 9,
 38. 32 34 :
 מוֹצֵר, מוֹצֵר, מוֹצֵר *μικρός, σμικρός, μικρός, μικρός*; *small, little*;
 in Size Gn 19. 20; in Quantity Jes 16. 14, 24. 6
 IICH 24. 24; of persons, of *small account* Job 8. 7;
 of Time, *short* Jes 10. 25, 29. 17 41, 92
 מוֹחַ, מוֹחַ *μυελός* 77, 387–9 :
 מוֹכֵר, מוֹכֵר *χρῆμα*: *price*; cf. ἀγορασμός 33 1, 70, 328, 427
 מוֹחֵל, מוֹחֵל *μάγαδης*: *magadis*, an instrument with twenty
 strings arranged in octaves; a Lydian *flute* or
flageolet, producing a high and a low note together
 Ps 53. 1 78, 12
 מוֹנֶה, מוֹנֶה *σκήνημα, σκάνημα*: = *σκηνή, σκανά* (pl. *camp*;
tabernacle) *dwelling-place* Gn 32. 3 Jud 21. 8 ICh 9.
 19 IICH 31. 2; *camp* Gn 32. 9 Jud 7. 15 81
 מוֹחַ, מוֹחַ *πιέζω* 35 1, 417 1, 637 :
 מוֹחֵס, מוֹחֵס *μάστιξ*: *whip, scourge*; metaph., *scourge, plague*
 Jes 14. 23 78
 מוֹחֵס, מוֹחֵס *τόξευμα*: the distance of a *bow-shot* Gn 21. 16 52, 70, 80,
 263 :

מָטָר	νοτερός: rain Ex 9. 33-4 Dt 11. 11, 32. 2	39, 47
וַיִּי יִתֵּן	εἴ μοι γένοιτο φθόγγος ἐν βραχίουσιν Euripides Hecuba 836; εἶθε οἱ αὐτῷ Ζεὺς ἀγαθὸν τελέσειεν Od. 2. 33	86 t
מִיד	πρός	173 tm
מִיכָא	μάντις θεοῦ: God's prophet Ex 6. 22 Nu 13. 13 Neh 11. 22	129
מִיכָה	μάντις Διός: prophet of Zeus IR 22. 8-9 (= מִיכָהוּ) Neh 11. 22 (= מִיכָה), 12. 3 (= מִיכָה) IICh 13. 2 (= מַעֲכָה), 18. 8 82, 129, 310, 326	
מִיָּם	ἁλμαία: = ἅλμη (sea-water, brine; after Hom., brine, i.e. the sea), brine: in pl. Gn 1. 1, 10, 26	83 t, 96
מִיָּצֵחַ	μάντις: v. מִצָּח IIR 3. 4 Dan 1. 7 ICh 2. 42	129
מִכְכָּר	κατάπλασμα: poultice IIR 8. 15 (pref.-suf. meta., כ כ, כ, π, λ/ρ, -τ, -σ)	70
מִכְכָּר	πτύον: winnowing shovel, fan Ex 27. 4 (pref.-suf. meta., כ כ, כ, v/כ, terminal 7)	70
מִכְלָא	αὔλιον: fold, stable, etc. Hab 3. 17 Ps 50. 9, 78. 70	70, 80
מִכְרָה	πώλημα: thing sold Neh 13. 16. 20 or sale Lev 25. 14, 25, 33, 42; χρῆμα	70, 328, 427 t
מִלָּא	etc., πίμπλημι (etc.) xxvii, xxx-xxxii, 343-4 tm, 346, 397, 411 t, 414 t	
מִלָּא	μέγας 296 tm, μέλαινα, μέλαινα μαλακίζομαι 44, 335-6 tm	
מִלָּח	ἀλμίζομαι: to be made salt Ex 30. 35 Lev 2. 13	
מִלָּח	ἅλμη: spray that has dried on the skin; salt: instanta- tion on soil Gn 19. 26 Lev 2. 13 Nu 18. 19 Ez 47. 11 Zeph 2. 9; saltiness, esp. as a bad quality in soil Jer 17. 6 Job 39. 6; מִלָּח מִלָּח	70
מִלָּח	ἀπαλλάσσω: Act., set free, deliver from; free (W) IIS 19. 10 IR 1. 12 Jes 31. 5 Am 2. 15 Mich 6. 14 Ps 22. 5, 9, 41. 2, 91. 14, 107. 20; מִלָּח מִלָּח, מִלָּח מִלָּח intr., Pass., to be set free or released from; get off, escape Gn 19. 19-20 Jud 3. 26, 29 IR 19. 17 Ez 7. 16 Am 9. 1 Ps 124. 7 Job 19. 20, 22. 30 (פ/ם)	35 t
מִלֵּךְ	βασιλεύω: to be king, rule, reign IS 12. 14 IIS 5. 5 IR 1. 11, 13, 18, 2. 11; causal, appoint as king IS 8. 22 IR 1. 43 Jer 37. 1	37, 76 t, 92, 99

- מֶלֶךְ βασιλεύς: *king, chief* Gn 14. 1 Zach 14. 9, 16 ICh
29. 20; freq. with collateral sense of *captain* or
judge IS 8. 20 IR 10. 9 Eccl 1. 1, 12 34 t, 75 t, 101, 305, 402²
מְלוּכָה מַלְכוּת, βασιλεία: *kingdom, dominion* IR 11. 25
Ob 21 Ps 145. 14 Esth 1. 14, 3. 6, 8 Dan 11. 2 ICh
28. 5; *kingly office* IS 10. 16, 18. 8 IR 2. 22 Esth 1. 19;
reign Jer 49. 34 Esr 4. 5-6 ICh 26. 31; *diadem* Esth
1. 11 101
מֶלֶךְ, מֶלֶךְ, מַלְכָּן, מַלְכָּן, etc. πλουθεῖον 93, 116, 304-8 tm
מִלְלָה προλαλέω: *state, announce before* Gn 21. 7; κατα-:
talk, babble loudly Ps 106. 2 Job 8. 2; simply,
address a person Ib 33. 3; cf. ἀπο-, ὑπο- 47, 67
מִלְקוֹחַ φάρυγξ, -υξ: *throat; windpipe: of the pharynx;*
both of *pharynx* and *windpipe* Ps 22. 16 47, 71, 93, 259 tm, 290
מִמְרָא παμμεγάλου, -γας: *very great, immense* Gn 35. 27 121
בֵּן מִן, μή, μά: *not, the negative of the will and thought, as*
οὐ of fact and statement; lest Dt 32. 27, 33. 11 12
בֶּן, בֶּן, בֶּן, בֶּן, בֶּן, בֶּן ἀπό 83 t, 168-9 tm
מִנְחָה, מִנְחָה, מִנְחָה δόμα (A): (δίδωμι) *gift* Esth 9. 10, 22
Neh 8. 10, 12, 12. 44, 47; μόριον: *portion* IS 1. 4,
9. 23; cf. ἀνάστημα 28 t, 70, 71, 387, 400
,, ἡ εἰμαρμένη: (μείρομαι (A)) (sc. μοῖρα) *destiny* Ps
11. 6, 16. 5 387, 400
מִנְרָה φανός: *torch; = λύχνος (portable light, lamp)*
Ex 25. 31 IIR 4. 10 (φ. מ, s/p) 290
מִנְחָה, מִנְחָה, מִנְחָה μάντις: מִנְחָה Gn 41. 51 Ex 2. 10 Jud 18. 30
(cf. ICh 23. 15-17) 129, 132, 310, 326, 332, 406 t
מִסָּה δασμός: *tribute* Ex 1. 1 Dt 20. 11 Jud 1. 28 IR 5. 27,
28, 9. 21 Jes 31. 8 Thr 1. 1 71, 82
מִסָּה βάσανος, -νισμός 381-2 tm, 422 t
מִסְלָה, מִסְלָה, מִסְלָה στρωμα, κατα-: *pavement* Nu 20. 10
Jud 21. 19 IIS 20. 12 Jes 19. 23, 35. 8; στρωτός:
coterred; λιθόστ.: paved with stones; v. p. 529 71
מִסְמָר, מִסְמָר, מִסְמָר, מִסְמָר, מִסְמָר ἐπιούριον Jes 41.
7 Jer 10. 4 Eccl 12. 11 ICh 22. 3 (2) ICh 3. 9 71, 401 m
מִסְרָת, מִסְרָת, מִסְרָת, מִסְרָת, מִסְרָת δέσμα: (δέω A) poet. for δεσμός (*band, bond,*
anything for tying and fastening; in sing., collectively,
bonds, imprisonment), bond, feller Ez 20. 37 71
מִסְרָת, מִסְרָת, מִסְרָת μέτρον 343 tm
מִסְרָת, מִסְרָת, מִסְרָת μέγεθος; מִסְרָת, מִסְרָת μέγαρον 298 tm

- מעשה, מעשה מאניס: v. מצא Gn 22. 24 IIS 23. 34 129, 310
 „ μαντεῖον: v. מצה IIS 10. 6, 8 129-30 t, 132-3 t,
 300, 326
- בעל ἀμαρτία: a failure, fault; error Lev 5. 15 Nu 5. 6;
 guilt, sin Lev 5. 21 Nu 5. 12, 27, 31. 16 Jos 7. 1, 22.
 16, 20, 31 Ez 14. 12 IICH 36. 14 381
- מעלה αὐλημα: piece of music for the flute Ps 121. 1 70
- בעלה αὐλιον: chamber, cave, grotto IICH 32. 33 70
- למען ὅπως, ὅπως, ὅπως, ὅπως: Final Conjunction,
 that, in order that, the original notion of modality
 being merged in that of purpose or design, cf. ὅπως
 (Final Conj., that, in order that), with which it is sts.
 interchanged; in early Att. Inscr. only ὅπως ἄν
 is used; ὅπως without ἄν only once in cent. IV B.C.,
 after which it becomes gradually prevalent; ὅρα:
 Final Conj., that, in order that; ὅρα' ἄν Gn 12. 13
 Dt 8. 3, 11. 21, 16. 3; ἔνεκα, or ἔνεκεν (twice in
 Hom.); εἵνεκα or εἵνεκεν (both forms in Hdt. . . .);
 εἵνεκε, ἔνεκα, ἔνεκα on account of Dt 3. 26; for the
 sake of Gn 18. 24 Dt 30. 6 IIR 19. 24 Dan 9. 19 63. 85-6 t
- מִנְיָן ἡμίονος, αἰμί- xxix tm, 24 t, 51, 83 t
- מִנְיָן Εὐμενής: (μένος, well-disposed, kindly, epith. of
 gods: Εὐμενίδες (sc. θεαί), ai, strictly the gracious
 goddesses, euphem. of the Ἐρινύες [or Ἥραι, אֵרִיִּים]
 or Furies Dt 33. 27 69
- מִנְיָן ὄρυγμα, ὄρυμα: (ὀρύσσω) excavation Gn 23. 9
 Jos 10. 18 IS 24. 4; tunnel, mine IS 13. 6 Jes 2. 19;
 μέγαρον: large room, hall; in pl., house, palace, like
 Lat. aedes, because the house consisted of many
 rooms; freq. in Hom. IS 17. 23; the oracular
 chamber in the temple, sanctuary, shrine; in this
 sense always, like Lat. aedes, in sing. Jos 13. 4 Jer
 7. 11; μέγαρα, τά, pits sacred to Demeter and
 Persephone, into which young pigs were let down
 in the Thesmophoria (cf. Heb. mē'ārāh 'cave') 71
- מִנְיָן μέγαρον 298 tm, ὄρυγμα 71, מִנְיָן μέγας 92, 296,
 298 tm, מִנְיָן ἀμφί 124, 127, 168 tm, 312, מִנְיָן 42,
 122-4, 128, 168 t, 311-12 t, 390, מִנְיָן τὰ ὅπλα
 342 tm
- מִנְיָן πλάσμα: anything formed or moulded, image,
 figure IR 15. 13 71, 80

- מצה *μάζα*, later *μάζα*: (*μάσσω*) *barley-cake*; distd. from *ἄρτος* (wheaten bread); *the bread of slavery* (Aeschylus, *Agamemnon* 1041) Lev 2. 4-5 Nu 6. 15. 19; *ἄζυμος*: *without process of fermentation*; of bread, *unleavened* Ex 12. 15, 39 24 t, 119 tm
- „ מצות *μάχη*: (*μάχομαι*) *battle, combat; contention, strife* Jes 41. 11-12 (cf. Ez 27. 10), 58. 4 47, 422 t
- מצה *κνήμις*: (*κνήμη*) *greave, legging* IS 17. 6 (pref.-suf. met., κ/ξ, ν/π) 71
- מצרים *μεσ' κεράειν*: *middle, or in the middle of the two arms or branches of the Nile*; מצרי 129-30, 300
- מצור *μέσος, μέσσος*: *middle, in the middle* 129, 300
- מקדש *ἁγίασμα*: = *ἁγιαστήριον* (*holy place, sanctuary*) Ex 13. 17 Lev 12. 4 Jos 24. 26 Jes 27. 13, 32. 1 72, 79
- מקל *βάκλον*: = Lat. *baculum*, *stick, cudgel* Gn 30. 37, 32. 11 Nu 22. 27 IS 17. 40 48, 80
- מקרה *κύρμα*: *that which one meets with* IS 6. 9 Eccl 9. 2-3 298
- מז *μικρός, σμ-*: *small, little*; *μικρόν*: *small piece* Jes 40. 15 41
- מרה *μεῖραξ*: *young girl, lass*; in later writers masc., *boy, lad* IS 14. 49 128
- מרבבה *μυρίοι*: pl. of *μυρίος* (*numberless, countless, infinite*), as a definite numeral, *ten thousand* Gn 24. 40 Dt 32. 30 Jon 4. 11 Cant 5. 10 Esr 2. 64, 69 39, 46, 48, 93, 390
- מרד *ἁμαρτία*: *ע. מעל* Nu 17. 25 Dt 31. 27 Jos 22. 22 IS 20. 30 Jes 30. 9 Ez 2. 5; *ע. עבד*
- מרדך *ברדך* 29 t, 381, 400 t
- מרה *ἁμαρτάνω*: *ἀσιν*, *err, sin* Lev 5. 15 Esr 10. 10 IICh 26. 18; *sin against* Dt 32. 51 IICh 12. 2; *be frustrate* מרד Jes 58. 7 Thr 1. 7, 3. 19 86 t
- מרי *περί* 123, 128, 172 tm, 312
- מרי בעל *περί Ἑλίου* 123, 128, 311 t
- מריה *μορία* (A): mostly in pl. *μορίαί* (with or without *ἐλαῖαι*), *the sacred olives in the Academy*; generally, of *olives that grew in the precincts of temples* Gn 22. 2 IICh 3. 1

מָרַק	ἐρέγμα, ἐρεγμα, -μα, ἐρεγμός: = ἀπόβρεγμα (infusion, infusion, extract Jud 6. 20	35 t
מָרַר	πικραίνω: make bitter; metaph. embitter, irritate; make harsh Thr 1. 4	60
מָרַר, הָמַר	πικράζω: = πικραίνω, <i>sup.</i> Ex 1. 14 Ruth 1. 20	60
מְרִירוֹת, מְרִירָה	πικρότης: of taste, bitterness; metaph., bitterness, harshness, cruelty Jer 6. 26 Ez 21. 11	73-4
מָרוֹר	πικρόδιον: <i>endive</i> Ex 12. 8	60, 74
מִשְׂאָה	φόρημα, προς- HCh 17. 11 xxvii-xxviii tm, 127, 170	
מִשְׂאָה, מִשְׂאֵה	μυστήριον: oracle, prediction, pl. Jes 13. 1 Jer 6. 1 Thr 2. 14	161-2 tm
מָשָׂה	πρίω: A1: saw Jes 10. 15	79
מִשְׂאָה	μυστήριον: 1. מִצָּה Gn 10. 30: מִשְׂאָה μάντις Ib 25. 14 Prv 30. 1	127 t, 129-30, 132, 326
מִשְׂאוֹת, מִשְׂאוֹה	πειθώ: persuasiveness; πειθυνότης, πειθ-: persuasiveness, plausibility Prv 26. 26 Ps 73. 18, 79, 162 tm; מִשְׂאוֹה ἰψώμα 72, 162 tm	
מִשְׂאָר, מִשְׂאָר	πειθερός: generally, connection by marriage, e.g. brother-in-law Lev 18. 6, 12, 13 [in Lev 25. 49 the מ is part of the radical, and the ן is absorbed by the דנש; or rd. מִשְׂאָר and not מִשְׂר (מ/מ. —ן)]	
מִשְׂחָה	μάσσω, μάττω: to work with the hands; knead; <i>sup.</i> Gn 31. 13 Ex 29. 7, 30. 26 Nu 35. 25 IR 1. 34, 19. 16 Jes 21. 5 Am 6. 6 Eccl 2. 3	74
מִשְׁחוֹת, מִשְׁחָה	ἐπίχριστος: smeared on Ex 29. 2 Lev 4. 3 IS 24. 7 IIS 1. 21, 3. 39 Jes 45. 1 Jer 22. 14	23 t
מִשְׁכָּה	μεσεγγύον: deposit Job 28. 18	24 t
מִשְׁלָה	βασιλεύω: v. מִלֵּךְ to be king, rule, reign Zach 6. 13; to be king of, rule over Gn 37. 8, 45. 26 Jes 3. 12 Thr 5. 8 Dan 11. 43; Pass., generally, to be governed or administered Gn 24. 2	34 t
מִשְׁלָה	βασιλεύς: 1. מִלֵּךְ king, chief Ez 19. 11 Eccl 10. 4	37, 92
מִתְּגָה	μάστιξ: whip, scourge Prv 26. 3; μάσθλης, μάσλης: thong of a whip IIR 19. 28 [Assyrian kings pulled their notable prisoners by a thong passed through the pierced upper lip]	37, 42 t
מִתְּשָׁאֵל	μάντις θεού: prophet of God Gn 4. 18	78, 82
מִתִּי	πότε: when? at what time?	129
		39, 42 t, 48, 400

- מתים** **מתם** **מתים** *φωτός, φως* man Gn 34. 30 Dt 33. 6 Jes 41. 14 Ps 26. 4 Job 19. 19, 31. 31: sts. coupled with *ἀντίφ* **עיר** Dt 2. 34. 3. 6 Jud 20. 18 82, 299 tm
- מתניו** **מתניהו** **מתניו** *μάντις* Jōōs: prophet of Zeus *δῶρο* **Διός**: gift of Zeus IIR 11. 18 Esr 10. 37 ICh 25. 1; cf. **מתניו** *μαντις* ICh 11. 43 129
- נָבִי** *ἐν, ἐν, ἐν, ἐν, ἐν*: Prep., radical sense, *in, into* 135, 313, 316, 398
- נאוד** *νηδύς* 136 tm; **נאוד** *ἀνέξομαι* 110 tm; **נאוד** *μοιχεύω* 39, 42 t, 48, 138 tm; **נאק** *νῆκ* *μυκάομαι* 27 t, 137 tm, 142 tm; **נבא** *πρόφημα*: say *before*; -*φητεύω*, *προφῶν*- 62, 137 tm
- נבואה** *προφήτεία*: prophecy or oracular response ICh 9. 29 62, 137 tm, 286 t
- נביא** *προφήτης, -φάτης*: [*πρόφημα*] prop. *one who speaks for a god and interprets his will to man, interpreter, expounder of the will of Zeus* Gn 20. 7 Dt 13. 2, 34. 10; *interpreter, expounder of the utterances of the μάντις* Ex 7. 1 62, 137 tm
- נביאה** *προφήτις*: fem. of *προφήτης*, esp. of the Pythia Ex 15. 20 Jud 4. 4 IIR 22. 14 Neh 6. 14 62, 137 tm
- נביב** *κενός, κενός, κένως, κενερός*: empty, opp. *πλέως* (*full, filled*, **מלא**) 60, 137 tm
- נבון** *πινυτός*: prudent, discreet Gn 41. 33 Prv 16. 21, 17. 28 74
- נבל** *ὄπλον* 138 tm, 342; **נבלה** *παλαιούμενος, παλαιόω*: cf. *θηρσείδιον* 59, 137 tm
- נבל** *φαῦλος*: mean, bad; of persons, low in rank, mean, common Dt 32. 21 IIS 3. 33 Job 30. 8 Ps 30. 22; mediocre 'W', indifferent, bad; esp. in point of education and accomplishments, opp. *σοφός* clever in practical matters, wise, prudent; more generally, *learned, wise*. Dt 32. 6 Ez 13. 3 Ps 14. 1, 74. 18 Prv 17. 21 Job 2. 10; cf. *νήπιος* 57, 65, 138 tm
- .. **φειδός**: sparing, thrifty; hence Comic pr. n. *Φειδύλος* IS 25. 25 57
- .. **φειδωρός**: sparing, thrifty, and as Subst. niggard, miser Jas 32. 5-6 Prv 17. 7; merciful 57, 138 tm
- נבלה** *θηρσείδιον*: carcass of an animal Lev 5. 2, 11. 8 Dt 21. 23 *θ.* *σ.* *ε* *meta*, *ε* *ב*, *ו* *ל*, [secondary homology]; *παλαιόω*: mostly in Pass., decay through

	<i>lapse of time</i> Lev 7. 24, 17. 15 Ez 4. 14 [cf. בִּלְהַ' <i>καταπαλαιωσαι</i> , Pass., <i>grow very old</i> Job 21. 13]	59
נֹכַח	νότος, <i>the south or south-western quarter; the south</i>	131 t
נֹכַח	ἀν' ὁπίω. — <i>against</i> Ex 10. 10 נֹכַח IR 20. 29	
נִגַּח	ἡγγισα; הִגִּיחַ הִגְיָה <i>καὶ ἡγγισα</i> . i. נִגַּח Ex 21. 28, cf. ἡγγισα — <i>violsse</i> — <i>violsse</i>	87, 138 tm
נִגַּח	κατα-: <i>pierce through, prick</i> Dt 33. 17 Dan 8. 4; cf. διανύπτω, <i>strengthened for</i> νύπτω: <i>prick, pierce</i>	87, 139 tm
הִתְנַחַח	κατα-: הִתְנַחַח Dan 11. 40; cf. διανύπτω, Pass.	87, 139 tm
נָגַל	ῥέω: <i>flow, run, stream, gush</i> Am 5. 24	67, 412 tm
נָגַע	ἡγγισα: <i>touch, handle</i> Gn 26. 11 Nu 31. 19; <i>have intercourse with</i> Gn 20. 6 Prv 6. 29	59, 86-7 t, 139 tm
הִנִּיעַ	ἐπι-, נָגַע <i>ἐκπέμπω</i>	87, 139 tm
נָגַע	ἐφ-: <i>reach or hit; to visit with blows</i> Gn 12. 17; cf. <i>κοιμίζω</i>	87, 139 tm
הִנִּיעַ	ἀφ-: <i>arrive at, come to, reach</i>	87, 139 tm
נָגַח	κόπτω. <i>smite; smite with weapons</i> Gn 32. 26, 33 Jos 8. 15 Jud 20. 35 IS 6. 9 Job 1. 19	37, 68
נָגַח	προσ-: <i>intr. stumble or strike against; cf. παταίω: stumble, trip, fall</i>	57, 139 tm, 646 tm
נָגַח	ῥέω: = נָגַח; נָגַח κατα-	41, 50, 87, 139 tm, 412
נָגַח	ἡγγισα: ἡγγισα <i>bring near, bring up to; mostly intr., approach; c. inf. to be on the point of doing</i>	42 t, 140 tm
נָדַב	δίδωμι	14, 58, 87, 140 tm, 360 tm
הִתְנַדַּב	ἐπι-: <i>give besides; esp. contribute as a 'benevolence', for the purpose of supplying state necessities, opp. εἰσφέρειν contribute which was compulsory</i> Esr 2. 68 IC h 29. 17; <i>give oneself up, devote oneself</i> Jud 5. 9 Neh 11. 2	58, 87
נָדַב	δοῦρον	59, 74, 100, 140 tm, 389
נָדַב	δοτήρ: <i>giver, dispenser</i> Jos 32. 5	58, 140 tm
נָדַב	הִנֵּן עֲתִידָהּ <i>δοῦρον</i> Jos 32. 5 <i>δοῦρον</i> a present of, or a votive gift to, Zeus, Baal IC h 27. 6	127, 129, 141 tm
נָדַד	ταράσσω: <i>generally, shake; shake wings</i> Od. 2. 131 Jos 10. 14; cf. <i>σειώ</i>	42, 64
נָדַד	ταραχμός: <i>shaking; cf. σεισμός, -μός</i>	64, 71, 143 tm
נָדַד	ταράσσω	98 tm, 141 tm
נָדַד	נָדַד, נָדַד <i>δοῦρον</i> 74, 114, 141 tm, 386 t, 349 tm, 387; נָדַד <i>δίδωμι</i> 14, 58, 119 m, 142 tm, 360 tm; נָדַד	

- δῶρον 14, 59, 74, 100 m, 119 m, 142 tm, 361 tm;
 נָהַג הָגָעוֹמַי 50; נָהַג הָגָעוֹמַי *lead to a place* 87, 142 tm
- מָנֵה הָגָעוֹמַי: *leading* IIR 9. 20 71
- נָהַג הָגָעוֹמַי: *sound* Mich 2. 4 Prv 5. 11 142
- נָהַג הָגָעוֹמַי: *wail* Jer 9. 9 Mich 2. 4 142
- נָהַג הָגָעוֹמַי: *bray* Job 6. 5 142
- נָהַג הָגָעוֹמַי: *φῶς* 65, 143 tm, 337-8 tm
- נָהַג הָגָעוֹמַי: *ἐφ-* 50, 67, 142 tm
- נָהַג הָגָעוֹמַי: *duct* Jes 7. 19 79
- נָהַג הָגָעוֹמַי: *σ. Νεῖλος, ῥόος* 41, 50, 313 m; 41, 121, 142 tm, 300, 313, 412
- נָהַג הָגָעוֹמַי: *the Euphrates and the Tigris, the Rivers of Scythia* Jes 18. 1 129
- נָהַג הָגָעוֹמַי: *(ὀρύσσω) excavation, trench, ditch, moat; tunnel; mine; written ὀρυμα; = ὀρυγμός* Jud 6. 2 71
- נָהַג הָגָעוֹמַי: *πρόφασις* 72, 143 tm, 664 tm
- נָהַג הָגָעוֹמַי: *φύτευσις: = φυτεία (planting; generation, production; growth; plantation or simply a plant), pl.* 72
- נָהַג הָגָעוֹמַי: *σειώ, ἀλητεύω, ἀλάομαι* 42 t, 143 tm
- נָהַג הָגָעוֹמַי: *νομός: place of pasturage* IIS 7. 8 Ez 34. 14 (οἶα, μῆ, οἶε) 39, 46
- נָהַג הָגָעוֹמַי: *ναός* 26, 400 t; נָהַג הָגָעוֹמַי: *παύω* 61, 67, 87; נָהַג הָגָעוֹמַי: *ἀνάπαυμα, ἀμπ-: repose, rest* 61, 71, 87, 143 tm
- נָהַג הָגָעוֹמַי: *παῦσις, ἀνά-, ἀμπ-: repose, rest; resting-place; especially, relaxation, recreation* Prv 29. 9 Eccl 4. 6 61
- נָהַג הָגָעוֹמַי: *ὑπνος* 78, 144 tm
- נָהַג הָגָעוֹמַי: *ὑπνωδία* 78, 144 tm
- נָהַג הָגָעוֹמַי: *a letter in the alphabet; Nun, Ναυή* Jos 1. 1 336
- נָהַג הָגָעוֹמַי: *φεύγω: abs. flee, take flight* Gn 14. 10 Nu 35. 25 65, 144 tm
- נָהַג הָגָעוֹמַי: *δύκτιμος: = φύξιμος (older and poet. form of οεύξιμος; of places, whither one can flee, or where one can take refuge; where it is possible to escape; ἱερὸν φ. an asylum), τὸ ἱερὸν αἶσυλον καὶ φ. εἶμεν a temple inviolate and a place of refuge we would be; φύγιμον: place of refuge, asylum* 66, 144 tm
- נָהַג הָגָעוֹמַי: *φυγή: (φεύγω) flight* 66; נָהַג הָגָעוֹמַי: *κινέω* 60, 68; *πεινάω* 61, 68, 144 tm
- נָהַג הָגָעוֹמַי: *τόπος: place, region* Ps 48. 3 64

- נָיָה *νεῖφω* 43, 144 tm; נָיָה *φῶς* 337 tm; נוֹה *σπείρω* 66;
הָהָה *δια-* 145 tm; נוֹל *ρέω*: v. נָל 41, 50, 145 tm,
412-13
- נָהָה *φυσάω*: *spurt* Lev 6. 20 IIR 9. 33 Jes 63. 3; הָהָה
δια-: *disperse* Jes 52. 15; *κατα-*: *spray, besprinkle*
Lev 4. 6, 14. 16 66
- נָהָה (נָהָה) *σειώ*: *shake, move to and fro* Ex 28. 28 47
- הָהָה *ἀπέχω*: *hold oneself; keep away from; refrain oneself*
Nu 6. 3; *παρ-*: *present or offer for a purpose; give*
oneself up, submit oneself; καθιερώνω Nu 6. 2 87, 119 m
- הָהָה *παρέχω*: *submit, give oneself up* Hos 9. 10; *ἐγκρα-*
τεύομαι: *exercise self-control* Zach 7. 3 88, 119 m
- נָהָה *ἐγκρατής*: *holding fast; stout, strong; abs., master*
of oneself, self-controlled, self-disciplined; abstinent (W)
Nu 6. 13; *εὐκτός* 87 tm, 103 tm, 118-20 tm
- נָהָה *ἐγκράτεια*: *mastership; abstemiousness, self-restraint (W)* Nu 6. 12
- נָהָה *ἀνθος (A)*: *chaplet of flowers; brightness, brilliancy* 119 m, 145 m
- נָהָה *ἡγέομαι* 50, 145 tm; הָהָה *ἡγία, ἡγία* 143 tm, 145 tm
- נָהָה *ἀνάθημα, ἄνθημα (B)* 71, 119 m, 275 m
- נָהָה *ἀναγκαστός, -αῖος* 102 tm, 109, 146 m
- נָהָה *αὐλός*: v. אֵילֵל, נָהָה Ps 5. 1 [from נָהָה, נָהָה
κενών: (*κενός*) *empty* Ps 109. 22; Pass., *to be emptied,*
made or left empty נָהָה, for נָהָה; similarly, נָהָה
for נָהָה, נָהָה; *κενός, נָהָה, נָהָה* (for נָהָה)
(נָהָה/נָהָה)] 79 t
- נָהָה *κηλιδόω*: *stain, soil; metaph., defile, sully; ὀλλυμι*:
to be in a state of ruin Ez 25. 3; *διακενών* 396 t
- נָהָה *κληρώω, κληρῶν, ἐπι-, κατακληρουχέω,*
v. p. 218; נָהָה *κληρῶς* 66, 82, 88, 93, 146 tm, 327, 396 t
- נָהָה *φοίνικος, φοῖνιξ*: *date palm* Nu 24. 6 65
- נָהָה *ἡγέομαι*: v. נָהָה 50, 67, 142 m
- נָהָה *νοέω*; נָהָה *ἐν-*; נָהָה *μετα-* 88, 327, 350 m
- נָהָה *παραμυθέομαι*; נָהָה *παραμύθημα*; נָהָה *παραμυθία*; נָהָה *παραμυθητής*;
נָהָה *παραμυθητικός* 146 tm, 327, 347 m
- נָהָה *πυρόω*: *burn with fire* Jes 5. 25; Pass., *to be set on*
fire; metaph., set on fire, inflame, v. p. 146 62
- נָהָה *ἐχίδνα*: (*ἔχis*) *viper*; prob. of a *constrictor snake* Gn
3. 1; pr. n. of a monster נָהָה IIR 18. 4; *ἐχίδιον*:
young viper נָהָה Ex 6. 23 עֲכָשִׁיב Ps 140. 4 73, 415 t

522 XIX. CATALOGUE OF GENERAL HOMOLOGIES

תִּשְׁתִּי	κηκός, κνακός: <i>pale yellow, tawny</i> (Perh. cogn. with Skt. <i>kāñcanam</i> 'gold' . . .) Gn 4. 22	60
תַּחַת, תַּחֲתָהּ	ἀποπίπτω: <i>fall off from, slip off</i> Ps 38. 3 Dan 4. 10, 5. 20	.
תָּשַׁד	στόρνυμι, -νύω, στρώννυμι, -ύω, later στορέννυμι, -ύω: <i>spread the clothes over the bed; spread or make up bed</i> Jer 14. 8; generally, <i>spread</i> IIS 21. 10 Jer 43. 10	52
תַּשְׁמָה	στρώμα: (στρώννυμι) <i>anything spread or laid out for lying or sitting upon, mattress, bed</i> Gn 47. 31 IS 19. 13; used on the funeral bier IIS 3. 31	70
תָּשַׁד, תַּשְׁמָה	τείνω: <i>stretch, extend</i> Ex 8. 12 Jos 8. 18 Ps 94. 9, 102. 3; <i>one's hands</i> Ex 9. 22; <i>extend, lengthen, of Time</i> IIR 20. 10; <i>έν-: bend</i> Gn 49. 15 Jud 16. 30	83
תַּשְׁתִּי	ἐπι-: <i>urge, incite</i> Prv 7. 21; Pass., <i>to be tormented, racked, to be tortured</i> Ps 27. 9	88, 222
תָּשַׁד	τατός, έν-: <i>that can be stretched; stretched</i> Dt 4. 34 Jes 3. 16, 14. 27 Ps 102. 12	32 :
תָּשַׁד, תַּשְׁמָה, תַּשְׁתִּי	τίθημι: Ex 15. 17 ICh 21. 10 64, 118 t, 148 tm, 423	
„ תַּשְׁמָה	φυτεύω: (φυτόν) c. acc. of the thing planted, plant trees, esp. fruit-trees	66, 68, 88, 148 tm
תַּשְׁמָה	φύτευτός: <i>planted</i> Ecc! 3. 2	66, 106 tm
תַּשְׁמָה, תַּשְׁתִּי	φυτόν: (φύω) <i>plant</i> (opp. ζῶον תַּשְׁתִּי), esp. garden plant or tree; <i>φύτευμα: plant</i>	66, 70, 74, 80, 148 tm
תַּשְׁמָה	φυτάριον: Dim. of φυτόν, sup.	66, 148 tm
תַּשְׁמָה	φύτευμα: <i>that which is planted, plant</i>	66, 70, 148 tm
תָּשַׁד	μεγαίρω: (μέγας) <i>feel a grudge towards; όθονέω: (όθόνος) bear ill-will or malice, grudge, be envious or jealous; bear a grudge against a person on account of a thing; cf. τιμωρέω</i>	23, 65, 149 tm, 297 tm
„ תָּשַׁד	τηρέω, έν-: <i>watch over, take care of, guard</i>	24 t, 33 t, 92, 158 tm
תָּשַׁד	τέκνον: <i>child</i>	64, 144 tm
תָּשַׁד	φάραω: <i>plough</i> Jer 4. 3; = φάρόω	65
„ תָּשַׁד	φάρος: <i>plough; ploughing</i> Hos 10. 12	65
תָּשַׁד, תָּשַׁד	φανή: <i>torch</i> 65, 69, 145 tm; <i>φῶς</i> 337-8 tm	
תָּשַׁד	φθίω	318 tm
תָּשַׁד, תָּשַׁד, תָּשַׁד, תָּשַׁד	πλήσσω, έπι-, κατα-	23, 57, 86 t, 144 tm
תָּשַׁד	ἐκκλέπτω, δια-; תַּשְׁמָה תַּשְׁמָה; תָּשַׁד κλέπτῃς 87, 150 tm; תָּשַׁד ἐγχώριος 151 tm, 286 t, 326 t, 336 t; תָּשַׁד ἀποτελέω 64, 151 tm; תָּשַׁד νύμφη, -φά 78, 151 tm	

- זָמַר *μεριζόμενος, -ιστός: divided (from μερίζω: divide; Pass., to be divided) [presumably because the tiger is striped; v. כָּרַם]* 101, 151 tm
- נָסָה *βασανεύω: = -νίζω (rub upon the touch-stone; hence, put to the test); -νισμός/נִסְיָה: torture Job 9. 23; -νός/נִסְיָה: test, trial of genuineness* 56, 152 tm, 174 t
- נָסַג, נָסַג *χάζομαι* 35 t, 88, 152 tm, 427 t
- הִסִּיג, הִסִּיג, הִסִּיג *ἀνα-; συγγίγνομαι: have sexual intercourse with Mich 6. 14* 88, 152 tm
- נָסַךְ *σπένδω: make a drink-offering (because before drinking wine a portion was poured on the table, hearth, or altar) [To this day, before ritual drinking, the Jews pour a little wine from the brim-full cup into the saucer, which is not drunk]; נִסְךְ/σπονδή: drink-offering* 119 t, 152 tm
- נָסַךְ, נָסַךְ, נָסַךְ *τήκω, τήκω: melt, melt down (trans.), of metal, Jer 6. 29; bring clouds down in rain Ex 9. 33; κατα-: dissolve Job 38. 37* 24 t, 34-5 t, 64, 88, 152 tm
- נָסַךְ, נָסַךְ, נָסַךְ *δια-: melt* 88, 165 tm
- נָסַךְ *ἐσθγέομαι: v. הִנָּח Dan 2. 25, 4. 3, 6. 19* 50, 67
- נָסַךְ, נָסַךְ *κλείδωμα: fastening; ὑπόδημα: sandal* 71, 153 tm
- נָסַךְ *κλείθρον* 71, 80, 153 tm
- נָסַךְ *ἀγώ, προσ-: bring or draw to oneself, attach to oneself, bring over to one's side; cf. εὐνοέω; cf. נָסַךְ προσάγωγος: attractize, persuade; εὐνοος* 67, 153 tm
- נָסַךְ *δόναξ: v. אֲנַח Jes 55. 13* 58
- נָסַךְ *σείω: Neh 5. 13* 88, 154 tm
- נָסַךְ *ἐκ-* 88, 154 tm
- נָסַךְ *φέρω, ἀπο-: Pass., to be carried from one's course* 65, 88
- נָסַךְ *κατα-: Ps 136. 15* 154 tm
- נָסַךְ *ἀοριτός* 66, 154 tm
- נָסַךְ *προσσαιρέομαι: choose and associate with Gn 37. 2; cf. νεανιεύομαι* 62, 154 tm
- נָסַךְ *πείνα* 61, 154 tm
- נָסַךְ *Μέμφοις: Jes 19. 13* 56
- נָסַךְ *τόπος: v. הָן Jos 11. 2, 12. 23* 64
- נָסַךְ *πτύον: (πτύω) winnowing shovel, fan Jes 30. 28* 80
- נָסַךְ, נָסַךְ *φυσάω* 88, 101, 154 tm
- נָסַךְ *δια-: blow or breathe through Job 20. 26* 88

- חִפְּיָה *ἐκπνέω* 155 tm
 חִפְּיָה *ἀνθραξ*: cf. *τόπαζον* 63, 64, 72, 155 tm
 חִפְּיָה, etc. *βάλλω*, etc. 40, 88, 107, 327; חִפְּיָה, etc. *πίπτω*, etc. 643-5 tm; חִפְּיָה, etc. *σφάλλω*, etc. 88; חִפְּיָה *πτῶμα* 71; חִפְּיָה *σφάλμα* 71; חִפְּיָה *ἀμβλύς* 65; חִפְּיָה *ἀμβλωθρίδιον* 65, 644 tm; חִפְּיָה *προσπίπτω* 327, 645 tm; חִפְּיָה *διαφύσσω* 36 t; חִפְּיָה *πετάννυμι*; חִפְּיָה *ἀπο-* 156-7 tm
 חִפְּיָה *ἀναψύχω*: *cool, refresh*; Pass., *to be revived, refreshed*; the Act. is also used intr., *become cool, recover, revive; take relaxation* 156 tm, 427 t
 חִפְּיָה *ψυχή* 13, 53, 156 tm, 426-7 t
 חִפְּיָה *πτολεμίζω*, *πολ-* 14, 40, 369 tm; חִפְּיָה *πτόλεμος*, *πολ-* 14, 40, 74, 79, 97 tm; חִפְּיָה *ἵστημι* 387; חִפְּיָה *ἀν-* 88; חִפְּיָה *σύστημα*; חִפְּיָה *ἰστίον*, *σταθμός* 71, 156-7 tm
 חִפְּיָה *εἰσάγω*: *introduce; to bring a cause into court*; generally, *bring a person into court, prosecute* Am 5. 15; *προσ-*: *introduce; introduce at court; bring a person into a law-court as a defendant or as a witness*; חִפְּיָה *ἐξαιρέω* 28 t, 62, 157 tm, 203 tm
 חִפְּיָה *τινάσσω*; cf. *σειώ* 64, 157 tm
 חִפְּיָה *φθείρω*: *destroy*; Pass., *to be destroyed* Jer 2. 15, 9. 11 65
 חִפְּיָה *μάχομαι*: *fight*; in Hom. mostly of armies and persons fighting as parts of armies, but sus. of single combat Ex 2. 13 157 tm
 חִפְּיָה *ἀποσουλέω*: *strip off spoils from a person*; hence, *strip off, take away* Ex 3. 22, 33. 6 85 t, 88, 158 tm
 חִפְּיָה *νεκρία*, *σωστός* 24 t, 158 tm; חִפְּיָה *νεκρός* 48, 158 tm
 חִפְּיָה *κεραμεύς*: *potter* Ps 73. 26 Job 7. 20 158 tm
 חִפְּיָה *κόπτω*, *δια-* 57, 158-9 tm
 חִפְּיָה *διακοπή* 159 tm, 189 tm
 חִפְּיָה *κόπανον*: *pestle*; = *κοπίς*: *chopper, cleaver*; *σκάμμα* 71, 159 tm
 חִפְּיָה *φακώδης*: *freckled* Gn 34. 32 Jos 3. 5; *lentil-coloured* calabash; of the kidneys חִפְּיָה Ex 29. 13 65
 חִפְּיָה *φακωτός*: *lentil-shaped* Cant 1. 11 [to this day, women in the Middle East wear necklaces of stringed coins or coin-shaped pieces of metal] 65
 חִפְּיָה *δικάζω*: *decree punishment*; *τίνυμαι*: poet. for *τίνομαι* (*punish; take vengeance*) *avenge, take vengeance*

- for; *avenge oneself; repay*, of the punisher (קִיָּיִן);
 ἀποτίνυσθαι 58, 88, 159 tm
- נָקַם, נִקְמָה, דִּיקָה: *penalty; punishment; vengeance; retribution, vengeance; punishment for* τίσις: 58, 67, 159 tm
- נָקַם δικάστης: *avenger* 58, 159 tm
- נָקַח ἔχω 88, 160 tm
- הִקִּיף περι- *encompass, surround* Jos 6. 11 Ps 88. 18;
surround so as to guard IICh 23. 7 88, 160 tm
- נָקַח κόπτω 29 t, 33, 57, 160 tm; נָקַח κατα- 57, 160 tm
- נָקַח κόπτω: *of birds, peck* Ptn 30. 17; ὀρύσσω: *dig; dig up; gouge out eye* 60, 68, 88, 160 tm
- נָקַח נָקַח ἔκ-: *have eyes knocked out; gouge out (V);*
 ἐξορύσσω: *dig out* Jes 51. 1; *gouge out the eyes;*
 ἐκκαίω: *to have one's eyes burnt out* Jud 16. 21 88, 160 tm
- נָקַח ὀνακίζω 65, 160 tm
- נָס αἰριθμέω: *number, count, reckon* Nu 1. 2 63
- נָס, נָס, נָס αἰθων 72, 161 tm
- נָס, נָס, נָס πείθω 88, 161-2 tm
- נָס, נָס, נָס ἀνα-, κατα- 88, 161 tm
- נָס, נָס, נָס σείω 162 tm
- נָס ἐπι-, μεταφέρω: *carry across, transfer* IIS 17. 13 88
- „ ἐπαίτιάομαι: *bring a charge against, accuse* Lev 22. 16;
 נָס αἰτιάομαι: *accuse, censure, impute* Ib 19. 17
- נָס, נָס, נָס τίθημι 64, 88, 163 tm, 372 tm, 423
- נָס, נָס, נָס ὑπο-: *put down as a deposit or stake, pawn, pledge, mortgage* Dt 24. 10 Ps 89. 23 88
- נָס ὑψώω; נָס, נָס ὑψωμα 72, 88, 101, 161 tm
- נָס ἔξ-: *exalt; elevate* IIS 5. 12 Esth 5. 11, 9. 3 161 tm
- נָס ὀέρω xxvii-xxviii, 88, 92, 101, 112, 160 tm, 411 t, 638 tm
- נָס ἀνα-: *raise up, a. πόδα lift it*, Euripides, *Phoenissae*
 1410 Gn 29. 1; *utter* ἀνεείκατο μῦθον נָס
 Nu 23. 7 Jes 14. 4, ὦν ἦν κλὸν ἄνθρωπος Gn 29. 11,
 Apollonius Rhodius 3. 463, 635; δια-, προσ- 88, 160-1 tm
- נָס προσφόρημα: = προσφορά (*food, victuals*) Gn
 43. 34 IIS 11. 8 Jer 40. 5 Esth 2. 18 72
- נָס φόρημα xxvii-xxviii tm, 15-16 t, 72, 161 tm;
 נָס αἰδεστός 102 tm, 107, 113, 161 tm
- נָס καίω: *kindle; Pass., to be lighted, burn; cf. αἰθω* 88, 164 tm
- נָס κατα-: *burn completely; cf. καταίθω* 164 tm; מְשֹׁר
 πρίων 49, 79, 165 tm; נָס, נָס δανείζω 678 tm,
 426; נָס, נָס δανειστής Ex 22. 24, 162 tm, 327

- 16; in writing, *pass from one subject to another; change course, turn round* Gn 2. 11, 13 Nu 34. 4, 5 Jos 15. 3, 10; *go after, follow a pursuit eagerly* Jer 31. 22 (21) 56, 76 t
 סְבִיבָה, סְבִיבָיו, סְבִיבִי אִמּוֹי 168 tm
 סֵטֶל a point of vocalization 99
 סִגְלָה συγκλείς: Thessalian for σύγκλητος (*called together, summoned; oi σ. invited guests; σ. ἐκκλησία* at Athens, an assembly *specially summoned; generally, σύγκλητος* (sc. βουλή), *summoned council*, opp. ἐκκλησία) Ex 19. 5 Dt 26. 18 Mal 3. 17 78
 „ σύγκλεισις, ξύγκλησις (συγκλείω) *locking up, safe storage* Eccl 12. 8 ICh 29. 3 78
 סָגַר, סָגַרָה κλείω (A) *shut, close, bar* Gn 8. 2, 19. 6 Jos 2. 5; *shut in, enclose* Ex 14. 3 25, 68
 סָגַר, סָגַרָה עָג-: *shut in, close; generally, shut up, confine* IS 23. 7 Ps 63. 12 25, 29 t
 סָגַר, סָגַרָה, סָגַרָה κλείθρον, κλείστρον: *bar for closing a door* Ex 25. 27 Jos 24. 22 Hos 13. 8; cf. -ισμα 38, 74, 80
 סָגַר, סָגַרָה συγκλεισμός: *being shut up, confined* Jos 42. 7 Mich 7. 17 71
 סָגַר, סָגַרָה εἰσχειρίζω: *put into one's hands, entrust* IS 26. 8 Jos 19. 4 25, 29 t
 סָגַרָה ζακρύοις: *very numbing, freezing* Prv 27. 15 51
 סָגַרָה, סָגַרָה σαυδών: *transparent robe; συνδών: fine cloth, usually, linen; anything made of such cloth, garment of linen* (sis. maslin) Jud 14. 12 Prv 31. 24 56, 78
 סָגַרָה Σκυθών: (sc. ἄστυ, town) *of the Scythians* Gn 13. 10 129, 300
 סָגַרָה στρέφω: *turn about or aside* Cant 2. 17 327
 סָגַרָה μετα-: *turn about, turn round; generally, change, alter* IIR 23. 34, 24. 17 Est 6. 22; ἀπο-: *turn away or aside* Ez 7. 22 Cant 6. 5 327
 סָגַרָה ζεύγνυμι 117 tm
 סָגַרָה ζευκτός: *joined* Cant 7. 3 117 t
 סָגַרָה σηκός: *pen, fold* Ez 19. 9 48, 77
 סָגַרָה σύνοδος 55, 77, 90, 378 t
 סָגַרָה ἐπισκίασμός: *shadowing, covering* Ex 34. 33 71
 סָגַרָה, סָגַרָה, סָגַרָה σηκός, σακός: *pen, fold, esp. for rearing lambs, kids, calves* Gn 33. 17; *the dragon's den* Jer 25. 38 Ps 10. 9; *sacred enclosure, precinct, chapel, shrine; the σηκός was sacred to a hero, the*

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- ναός (נוה) to a god, a distinction not observed Ps
27. 5, 76. 3 Thr 2. 6 48, 77
- סוס ἵππος: v. חבל Gn 49. 17 Ex 14. 9 Dt 17. 16 IIR
23. 11 Jer 12. 5 Cant 1. 9 24 t, 41, 44, 51, 60
- סוף ψοφέω: intr. *perish, come to a bad end* Gn 18.
23-4, 19. 15 IS 26. 10 Jer 12. 4 Am 3. 15 53
- סוף σχοῖνος: v. אֲנָחַךְ Ex 15. 4 77
- סופה Τυφώς: as Appellat., *whirlwind, typhoon*; =
Τυφών: as Appellat., *typhoon* Jes 5. 28, 17. 13, 21. 1,
29. 6 Jer 4. 13 Hos 8. 7 Prv 1. 27 Job 21. 18, 37. 9 78
- סור κλίνω: *turn aside* Gn 19. 2 Ex 3. 4, 32. 8 Jud 4. 13
IIS 2. 21, 23 Thr 4. 15; v. סלם 22-3
- סור σειραῖος 107 tm, 113-14; סחב, סחף, סחף; סחף;
σπάσμα 350-1 tm
- סחר ἀγορά: *provisions, supplies*; ἀγοράσμα: *that
which is bought or sold, mostly pl., wares, merchandise*
Jes 45. 14 Ez 27. 15 Prv 31. 18 74, 377
- סחר ἀγοραῖος: *frequenting the market; those who fre-
quented the ἀγορά*; = *traders (i.e. sutlers)* Gn 23. 16,
37. 28 Jes 23. 2, 8 Ez 38. 13 48
- סחר ἀγορασμός: *purchasing; purchase* IR 10. 15 71
- סחרת, סחרת γέρρον: *anything of wicker-work* Esth 1. 6;
oblong shield, covered with ox-hide Ps 91. 4 15 t, 41, 48, 80-1,
326
- סין Σκυθία: *Scythia* Ex 16. 1 Nu 13. 21 Ez 30. 15 129 t
- סיני Σκύθης: *Scythian* Gn 10. 17 Ex 19. 1, 11 Jer
49. 12 129
- סיס ūs or sūs: *the wild swine, of the boar; sow*; of the
domesticated animal; sūs ἄγριος *וְעָרָר* Jer 8. 7
[the 1 replaces the spiritus] 23-4 t, 41, 48
- הַסְכִּיתָ ἡσυχάζω: *keep quiet, be at rest; abs., impose silence*
Dt 27. 9 33-5 t, 55, 92
- סכך σκιάζω: *overshadow, shade, darken; cast a
shadow; generally, overshadow, cover* Ex 25. 20, 33.
22, 40. 3 Ps 140. 8 Job 10. 11, 40. 22 83, 252 tm
- הַסֵּךְ ἐπι-: *throw a shadow upon, overshadow*; of the Divine
presence, *overshadow* for protection, etc. Ex 40. 21
Ps 5. 12, 91. 4 Job 3. 23, 38. 8 88
- סכה σκίας: (σκιά) *canopy or arbour (in form like a sun-*

- shade) Lev 23. 34, 42 Jes 1. 8 Jon 4. 5 Am 9. 11
 Job 27. 18 Neh 8. 15-17 52
- שֶׁמֶשׁ σκιασμός, ἐπι-: v. מִסּוּהָ Ex 27. 16, 35. 12, 15 IIS
 17. 19 Jes 22. 8 Ps 105. 39 71
- מִסְכָּה ἱστίον: (Dim. of ἱστός in form only), *web, cloth*
 Jud 16. 14; *sheet* Jes 28. 20 71
- מִסְכָּה, מִסְכָּה, מִסְכָּה, מִסְכָּה σχῆμα: *form, shape, figure*
 Lev 26. 1 Nu 33. 52 Ez 8. 12 Am 5. 26; *appearance*,
 opp. the reality, esp. *outside show, pomp* Ez 28. 13 53, 71-2, 93
- סִבְלָה, סִבְלָה, סִבְלָה σκολιάζω, -αίνομαι 95 tm
- מִסְכָּה σκήνημα, σκάνημα: = σκηνή, σκανά: pl., *camp*
 Ex 1. 11 IR 9. 19 IIC 17. 12; = σκήνωμα:
 mostly in pl. *soldiers' quarters*; v. מִסְכָּה (סִבְלָה) 71
- סֶבֶל θυλακίσκος = θυλάκιον I, Dim. of θύλακος = θύλαξ,
 and θυλακίς, *bread-basket* Gn 40. 16-17 Ex 29. 3, 32
 Jud 6. 19; cf. מִסְכָּה/καλάθιον, Dim. of κάλαθος: *basket*
narrow at the base, esp. for fruit; carried in proces-
 sion in honour of Demeter Dt 26. 2, 4 39, 79
- סֶבֶל τέλος: *through to the end, completely; throughout, for*
ever, all the time, always Hab 3. 3 Ps 3. 3 41-2 t, 48
- מִסְכָּה, מִסְכָּה, מִסְכָּה ὁδονομέτης (with or without ὁδός)
thoroughfare, highway Nu 20. 19 Jud 5. 20 Jes 19. 23,
 35. 8, 52. 10; v. p. 514 71
- סֶבֶל ἐλεέω: (ἐλεος) *to have pity on, show mercy to*; ἐλά-
 σκομαι: (ἐλαος) *to be merciful, gracious*; ἐλήκω: (ἐλά-
 σκομαι) *to be gracious, of a god*; = ἐλατεύω, ἐλημι
 Ex 34. 9 Lev 4. 20 Jes 55. 7 Jer 5. 1, 7; v. מִסְכָּה 51
- מִסְכָּה ἐλεος: v. מִסְכָּה; ἐλασία = ἐλασμός, ἐλασμα,
 ἐλέωσις: *propitiation* Ps 130. 4 Dan 9. 9 Neh 9. 17 51
- סֶבֶל ἐλεήμων: v. מִסְכָּה; ἐλαστής: *propitiator* Ps 86. 5 51
- סֶבֶל κλίμαξ: (κλίνω) *ladder* (because of its *leaning against*)
 Gn 28. 12 39, 69
- מִסְכָּה θυμίαμα: *incense*; name of a particular kind
 (perh. = ἀμμωνιακόν, מִסְכָּה); usu. in pl., *fragrant*
stuffs Ex 30. 34 42 t
- סֶבֶל ξανθόω: *dye yellow*; Pass., *become yellow* Ps 119. 120 45
- סֶבֶל, סֶבֶל ξανθός (Σκάμανδρος) 48, 93, 316 tm, 401
- סֶבֶל σάμπε: a letter in the alphabet 20
- סֶבֶל κλίνω: *lean, lean upon or against a thing* 35 t
- סֶבֶל σμίλευμα: a piece of carved work Dt 4. 16 Ez 8. 3, 5 43

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סנה	ὄπλον (cf. σκηνή: <i>tabernacle</i> ; אדרעי, דבר, אדרעי: <i>temple, shrine</i>)	315 im, 406
סנה, סנה	σκηνή, -νημα: <i>tabernacle</i> Dt 33. 16 Jos 15. 49	81
ספ	σής: <i>moth</i> Jes 51. 8; cf. ψυχή: <i>butterfly or moth</i> ; כרעס	53, 374 im, 427
סעה	σειώ: v. נדר Ps 55. 9	12
סעף, סעף, סעף	πτόρθος: <i>young branch, shoot</i> ; generally, <i>branch</i> Jes 17. 6, 27. 10 Ez 31. 5-6; v. סה	93
סער, סער	ζέω, ζείω, ζέωμι: <i>boil, seethe</i> ; metaph., <i>boil or bubble up</i> τῆς θαλάσσης ζεσάσης Jon 1. 11; of passion IIR 6. 11	51
סער, סער	ζέσις: <i>seething, effervescence, boiling</i> Jer 23. 19 Ez 13. 13 Ps 107. 25, 29	35 i, 402 i
ספ, ספ, ספ	σκύφος: <i>cup, can</i> , esp. used by peasants; of wooden milk vessels Jud 5. 25, 6. 30 Zach 12. 2 Ps 56. 9; cf. κύπελλον: <i>milk vessel</i>	81, 315
ספ	κόπτω: <i>smite</i> ; Med. κόπτομαι, <i>beat or strike oneself, beat one's breast or head</i> through grief; <i>mourn</i> for any one Gn 23. 2 Jes 32. 12	43
ספ, ספ	προστίθωμι: <i>impose, inflict</i> disgrace upon him Dt 32. 23; add Nu 32. 14 Jes 30. 1; cf. ספ	62
ספ, ספ	στιβάδιον, -δειον, Dim. of στιβάς: (στείβω) <i>bed of straw, rushes, or leaves</i> , whether strewn loose or stuffed into a mattress; <i>straw strewn at a sacrifice</i> Gn 24. 25 Jud 19. 19	71
ספ, ספ	πτύγμα: v. ספ	71
ספ, ספ	σκάφος (B): <i>hull of a ship</i> ; generally, <i>ship</i> ; Dim. σκάφειον (B): <i>small boat</i> ; σκαφίς (B): <i>boat, skiff</i> Jon 1. 5	52
ספ	χήλινος (cf. σκίουρος)	315 im
ספ, ספ	σκεπάω, σκεπάω: <i>cover, shelter</i> ; cf. κρύπτω	31 i, 35 i, 61, 68
ספ, ספ	σκεπαστός	35 i, 105 im
ספ, ספ	τύπτω: <i>beat, strike, smite</i> Nu 24. 10 Jer 31. 19 (18) Job 27. 23; cf. ψοφέω	53, 65
ספ, ספ	ψηφίζω: v. ספ Gn 16. 10 Lev 15. 13, 23. 15 IIS 24. 10 Jes 22. 10	53
ספ, ספ	ψηφίον, Dim. of ψηφός: <i>reckoning, number</i> Gn 41. 49 Ex 23. 26 Lev 25. 15-16 Dt 32. 8 Jud 6. 5 IIS 24. 2 Jes 2. 28 Ps 147. 5 Job 3. 6, 21. 21 Esr 8. 34 ICh 32. 16 (15) IICH 2. 16	71

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ספר	γραφή, συγ-	xxv, 22-3, 113 tm
ספר	γραφεύς: scribe, scrivener	23
ספר	ὄπλον (cf. γραφή, συγ-)	315 tm
ספרד	Σπάρτη, -τα: Sparta	38, 130-1 t, 300
ספרה	σκούφος: v. סף	81
סִקוּה	Σκευᾶ: Sceva	320-2 t
סר	ἐχθρός: v. אכזר IR 20. 43	326
סרר	στόρνυμι, -νύω, στρώννυμι, -ύω, στορέννυμι, -ύω: spread the clothes over a bed; generally, spread, streu Ex 26. 12 Ez 17. 6 Am 6. 4	33 t, 35 t, 52
סררן	θωρακείον: cuirass Jer 45. 4, 51. 3 Job 41. 18 Neh 4. 10 IICh 18. 33, 26. 14	35 t, 48, 59, 393
סרניב	τεθωρακισμένοι: (θωρακίζω: prose form of θωρήσσω, arm with a breast-plate; Pass., θωρακισθεῖς; τεθωρακισμένοι) cuirassiers IS 29. 2; τύραννος: an absolute ruler, unlimited by law or constitution; κοίρανος: king, ruler, leader, commander IS 5. 18	48, 59, 393 t
סרעפה	πρόρθος: v. סרף	
סררר	θεράπων: henchman, attendant; servant, slave like (סרר); ὑπηρέτης: servant, attendant like סררר. Am 6. 10	43
סרר	ψάλλω: pluck, pull, twitch; mostly of the strings of musical instruments, play a stringed instrument with the fingers, and not with the plectrum ICh 15. 22, 27	15-16 t, 39, 53-4
סרר סרר	ράθυμος	41, 90 tm, 298-9 tm
סרר	φράσσω: stop up, block Thr 3. 8 IICh 32. 3-4, 30; Pass., Neh 4. 1	52
סררר	συγκρύπτω: cover up or completely; conceal IS 20. 5 IR 17. 3 Jer 16. 17 Prv 22. 3, 27. 12 Job 3. 23, 28. 21	23, 41 t
סרר	νάπος: post-Homeric form, = νέπη (woodland tale, dell, glen); of a grove or thicket; also, ravine, gully IS 26. 13 Jer 4. 29	44, 57
„	νέφος: cloud, mass of clouds Ex 19. 9 Jud 5. 4 Jes 18. 4 Ps 77. 18 Prv 16. 15	44, 57
סרר	ὁπηδός, ὁπαδός: attendant; as Adj., following, accompanying, attending Gn 9. 25, 24. 5, 26. 24 Dt 34. 5	38

- עֲבָדָה, עֲבָדָה 128
 עֲבָדָה, עֲבָדָה, עֲבָדָה ὁπῆδὸς θεοῦ: attendant of God
 [עֲבָדָה may mean عبد الله] IR 4. 6 Jer 36. 26 ICh 5.
 15 128
 עֲבָדָה, עֲבָדָה ὁπῆδὸς Διός: attendant, follower of
 Zeus IR 18. 3 Ob 1 ICh 6. 29 128
 עֲבָדָה [I think אֲדָם here is (like אֲדָם, red) the
 homologue of ξανθός, the sun] IIS 16. 10 128, 310 t
 עֲבָדָה מֶלֶךְ ὁπῆδὸς Μόλοχ: the servant of Moloch Jer
 38. 7 93, 128, 307 t
 עֲבֹט ὑποθήκη 57, 78, 90 tm, 424 t, 679 tm
 עֲבֹר πυρός: wheat, Triticum vulgare Jos 5. 11-12 66, 77
 עֲבִי ὑπό; עֲבִי πρόσ, ὑπέρ 173-4 tm
 עֲבַר παραβαίνω: overstep, transgress Jud 2. 20
 Jos 24. 5 Prv 22. 3; sin against a god Nu 14. 41, 22.
 18; pass over; let pass Am 7. 8 Mich 7. 18 Esth 1. 19;
 in Med. commit an offence against Prv 14. 16, 26. 17 61
 עֲבָרָה παράβασις, παρὰβ-: overstepping; transgression
 ἀμαρτία: guilt, sin Prv 21. 24 381
 עֲבַר περάω; עֲבַר ὑπέρ-; διαπεραιόω 66, 114 t, 309 tm
 עֲבָרָה πόρος: (πείρω, περάω) means of passing a river,
 ford, ferry IIS 19. 19; cf. πορθμός 74, 79
 עֲבָרָה, עֲבָרָה πορθμός: (πείρω, πόρος) ferry or place
 crossed by a ferry, strait, narrow sea Gn 32. 23 Jud
 3. 28; any narrow passage IS 14. 4 71, 79
 עֲבַר πυρόω, עֲבַר ἑκα- 66, 87, 93, 114 t, 305 t, 308-9
 tm; עֲבַר νάπος: ע. ע. ע. ὑπέρ 3, 174 tm
 עֲבָרָה ἑπος: ע. ע. ע. 50
 עֲבָרָה ἡπειρώτης: landsman; dweller on the mainland (from
 ἡπειρος, ἄπ-, terra firma, land, opp. the sea), opp.
 νησιώτης (islander); Asiatic; ἀβρός: graceful, delicate,
 pretty; freq. with a notion of disparagement,
 dainty, luxurious; hence, ἀβρὰ παθεῖν live delicately; a
 common epithet of Asiatics Gn 14. 13, 39. 14 4, 8, 286 t
 עֲבָת ἄμμα: (ἄπτω) anything tied or made to tie; hence,
 cord Jud 16. 2 Ez 4. 8 Hos 11. 4; link of chain Ex
 28. 22, 24; עֲבָת ἄπτω, ἐφ-: claim as one's property
 Mich 7. 3 326
 עֲבַב ἀγαμαι: abs., wonder; admire a person Ez 23. 9, 12;
 to be delighted with Ib 23. 5, 7 326

עָלָל κύκλος; עָלָל εὐκύκλος 94 tm
עָלָל ἀγορά: v. עָלָל; ὄχλος: in political sense, *populace*,
mob; *popular assemblies* Ps 68. 31 378-9
עָלָלִים, אָגִילִים ἀγοραῖν: v. עָלָלִים Jes 15. 8 355 tm, 377
עָלָל, מוֹשָׁח (B): *calf, young bull* Gn 15. 9 Ex 32. 4
Lev 9. 2 Dt 21. 3 Jud 14. 18 Jes 11. 6 Jer 34. 18,
46. 20 377-8
עָלָל, אָגִילִים, κύκλωμα; עָלָל, κύκλωμα 94 tm, 174 t;
עָלָל, עָלָל, τὸ αἰεῖ; עָלָל αἰδῖος 49, 318 tm
עָלָל ἐναντίος: *opposite*, = ἀντίος; in hostile sense, *oppos-*
ing, facing in fight; an enemy Gn 49. 27 Jes 33. 23 199 tm
„ -δε: v. עָלָל, עָלָל IS 2. 11; עָלָל μεγάλως 83, 296 tm
„ αἰεῖ, αἰεῖ, αἰεῖ: *etern, always* Jes 26. 4; ὁ αἰεῖ χρόνος
eternity Jes 30. 8 Hab 3. 6 Ps 111. 8 עָלָל Lev 27. 20
(cf. Ib 25. 23, 30) 318 tm
„ εἰς: to denote a certain point or limit of time, *up*
to, until, ἐς ἡὼ Od. 11. 375 עָלָל (עָלָל) Gn 32.
25, εἰς πότε; until when? how long? עָלָל Ex 10.
3 IS 1. 14, 16. 1 Ps 94. 3 Prov 6. 9 Neh 2. 6 עָלָל
(עἰς/עָלָל/עָלָל) Ex 8. 5; in, as far as 13, 131 t, 334
עָלָל, עָלָל εἰς 5, 13, 28, 30 t; עָלָל εἰς τὸ νῦν 76 t; עָלָל, עָלָל
עָלָל εἰς αἰδῖον 49, 169 tm, 318 tm
עָלָל, עָלָל εἰς αἰεῖ χρόνος Ps 132. 12, 14 318
עָלָל, עָלָל ἕως, εἰως, ἥως; ὥς; αἰεῖ, αἰεῖ 30 t, 51, 318-19 tm
עָלָל, עָלָל ἐν ἕως: *while, so long as* IIS 1. 9 Job 27. 3
עָלָל, עָלָל ἕως ἂν: *until, till* Gn 24. 33 319 tm
עָלָל, עָלָל ἕως ὅψε; עָלָל, עָלָל ἕως πρωί; עָלָל, עָלָל ἕως κε;
עָלָל, עָלָל ἕως πότε: *how long* Ex 10. 3, 7 IS 1. 44, 16.
1 Jes 6. 11 Prov 6. 9 Neh 2. 6 319 tm
עָלָל, עָלָל ἕως ὅτε; עָלָל, עָלָל ἕως ἄρτι; עָלָל, עָלָל ἕως κε
עָלָל, עָלָל ὥστε: *so that* Cant 2. 7, 3. 4, 8. 4 51
עָלָל μέγας; οὐ, οὐχ: v. עָלָל 296 tm
עָלָל εἶδω 325, 330 tm
עָלָל δάϊος: *enemy* Gn 49. 27 עָלָל 83 t
עָלָל, עָלָל δύω: *go or get into; of clothes and armour,*
get into; trs., put on Jes 59. 17 Jer 4. 30, 31. 4 (3),
43. 12 Hos 2. 15 Ps 71. 13, 104. 2, 109. 29 Job 40. 10;
עָלָל, עָלָל ἐν- or ἐνδύνω: *of clothes, put on, wear*
Prov 25. 20; causal, *put on another, clothe in; clothe*
Ez 16. 11 Ps 89. 46 88, 114

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- 9; *might, power* IS 2. 10 Jes 42. 25, 43. 17 Jer 48. 17 28 t, 53, 92
- עִיר *ἄστυ*: *town*; with name in gen. [v. סדם]; in Attica, 86 t, 130, 134^a
town, i.e. Athens Gn 10. 19
- עֶזְרָא *ἀγαθοῦ, -θός*: v. עֶזְרָא Dt 32. 36 IR 14. 10 82
- עֲצֻמָּה *ἀγαθόν*, pl., τὰ ἀγαθά, τὰγαθά: *goods of fortune, treasures, wealth* Ez 27. 12, 14, 22, 27; v. טוֹב 82
- עֲזִיזָה *ἀζένα*; *παγωνίας* 95 tm
- עָסָה *ἀίσσω, ἄσσω, ἄττω, ἄττω*: *turn eagerly to a thing, be eager after* Cant 1. 7
- „ *δίδωμι* 58, 360 tm
- „ *עָסָה* *δύω*: v. עָסָה Ps 65. 14 114, 425 t
- עֵץ *δοκεύω*: *keep an eye upon, watch narrowly* IS 18. 9 68
- עֵץ *πηγή*: *running water*, used by Hom. always in pl., *streams* Gn 49. 22 Jes 41. 18; *fount, source* (pl.) Gn 24. 29 Lev 11. 36 Dt 8. 7 IR 18. 5 ICh 32. 4; *source, origin*, mostly in sing. IIR 2. 21 Mich 5. 1 Ps 75. 7; *the fount of light, i.e. the South* Ps 75. 7; *πηγή ἀργύρου*, of the silver mines at Laureion Job 28. 1; *ἀέναος, ἀενάων*: *everflowing* 61, 68, 71, 378
- עֵץ *אֶנְהָה*: *light of the sun, sunlight; the sun; light; generally, any bright light* Ex 10. 5; and in pl., *rays, beams* IIS 12. 11; of the eyes, *the eyes* Gn 3. 7; *ὥς* 65, 337 tm, 389 t, 416 t
- עֵר *אֶר*: v. אֶר Gn 4. 17 Jes 14. 21 Thr 1. 1 68, 83 t, 92, 131 t, 290 tm, 411
- „ *ἀνήρ* 285-6 tm
- עֵל *ζυγόν*; also *ζυγός, δυ*: *yoke of a plough or a carriage* Nu 19. 2; metaph., Dt 28. 48 IR 12. 4, 10 51, 59
- עֵל *ἀμφί*; *על* *ἀνά* 30, 168 tm; *על* *ἐπί* 15 t, 75 t, 83 t, 170 tm; *על* *ἕως*: v. עד 30 t; *על* *πρός*; *על* *περί* 61, 172 tm; *על* *πρός* 62; *על* *ἐν* 5, 15, 28, 173 tm, 301
- עֵל *ἡλίου*: v. אֲבִיאל 125, 402
- עֵל *ἄλογος*: *speechless* (אלם) 44, 64
- עֵל *πυρόω*: v. בער Ps 78. 21; cf. *שָׁעַל*; *ὀλοκαυτέω, -τόω*: *bring a burnt-offering, burn an offering entire* 23, 56, 62, 93, 100
- עֵל *ἐκπύρωσις*: *conflagration; calcination* Lev 1. 3 IS 7. 9; *ὀλοκαύστησις, -καύτησις, -τῶσις*: *sacrifice of a burnt-offering* 119
- עֵל *τελέω*: *pay what one owes, what is due; generally,*

- pay; lay out, spend* IR 10. 16–17 IICH 9. 16; *τέλλω* = *ἀνατέλλω*: intr., *rise, appear above the horizon*, of any heavenly body, as sun and moon Gn 32. 25, 27 64, 67, 422 t
 עלה *ἀνά* 168 tm
- עלה *ἀναβαίνω, ἀμβ-*: *go up, mount; climb* (V) Gn 28. 12 Ex 34. 2 Jud 4. 12 IR 18. 42 Cant 7. 9; *go up to heaven* Jos 8. 20; *to the upper rooms* Ib 2. 8; *go up to a temple* Dt 17. 8 Jud 21. 5 IS 1. 3, 22 IR 12. 28 Jes 38. 22; *ascend to heaven* Jes 14. 13 Ps 68. 19 Prv 30. 4; of rivers in flood, *rise* Jer 51. 42; *overflow the fields* Jer 8. 7 (עבר Prv 18. 4); of plants, *shoot up* Gn 40. 10 Jes 5. 6; c. acc., *surpass* Prv 31. 29; *enter into one's heart, of thoughts* Jer 7. 31; in causal sense, *make to go up* (עלה Jos 2. 6 Jes 8. 7) 22
- עלה *βάθρον*: *step* IR 10. 19 Ez 40. 22, 34, 37 [note that the material element from the Heb. viewpoint, namely, the Prep. *ἀνά*, is absent]
- „ *αὔλημα*: (*αὐλέω*) *piece of music for the flute* Ps 122. 1 [this should have been spelt *תולת*, similarly to its cognates: *ליל/αὐλός* IS 10. 5, and *תולת/αὐλός* Ps 5. 1] 71
- עלה *φύλλον*: *leaf* Prv 11. 28; ע. עלה 66
- עלה *ἀναβαθμός*: *flight of steps, stairs* Ex 20. 26 Am 9. 6 Neh 3. 15, 12. 37 71, 175
- עלה *עלה* *ἀγλαίζω*: *take delight in* IS 2. 1 Hab 3. 18 Zeph 3. 14 Ps 9. 3, 149. 5 Prv 7. 18, 11. 10 14, 24 t, 32 t, 43, 422 t
- עלה *αὔλιον*: *chamber* Jud 3. 20 IIR 1. 2 Jer 22. 13–14 Ez 40. 26, 31 Ps 104. 3; *cave, grotto* IICH 32. 33 71, 80
- „ *αὔλισμα, -μός, -σις*: *lodging* IR 17. 19 80
- עלה *μεγαλῆος*: *magnificent, splendid* Ps 91. 9 297 tm, 300–1
- „ *ὀλοῖός*: poet. for *ὀλοός* (*ὀλώϊος, οὐλοός, ὀλός*; rare in pass. sense, *destroyed, lost*) IR 9. 8 IICH 7. 21 38, 403 t
- „ *ὑπερίων* 301 tm
- עלה *δεινός*: (*δέος*) *fearful, terrible* Dan 2. 31; *τὸ δεινόν danger, suffering, horror* Jes 66. 4; *δεινὰ ποιεῖν make complaints* Dt 22. 14, 17; *clever, skilful* ידב ICH 28. 21; in bad sense, *over-clever* Jes 3. 4; עלל *τέλλω*: *perform* Thr 1. 22, 2. 20 58

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- עֲלִילָה עליִלָה, τέλος: (τέλλομαι, τέλλω) *achievement*
 IS 2. 3 Jes 32. 19 Ps 77. 13, 78. 11 64
- עֲלִילָה ἐπιφυλλίς: *small grapes left for gleaners* Jud 8. 2
 Jes 17. 6 Jer 49. 9; cf. עֲלִילָה/ἐπιφυλλίζω: *glean grapes*
in a vineyard Lev 19. 10 Dt 24. 21 Jer 6. 9 54
- עֲלִמָּה, עֲלִמָּה πῶλος, ὁ and ἡ, *foal*, whether *colt* (فلو) or
filly (فلوه); in poets, in fem., *young girl*, *maiden*; freq.
 masc., *young man* Gn 24. 43 IS 17. 20 62, 67, 100-1
- עֲלִמָּה αὐλός: *pipe, flute, clarinet* Ps 46. 1 79
- עֲלִמָּה ἀθανάτως: *perpetually* Ps 48. 15 59
- עֲלִמָּה, עֲלִמָּה ἀθάνατος: *undying, immortal*; of things,
 etc., *everlasting, perpetual* ICh 8. 36 59
- עֲלִמָּה, עֲלִמָּה λείχω: v. לה Ob 16 Job 39. 30 12
- עֲלִמָּה καλύπτω: *cover*; Med., *cover* or *veil oneself* Gn
 38. 14 Jon 4. 8 92
- עֲלִמָּה, עֲלִמָּה γαμέτης: e.g. עֲלִמָּה, עֲלִמָּה 125-7, 291 im, 415 i
- עֲלִמָּה, עֲלִמָּה γαμέτης: *husband, spouse*; γάμος: *unlawful*
wedlock Gn 19. 38 [unless עֲלִמָּה, in the context—like
 עֲלִמָּה—is the homologue of γονεύς: *begetter, father*; or
 πατήρ; cf. עֲלִמָּה and עֲלִמָּה being synonyms—עֲלִמָּה/עֲלִמָּה];
 Pythag. name for *three* (γ'), for *five* (ε'); Ib 45. 22);
 name of month (جاء) 44, 125-7, 291-2 im, 415 i
- עֲלִמָּה, עֲלִמָּה δῆμος: v. עֲלִמָּה Ruth 1. 16, 3. 11, 4. 4 Neh 9. 22, 24 12, 58,
 292 im, 377
- עֲלִמָּה δημότης: *one of the same people, fellow-citizen*; at
 Athens and elsewhere, *member of a deme* or of the
same deme Lev 5. 21, 18. 20 58
- עֲלִמָּה λαός: v. עֲלִמָּה Dt 20. 2, 5, 8, 9; γένος: *race, stock, kin*
 IIR 4. 13 Esth 3. 8 12, 56, 291-2 im
- עֲלִמָּה, עֲלִמָּה θυμός 79, 297 im, 299; עֲלִמָּה, עֲלִמָּה μετά 35 i,
 171 im; עֲלִמָּה, עֲלִמָּה σύν 173 im
- עֲלִמָּה σταθμός: (ἵσσημι) *upright standing-post*, freq. in
 Hom.; sts. of the *bearing pillar* of the roof Jud 16.
 25-6 [the עֲלִמָּה here, and in עֲלִמָּה/ἵσσημι, is added to
 facilitate pronunciation, e.g. τύμπανον, τύπανον] 74
- עֲלִמָּה, עֲלִמָּה σταθμός: *standing-place* for animals, *farmstead*,
stead; sts. including the human dwelling; of
 men, *dwelling, abode*; *quarters, lodgings* for travellers
 or soldiers IR 10. 5; עֲלִמָּה/ἵσσημι, עֲלִמָּה 71, 352 m
- עֲלִמָּה πένομαι: v. עֲלִמָּה Ps 127. 1 61

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עָמַל	πόνος: v. עֹנִי Eccl 2. 20	61
עָמַל	πένης: v. עֹנִי Job 3. 20	61
עָמַל	ἁμαρτία: <i>failure, fault; error; guilt, sin</i> Nu 23. 21	
	Jud 10. 16 Psn 24. 2; v. אָבַר	381
„	ἀμύλλα: <i>contest for superiority, conflict; striving after</i>	
	Eccl 10. 15	44
עָמַל	ἀνδρογίγας	289 tm
עָמַל	γεμίζω: (γέμω) <i>fill full of, load</i>	
	Ps 129. 7 Neh 4. 11, 13. 15	44, 243 tm, 326, 385 m
עָמַל	γεμιστός	103 tm, 385 t
עָמַל	γέμισμα	71, 360 tm
„	γόμενος	385-6 tm
עָמַל	κόμη: v. צִמְרָה Dan 7. 9	35 t, 44, 68
עָמַל	χοίνικος, -νιξ: <i>choenix, a dry measure, esp. for corn</i> Ex 16. 36; the <i>choenix</i> of corn was one man's daily allowance; given to slaves [cf. Ib 16. 16];	
	ἀμάλλα: <i>bundle of ears of corn, sheaf</i> Dt 24. 19	33 t
עָמַל	(ἄστυ) Κιμμεριῶν: (town) of the Cimmerians	
	Gn 13. 10	60, 300
עָמַל	Ὅμηρος: <i>Homer</i> IR 16. 16	121
עָמַל	οἰσότης: a kind of ἀμπέλος (any climbing plant with tendrils, esp. <i>grape-vine</i>) Gn 40. 10 Dt 32. 14, 32	120 tm, 326
עָמַל	ἀναύχης: <i>coolness, relief, respite</i> Jes 13. 22, 58. 13	74
עָמַל	ἀναδέω, poet. ἀνδέω: <i>bind, tie up, wreath</i> Psn 6. 21	
	Job 31. 36	69
עָמַל	ἀνάδεμα, poet. αἰδέμα = ἀνάδημα, poet. ἀνδημα = ἀναδέσμη: <i>band for women's hair, smood</i> Job 38. 31	69, 71
עָמַל	αἰνίζομαι	110 tm
עָמַל	πένομαι: intr., <i>toil, work; (to have to work for one's living, hence) to be poor or needy</i> Ps 116. 10	61
עָמַל	πένης: (πένομαι) <i>one who works for his living, day labourer, poor man</i> Dt 24. 12	32 t, 61, 290 tm
עָמַל	πενία: (πένομαι) <i>poverty, need; lack, need</i> Job 36. 15	61
עָמַל	עָמַל, πόνος: (πένομαι) <i>work, esp. hard work, toil; stress, trouble, distress, suffering</i> Ex 3. 7 Thr 3. 1 Eccl 4. 8; <i>business, enterprise, undertaking</i> Ib 5. 13	29, 61, 68
עָמַל	πεινάω: <i>to be hungry</i> Ps 119. 107; <i>to be starved</i> Jes 58. 10	
עָמַל	πείνα: <i>hunger, famine</i> Ps 88. 10 Thr 1. 3 תַּעֲנִית	61

- תַּעֲנוּת *νηστis*: *not eating, fasting* Ps 88. 16 Esr 9. 5;
cf. נָע; *πείνα*, *sup.*; *ταπείνωσις*, *inf.* 72
- נִנָּה *φωνέω*: *prop. of men, speak loud or clearly, or simply, speak, give utterance* Dt 27. 14 Job 32. 15
Cant 2. 10 לִי; *of animals, utter their cries* Jes 13. 22;
as law-term, affirm, testify Gn 30. 33 Dt 31. 21 IIS 1.
16 66
- נִנָּה *φωνή*: (*φάω*) *sound, tone; prop., the sound of the voice* Ex 32. 18 66
- נִנָּה *φώνημα*: *sound made, utterance, voice* Prv 15. 1;
thing spoken, speech Mich 3. 7 Prv 15. 28, 16. 24 66
- נִנָּה *καταπονέω*: *to subdue* Ps 88. 8; *Pass., to be subdued* Gn 16. 9 Ex 10. 3; *maltreat, oppress* Gn 16. 6 Dt 26. 6 Jud 16. 5-6, 19 Job 37. 23, esp. in *Pass.* Gn 16. 9 Jes 53. 7 62-3
- נִנָּה *ἐκταπεινώω* *strengthened. for ταπεινώω*: *humble, abase* IR 8. 35, 11. 39 IIR 17. 20, *Pass.* Gn 16. 9 [cf. *πονέομαι*] Jes 53. 4 Ps 107. 17, 119. 71, 132. 1; *violate a woman* IIS 13. 12 Ez 22. 10-11 (cf. *εὐνάζω*); *Pass., humble oneself, esp. of fasting and abstinence* Lev 16. 31 Jes 58. 3 Ps 35. 13 (cf. *διαπεινάω*) 62-3
- נִנָּה *ταπείνωσις*: *humiliation, abasement* IIR 14. 26 Ps 22. 25; *-νότης*: *low estate, abasement; lowness of spirits, dejection* תַּעֲנוּת (v. *ἐκταπεινώω*, *sup.*) 62-3, 73
- נִנָּה *ταπεινός*: *of persons, humbled, abased in power, pride, etc.; small, poor, weak, submissive; in moral sense, either bad, mean, base, abject; or good, lowly, humble* Dt 24. 12-15; *πένης*: *one who works for his living, day-labourer, poor man* 63
- נִנָּה *εὐνοία*: (*εὖνοος*) *goodwill, favour* IIS 22. 36 Prv 15. 33, 18. 12, 22. 4 63
- נִנָּה *εὖνοος, -νοιος*: *well-disposed, kindly, friendly* Nu 12. 3 Ps 37. 11 32 t, 63
- נִנָּה *αἶνεσις, ἐπ-*; cf. *φωνή* 66
- נִנָּה *εὐνή*: *bed; bedding; abode of nymphs, animals; lair of a deer; form of a hare, nest* Ex 21. 10; v. תַּעֲנוּת 44
- נִנָּה *πένθημα*: *lamentation, mourning (pl.)* Ez 24. 22 Am 2. 8 61, 290 tm
- נִנָּה *ἀνήρ* 32 t, 82, 285-7 tm, 290 tm

- עֲמָלָה *pónos*: *work, esp. hard work, toil* Eccl 1. 13, 3. 10;
trouble Ib 2. 26, 4. 8; *business, enterprise, undertaking*
Ib 5. 13; *stress, trouble, distress* Ib 2. 23, 5. 2 68
- עוֹקֵץ *eúogkos*: *of good size, bulky, massive; of moder-
ate or convenient bulk, compact, portable, of manageable
size* 24 1, 38
- עֲקָה, עֲקָה *ἀγκύλιον*: Dim. of *ἀγκύλη*, *loop in noose;*
link of a chain Jud 8. 26 Cant 4. 9 38, 42 1
- דְּרוֹס *dróssos*: *dew; in poets pure water; of other liquids,*
δ. ἀμπέλου (grape), δ. καλάμου sugar; of oil, of
honey Joel 4. 18 Cant 8. 2; cf. *πιέσιμος*, p. 620 57, 59
- עֲפָלָה, עֲפָלָה *ὄπλον* 315 tm, 342 tm, 406
- עֲפָרָה, עֲפָרָה *τέφρα, -ρη*: *ashes; γῆ, γαῖα*: *earth, as an ele-
ment* Gn 18. 27 Jos 7. 6 IIS 13. 19 Ez 27. 30, 28.
18 Jon 3. 6 Job 2. 8, 30. 19, 42. 6 Thr 2. 10; *earth*
(including land and sea, opp. heaven, or land opp.
sea) Job 41. 25 [÷א, γ ב, ÷ר] 60
- „ *τάφος*: *grave, tomb* Jes 38. 18 Ps 22. 30 63
- עֲפָרָה, עֲפָרָה *ἀγορά*: v. *הפריה* Jos 18. 23 IICH 13. 19;
cf. Latin *forum*; *ἀγοραῖος* Gn 23. 8 32 1, 377
- עֲפָרָה *ξύλον*: *wood, cut and ready for use, firewood, timber*
Gn 6. 14 Ex 25. 10 IR 6. 23 IIR 12. 12; *post, gailows*
Dt 21. 23 Jos 8. 29 Esth 2. 23; *of live wood, tree*
Gn 1. 11, 2. 9, 18. 4; cf. *ὄξύλον ἰσόξύλον (like wood)* 45
- עֲפָרָה, עֲפָרָה *ὀδύνη*; v. *אן* Gn 3. 16, 17 93
- עֲפָרָה *ἀγαθός*: *brave, valiant; good, capable* Dt 32. 36
IR 14. 10, 21. 21 IIR 9. 8 (v. *טוב*) 82
- עֲפָרָה *σχολλάζω*: *to have leisure or spare time, to be at leisure,*
have nothing to do; to loiter, to linger Jud 18. 9 53, 66
- עֲפָרָה *σχολερός*: *idle* Prv 6. 6, 9, 26. 14 53, 66
- עֲפָרָה, עֲפָרָה *σχολή*: *leisure, rest, ease; idleness* Prv 19.
15, 31. 27 45, 66, 422
- עֲפָרָה *ὀστεόν*, contr. *ὀστοῖν*, poet. *ὀστεῦν*: *bone* Gn 2. 23
Ez 24. 5, 10; *bones of the dead* Gn 50. 25 Ez 37. 1;
of the skin Thr 4. 7; cf. *δέμας; σῶμα* 81, 99, 386
- עֲפָרָה, עֲפָרָה *δύναμις*: (*δύναμαι*) *power, might; generally,*
strength, power; outward power, authority, influence
Jes 40. 29, 47. 9 56
- עֲפָרָה, עֲפָרָה *ἀγορά, ἀγυρίς*: (*ἀγείρω, ἀגר*) *assembly;*
gathering, crowd Jer 9. 1 Joel 1. 14 61, 326, 377

- עצרת, עצרת, πανήγυρις, πανάγ-: (πᾶς, ἄγυρις) *general or national assembly; esp. a festal assembly in honour of a national god; festival (W); ἄγεροις Dt 16. 8 IIR 10. 20 Am 5. 21* 61, 326
- עקב φενακίζω: *play the φέναξ (cheat, quack, impostor), cheat, lie Gn 27. 36 Jer 9. 3; עקב, φενακισμός: cheating; imposture (W) IIR 10. 19* 65
- עקב ἄκρος πούς; ἄκρος: *at the farthest point or end; esp. of extremities of body; ἄ. πόδες ends of feet; ἄκρος πούς heel (W); στήθεος, στήθος: ball of the foot; ἀκρόπους: foot Gn 3. 15, 25. 26; ἵχνος: track; spoor; poet., foot; foot-print (W) Cant 1. 8* 52, 63
- עקד ἐκδέω: *bind so as to hang from, fasten to or on; bind Gn 22. 9* 113, 194 im, 426 i
- עקד φακώδης: *lentil-coloured; freckled Gn 30. 39-40* 65
- עקד, עקד, ἔργμα: *fence, guard Dt 22. 8* 71
- עקל, עקל, σκολιάζω; עקל, עקל, ἀγκταλιάζω 94 im
- עקר, עקרה, ἄκουρος: (κοῦρος) *childless, without male heir Gn 11. 30, 25. 21, 29. 31 Dt 7. 14* 44, 327, 380, 667
- עקר ἐξορύσσω: *dig out of the ground, dig up; uproot (W) Eccl 3. 2* 320
- עקרב, עקרב, σκορπιός 331 im; עקרב, עקרב, οἰκουρός 327, 320 im
- ער, ער, γῆ: v. אור Nu 21. 28; χῶρος: *land, country* 92-3
- ערב, ערב, ἀρραβωνίζεται; ערב, ערב, ἀρραβών; ἀρόα; ἀρχα: ῥύσιον; ערב, ערב, ἐρύω (B); ערב, ערב, τὰ ῥύσια 97-8 im, 327, 349 im, 387, 402, 423 i, 426 i, 679 im
- ערב, ערב, θαρσέω: *pluck up courage, venture Jer 30. 21; v. הרב* 59
- „, ער, ער, φέρω: *bear or carry a load Ez 27. 9; receive Gn 44. 32; ἐρύω (B): protect, guard Ib 43. 9* 65, 638 im
- ערב, ערב, φόρημα: *that which is carried, load; freight (W) Ez 27. 9* 60, 71
- ערב, ערב, ἀρέσκω: (ἄρω, not extant) *please, satisfy Mal 3. 4 Psn 3. 24 (-σκα)* 23
- ערב, ערב, φύρω: *Med., mix with others, mingle in society; have dealings with a person Esr 9. 2* 66
- ערב, ערב, φυρμός: *mixture, confused mass, disorder Ex 12. 38 Neh 13. 3* 66
- ערבים, ערב, ἀγοραῖν: v. חפרים Ex 12. 6 377
- ערב, ערב, ἐρπετόν: (ἐρπω) *beast or animal which goes on all*

fours; creeping thing, reptile, esp. snake; ἔρπης: name of an animal (snake?) Ex 8. 17

79

עֶרֶב ἔσπερος

עֶרֶב κόραξ: raven, crow Gn 8. 7 Lev 11. 15

23, 302 m

עֶרְבָה πόρευμα: means of going, carriage Ps 68. 5; ὄροφος: reed used for thatching houses Lev 23. 40 Ps 137. 2; pl., ὀρόφους Φοῖβου, i.e. his temple غُرْنَات [heights overlooking Mecca]

46, 62

עֶרְבָה, עֶרְבָה ἐρημία

37, 42 t, 130 t, 300, 313 tm

עֶרְבָה, עֶרְבָה, עֶרְבָה ἐρημικός; עֶרְבָה, עֶרְבָה ἐρημίτης

130 t, 313 tm

עָרַב ὀρέγω: reach, stretch, stretch out; metaph., reach after, grasp at, yearn for; abs., yearn, desire Ps 5. 4, 42. 2; χρῆζω: desire, long for, crave

43, 45, 328

עָרַב ῥέω: flow, run, stream, gush; metaph., of things, rain Jes 32. 15

41

עָרַב, עָרַב φορέω, -εύω: Frequentat. of φέρω, implying repeated or habitual action; most commonly of clothes, armour and the like, bear constantly, wear Jes 22. 6 ICh 12. 8 (9)

14, 65

עָרַב ἐρημόω: strip bare Thr 4. 21; leave empty IICh 24. 11; empty (W) Gn 24. 20

40, 380

עָרַב μέρσιον: esp. of the members or parts of the body; in pl., esp. parts or genitals, male and female Gn 9. 22 IS 20. 30

46

עָרַב πονηρία: bad state or condition Gn 42. 12; in moral sense, wickedness, vice, knavery Dt 23. 15, 24. 1

61

עָרִיסָה κάδοσπος: kneading-trough (pl.) Nu 15. 20

69

„ ξηρός: dry; solid food, i.e. cereals; καρπὸς ξ., i.e. cereal, opp. κ. ξύλινος, produce of trees, i.e. fruit, wine, oil Nu 15. 21 Neh 10. 38

45

עָרִץ θηρωδής: of beasts, savage; of men, brutal Jes 29. 20 Ps 54. 5

59

עָרִץ, עָרִץ κράτιστος, κάρτ- (as always in Hom.): isolated superl. from κρατός, strongest, mightiest Jes 13. 11, 35. 9, 49. 25 Jer 15. 21, 20. 11 Ez 28. 7 Ps 37. 35, 86. 14 Job 6. 23; best in its kind; of persons, best in birth and rank; of animals, best; fiercest

עָרִיר, עָרִיר στερρός (B): barren Gn 15. 2 Lev 20. 20

33 t, 52, 380

עָרַךְ παρασκευάζω: get ready, prepare Gn 22. 9 Ex 40. 4

544 XIX. CATALOGUE OF GENERAL HOMOLOGIES

Nu 23. 4 Prv 9. 2 Job 13. 18; הַעֲרִיךְ <i>ἐναριθμέω</i> : <i>make account of, value</i> Lcv 27. 8; v. חדה	61, 382
עָרַךְ מַעְרָכָה, מַעְרָכָה, מַעְרָכָה παρασκευάσμα: <i>arrangement</i> Ex 39. 37, 40. 23 ICh 29. 18; -σκευή: <i>a pitched battle</i>	61
עָרַךְ παρατάσσω: <i>place or post side by side, draw up in battle order</i> Gn 14. 8 Jud 20. 20, 30, 33 IS 4. 2 IIS 10. 9-10 Jer 50. 14	61
מַעְרָכָה παράταξις: <i>marshalling, line of battle; pitched battle, battle</i> IS 4. 12, 16, 17. 20-2 ICh 12. 38 (39)	61
עָרַךְ θαρσέω: <i>have no fear of; not to flinch from (face bravely) (W)</i> Job 37. 19	59
עָרַל τραυλός: <i>mispronouncing letters, lisping, stammering</i> Ex 6. 12	61
„ τραυματίας: <i>wounded</i> Ez 32. 21 (doubtful).	61
מַעְרָל (הַעֲרִיל) τραυματίζω: <i>wound, Pass.</i> Ez 32. 27	61
עָרַל κείρω: <i>cut short, shear, clip, esp. of hair</i> 394 m, 666 m	
עָרַל ἄκουρος: (κουρά) <i>unshaven, uncut (W)</i> 394 m, 666-7 m	
עָרַל κουρά: <i>that which is cut off; lock of hair; cut off end (of a wedge or beam)</i> 394 m, 666 m	
עָרַל μέγας 24-6 t, 29-30 t, 48, 56, 92, 296 m	
עָרַם φρονέω: <i>have understanding, be wise, prudent; to be well aware of; to be sensible, be alive</i> Prv 15. 5, 19. 25; εἰρωνίζω: = εἰρωνεύομαι (generally, <i>dissemble</i>) IS 23. 22	66
הַעֲרִים ἐπι-: <i>to be shrewd, prudent</i> IS 23. 22	66
עָרַם φρόνιμος: <i>sensible, prudent; possessing sagacity or discernment</i> Prv 13. 16, 22. 3 Job 5. 12-13; <i>sagacious, of animals</i> Gn 3. 1	66
עָרַכָה φρόνιμον: <i>practical wisdom, prudence; wisdom</i> Prv 1. 4, 8. 5, 12; εἰρωνεία: <i>dissimulation, i.e. ignorance purposely affected to provoke or confound an antagonist, a mode of argument used by Socrates against the Sophists; pretence; generally, dissembling</i> Ex 21. 14 Jos 9. 4; φρόνησις: <i>sagacity (W)</i>	66
עָרַךְ רָעָה: v. עָרַח Dt 32. 2, 33. 28 41, 45, 50, 369 m, 412-13	
„ ραχίζω, ρακχ-: <i>cut through the spine, esp. in sacrifices</i> Ex 13. 13 Dt 21. 4 Jos 66. 3	369 m
עָרַךְ ἀρπάζω 242 m, 383	
עָרַךְ πρόπυλον: <i>gateway, entrance; -λών: gateway of a house; ὀροφος, -φή: roof</i> 414	

- ערץ *πέρθω*: *v.* הרס Jes 2. 19 Ps 10. 18; *θαρσέω*: *v.* ערב
Job 31. 34; *κρατιστεύω*: *to be mightiest, best, most*
excellent Ps 89. 8 61 •
- ערק *ράκis*: *v.* גיד Job 30. 7; cf. *νεῦρον* 93
- עשב *δαρύς*: *v.* דשא Gn 1. 11, 25. 25,
27. 11, 36. 8 Ob 8 38, 55, 58, 92
- עשה *τεύχω*: *produce by work or art*; esp. of material
things, *make, build* Gn 1. 7, 16, 2. 2, 3. 21, 8. 6 Ex
1. 21, 36. 8, 12, 24-5, 35 IR 7. 8 Jes 54. 16; *dress or*
prepare a meal Gn 27. 4, 7, 9, 14, 17, 31 IIS 13. 5,
7, 10; *form, create* Gn 1. 25, 5. 1, 6. 6, 9. 6 Ex 32. 35
Jes 46. 6 Ez 29. 3; in Hom. freq. of building Ex
1. 21, of smith's work 40, 64, 76 t, 85-6 t
- עשה *τεκτῆρ, -τωρ*: *maker* IIR 12. 12 Jes 17. 7 Job
31. 15 Eccl 3. 9 64
- עשה *τεκτός, τυκ-*: *finished, wrought out, i.e. complete*
Ez 40. 17, 41. 19, 46. 23; *made by man's hand* Ex
41. 20 IIR 23. 4 Ez 21. 20 64
- עשה *τεῦγμα*: *that which is made, a work* Nu 31. 51 Jes
29. 16 Ez 46. 1 Eccl 8. 9 64, 71, 76 t
- עשה *ἱεθεος*: *v.* אלה; e.g. עשהאל IIS 2. 18.
אלהאל Jer 29. 3 128
- עשר *δέκα*: *ten*; עשרים *εἴκοσι* 58, 68, 75 t, 316
- עשר *δεκάς, -άδος*: *the number ten*; = *δεκάτη* (v.i.)
שחר Gn 24. 55 58
- עשרון *δεκάτη*: *tenth*; *tenth part* Ex 16. 36
Nu 15. 4 Jes 6. 13 58
- עשר *δεκατεύω*: *of things, tithe them* Gn 28.
22 Dt 14. 22 IS 8. 15, 17; *make people pay a tithe*
Neh 10. 39 58
- עשר *δεκαευτής*: *tax-farmer* Neh 10. 38 58
- עשר *δεκάτευμα*: *tenth* Nu 18. 26 Ez 45. 11, 14 Neh
10. 39; *tithe* Gn 14. 20 Lev 27. 32 Nu 18. 26 Dt 26. 12 58, 71

[The significance of the last few homologies, centred on עשר, cannot be exaggerated or too strongly emphasized; because they include examples of cardinal, ordinal and fractional numbers, a period of days (cf. *εἰσάς*/שבת), a peculiar proportion importing economic and religious customs, and verbs. Besides, numbers are typical of a language; one learns them early on in life and

counts them on one's fingers. Of course these homologies are not isolated; they form part of a complete system classified elsewhere, together with other groups of homologies. These remarks apply with equal force to other sets of homologies in this all-embracing catalogue.]

עֶשׂ	πυραύστης: v. עֶשׂ; ψυχή: butterfly or moth	53, 62, 93, 427
עָשָׁן	καπνός: smoke Ex 19. 18 Jos 8. 20 Jes 6. 4 Prv 10. 26	60
עָשָׂק	πιέζω	45, 637-8 tm
מַעֲשָׂקָה	πιεσμός: metaph., in pl., constraint, pressure of circumstances Jes 33. 15 Prv 28. 16	71
עֲשֵׂה-עִשָּׂר	εἰς τε (καὶ) δέκα	389 tm
עֲשֵׂתָרַת	ἀσθήρ	121 m, 288 t, 402 tm
עָה	ἔθος: custom, habit Esth 1. 13	20
כַּעַת	καθ' ἔτος: this year Gn 18. 10; עַתָּק φθόγγος	65, 171
פֶּאֶה	γωνία: corner Ex 25. 26 Lev 19. 9, 27	78
„	φóβη: lock or curl of hair Jer 9. 25	78
פֶּאֶה	ἐπί (secondary)	170 tm
„	πρός	173 tm
פֶּאַר	φάος	337 tm
„	φᾱρος: a large piece of cloth; commonly, a wide cloak or mantle without sleeves Ex 39. 28 Jes 3. 20, 61. 3, 10 Ez 44. 18	43, 74, 80
פָּנַע	θιγγάνω: touch Jos 16. 7; ἐπέχω	78, 90 tm
פְּדִין אֶרֶם	πεδίον ἄρμου: plain of the junction [of the Euphrates and Tigris] Gn 31. 18	130, 300, 668-9
פֶּדֶר	πραπίδες = φρένες, μιáριψ, diaphragm Lev 1. 8	72
פֶּה, פִּי, פִּי	ῶδε: v. הָה Gn 19. 12 Ez 40. 10, 12, 34	27-30 t, 34 t, 76
פֶּה	ἀναπνοή, poet. ἀμπν: recovery of breath; breathing organ, of the nose (أَنْف) and mouth Ex 4. 10	415 t
פֶּה אֶתֶד	ἀπὸ μιᾶς 169 tm; פִּיהָ φθίω 318 tm	
הַפִּיחַ	διαφυσάω: blow in different directions, disperse Jes 42. 22	90
פִּוּם, פִּוּסִי	Αἴγυπτος: the river Nile; Egypt; ὑπτιος: of land, flat, horizontal; sloping evenly, of Egypt Gn 10. 6, 41. 45 Ez 27. 10	130, 300
פֹּל	θηρίον: (in form Dim. of θήρ) wild animal, esp. of such as are hunted; freq. of elephants [פֹּל is homophonous with فیل; in antiquity rulers assumed or were given the names of wild beasts] IIR 15. 19	92

- פול *φάσηλος*: a kind of bean, *calavance*, *Vigna sinensis*
IIS 17. 28 Ez 4. 9 77
- פוז *φύζω*, late Ionic for *φεύγω*: abs., *flee*, *take flight*,
opp. *διώκω* (*pursue*, *chase*, in war or hunting; *follow*
(דבק) Nu 10. 35 255 tm
- נפץ *φυσάω*: *blow*, *puff*; *swell* with political pride Jer 22.
28 156
- נפץ, נפץ, נפץ *διαφυσάω*: *blow in different directions*, *disperse*;
Pass. Gn 10. 18 Nah 3. 18 36 t
- פור, פור, פור *ταράσσω* 97 tm
- פון *ψοφέω*: *sound*, *make a noise*; *rattle* IIS 6. 16; v. פפף 53
- פור *σπείρω*: *scatter like seed*, *strew* Ps 141. 7 29 t, 69
- פור, פור *δια-*: *scatter or spread about* Joel 4. 2 Ps 53. 6,
89. 11; *κατα-*: Pass., *to be spread abroad*, *dispersed*
Esth 3. 8 29 t
- פחד, פחד *φοβέω*: *to be seized with fear*, *be affrighted* Dt
28. 66-7 Jes 44. 8 Prv 28. 14 88
- הפחיד *κατα-*: *strike with fear*; *ἐκ-*: *alarm*, *cause alarm*
Job 4. 14 88
- פחד *φόβος*: (*φέβομαι*) *panic flight*; *Φόβος* personified,
as son of Ares, worshipped at Selinus; *panic fear*:
generally, *fear*, *terror* (distd. from *δέος* (*fear*, *alarm*);
awe, *reverence*, for a ruler or divine being; cf. *ὁἰστος*
μέγας φόβος; v. איבה 32. 42 t, 44, 43
- פחד *φοῖβος*: *pure*, *bright*, *radiant*; as pr. n., *Φοῖβος*,
Phoebus, i.e. the Bright or Pure, an old epith. of
Apollo, *Φ. Ἀπόλλων*; rarely inverted, *Ἀπόλλων*
Φοῖβος; then alone as pr. n. [It is possible that פחד
is the homologue of *Φοῖβος* as well as of *ἥλιος*,
Apollo being the Sun-god.] 4 t, 38, 42 t
- „ *ἐπιγουνίδος*, *-νίς*: *part above the knee*, *great muscle*
of the thigh, taken as a sign of strength and vigour
Job 40. 17 82, 327, 380
- פחה, פחה, פחה *ὑποκάτω*: Adv. *below*, *under*; in Logic,
τὸ ὑ. γένος the *subordinate genus*—IR 20. 24 Jer 51.
23 Hag 1. 1 Mal 1. 8 Neh 3. 7, 5. 14, 12. 26—opp.
τὸ ἐπάνω (*above*, *on the upper side or part* פני אל Ez
41. 12, 15, 42. 10, 13 על פני Gn 1. 2; *before*, *in front*
of פני אל Ex 23. 17 פני IR 12. 6 פני Gn 23.
17, 27. 7 על פני Ib 11. 28, 23. 19; *in the presence of*

- אל-פּו Job 2. 5 על-פּו Ex 20. 3 Jes 65. 3 Job 1. 11;
 in former times לְפָנַי Dt 2. 10); ὑπαρχος: subordinate
 commander, lieutenant; subordinate governor, of satraps 56, 67
- מַטְיָא τυπάς, ἄδος: mallet, hammer Jer 23. 29 78, 82
- לְפָנַי, על-פּו; ἄμφι 124, 127, 312; ἄμφι 168 tm; ἐπί 170 tm
- פִּי-בַסְתָּ ἄμφι πόσιος: about the husband, i.e. a follower
 of Baal Ez 30. 17; מַפִּיבֶסֶת (ס/ש) ÷/_ (Ashkenazi
 way), בַּסְתָּ/בִּשְׁתָּ/בִּשְׁתָּ 123-4, 128, 312
- פִּיד πάθος: v. אִיד Job 31. 29; cf. Prv 17. 5 93
- פִּיכֵל Ἀμφίθεος Gn 26. 26 128, 390
- פִּילִגְשׁ παλλακίς, ἴδος: concubine, mistress, Lat. *pellec*—
 Gn 35. 22 Jud 19. 1 IIS 16. 21 Esth 2. 14 IIC 11.
 21—opp. to a lawful wife (κουριδίη ἄλοχος, ἀκοιτίς
 אחותי Cant 4. 9); prob. from same root as παλλᾶς =
 νεᾶνις נערה [It is diffidently submitted that
 παλλακίς is an atavism, the original homologue
 of פִּילִגְשׁ being ἄμφι ἄλόχω (short for ἄλοχος ἄμφι ἄ.,
 a wife added to a wife, a second wife) or ἄμφι λέχω
 (short for λέχος ἄ. λ., a bed added to a bed—another
 bed—or a spouse added to a spouse, another
 spouse)]; = παλλακή; ἄλοχος (ἄ- copul., λέχος)
 poet., partner of one's bed, wife לְחַנָּה Dan 5. 23; leman,
 concubine; (ἄ- priv.) unwedded פִּילִגְשׁ [like פִּילִגְשׁ, q.v.] 82, 168 t,
 390
- פִּיכָה κομήτης: wearing long hair; with or without
 ἀστὴρ, comet 34 :
- פִּיפִיָּה ἄμφι γνάθω: with point or edge on both sides;
 double-pointed, double-edged Ps 149. 6; ἄμφι: ז.
 פִּי; γνάθος: point of a wedge, edge of an axe (W) 168 tm,
 312, 390
- פִּיךָ πρόχοος: vessel for pouring out, jug, esp. ewer for pour-
 ing water upon the hands of guests [to this day the
 Jews wash their hands before meals, the water
 being poured out of a ewer] IS 10. 1 IIR 9. 1, 3 33 t, 63
- הַפִּלָּה ἀπειλέω, -εῖω (B): hold out either in the way of
 promise—Lev 27. 2 Nu 6. 2—or threat Jes 29. 14 119 m
- פִּלָּא Ἀπολλώνιος: of or belonging to Apollo Jud 13. 18 121
- פִּלְגָּה ταραχή 97 tm
- פִּלָּה τροχός: (τρέχω) wheel 40, 42 t, 93
- פִּלְחָן θεράπευμα: θ. θεοῦ divine worship 50

- פִּלֵּט ἀπαλλάσσω: v. מִלֵּט Ps 18. 49 35 t
- פִּלְסֵּט אֱלִיפִלֵּט Nu 34. 26 IIS 5. 16 πῶλος θεοῦ/Ἡλίου
—initiate in the service of God/the Sun-god—
or Πλούτων θεός ἐστι, Pluto is God 125 m, 128
- פִּלְיִי τέλειος and τέλεος: *serious, dangerous* Job 31. 11, 28 48
- נִפְלֵל βάλλω: Act., *throw*; with acc. of person or thing aimed at, *throw so as to hit, hit* with a missile, freq. opp. *striking* with a weapon in the hand; Pass. Ez 28. 23 88
- פִּלְלֵי הַתְּפִלָּה, הַתְּפִלָּה ἀντιβολέω: *meet as a suppliant, entreat, supplicate* Dt 9. 18, 25–6 IS 1. 27 IR 3. 33, 42, 44, 48 Ps 106. 30 Dan 9. 20 Esr 10. 1 Neh 1. 4 42 t, 67, 88, 645
- תְּפִלָּה ἀντιβόλησις: = -λία (*an entreaty, prayer*) IR 3. 38 72
- פִּלְלֵי ἀπολύω: *loose from; set free, release, relieve from; deliver (W)*; freq. in legal sense, *acquit of the charge, acquit of being a thief*; abs., *acquit* IS 2. 25 185
- „ ὄνειροπολέω: *dream, dream of* Gn 48. 11
- תְּפִלָּצָה πλάσμα: *anything formed or moulded, image, figure* IR 15. 13 71, 275
- תְּפִלָּצָה πλάσις: *moulding; fiction, invention* Jer 49. 16 72
- פִּלְסֵּה הַפָּרָאֹס γῆ: *the coast-land of Attica*; hence οἱ Π. *the people of the coast-land* Ex 15. 14; v. תְּפִלָּצָה 8
- פִּלְסֵּה Πελασγοί: *Pelasgians*; used generally for *Greeks*. The *Pelasgians* appear among the allies of the *Trojans*; but in Od. 19. 177, we hear of them in *Crete*. In Il. 16. 233, however, *Achilles* prays to *Dodonian Zeus* as *Pelasgian*; and τὸ Πελασγικὸν Ἄργος was *Thessalian Argos*, the original seat of the *Hellenes*. Hdt. contrasts the *Pelasgians* with the *Hellenes* in 1. 56, while equating Πελασγίη with Ἑλλάς in 2. 56. But Πελασγοί is used for *Greeks* in Euripides *Orestes* 857, as in *Virgil*. Hence, Adj. Πελασγικός, *Thessalian*; but later for *Argive*, Eur. *Phoenissae* 107. [Perhaps Hebrew can shed some light on the subject and clear up the confusion. נִי is sometimes the homologue of γῆ, esp. in Zeph 2. 14 (cf. Ps 79. 2); but mostly, it is a derivative of γῆ and a homologue of γαῖος (*of the land*), ‘of the

country', i.e. 'people'—generally translated by 'Gentile'. From the Hebrew viewpoint, therefore, Πελασγοί is the Adj. of πάραλος γῆ, i.e. 'people of the coast-land', גַּל of the πάραλος. It is simply an appellative applicable to litoral people in general, and not the peculiar appellation of any particular people or stock. And that is precisely what the פלשתים considered themselves to be. The coast-land of Attica was the original πάραλος γῆ, whereas the South-Eastern coast of the Mediterranean was called πάραλος γῆ (פלש) by its Greek ἀποικοί, after their mother coast-land; just as its capital was called ἄστυ (הצ), after Athens. Further corroboration is afforded by neighbouring ῥῥῥῥ δράκων and ῥῥῥῥ/Σκίρων.]

- יָלַף ὀπλῖται 264 im. 342 im. 400 8
 יָלַף μή: *lest* 12, 39, 42 i, 48, 68, 85-6 i
 פָּנַף ἐκκενόω, -κεινόω: *empty out; clear out; empty* (W)
 Gn 24. 31 Lev 14. 36 Jes 40. 3 48, 51
 פָּנַף γωνία: *corner, angle* Ptn 7. 8 IICh 28. 24; *metaph., corner, secluded spot* Ptn 7. 12 48, 78, 326, 417
 פָּנַף פָּנִי, פָּנִי, פָּנִי, פָּנִי פόινιξ, ικος: *blood-red, of a horse; of red cattle; of the colour of fire; cf. 77 Nu 25. 7 IS 1. 2 (cf. πίνη, πίννη: pearl) Ptn 8. 11 Ths 4. 7 93, 121*
 פָּנַף μῆνις, μᾶνις: *wrath; from Hom. downwards, freq. the wrath of the gods* Lev 17. 10, 20. 3, 5-6, 26. 17
 IS 1. 18 (cf. Ib 1. 6, 7) Ps 34. 17 39-40, 292 im
 „ πρόσωπον; *face, countenance*, Hom. always in pl., even of a single person Gn 43. 3 Ex 10. 28, 33. 23
 Ez 1. 10 Esth 7. 8 62, 83 i, 289
 פָּנַף ψέγος: = τάφος ((θάπτω 777) *grave, tomb* Dt 3. 27, 34. 1 53
 פָּנַף πηδάω: *leap, spring* Ex 12. 13 IR 18. 21 13, 38, 48, 403
 פָּנַף ἐπι-: *leap upon, rush at, assault* IR 18. 26 38, 42 i
 פָּנַף πήδημα: *leap, bound; πήδησις: leaping* Ex 12. 1 13, 38, 42 i, 48, 67, 288, 403
 פָּנַף ψιλός: generally, *bare, uncovered; naked* Ex 20. 4; freq. in Prose, as a military term, of *soldiers without heavy armour, light troops*, such as archers and slingers, opp. ὀπλῖται (יָלַף), first in Hdt.; (οἱ ψ. = οἱ ψιλήται:

- unarmed soldiers; the light troops*) bare-headed, without helmet Jud 3. 19, 26 21, 43, 53, 406 t
- פִּנְתָרִין פִּנְתָרִין ψαλτήριον: *stringed instrument, psaltery, harp* Dan 3. 5, 7 33 t, 39, 48, 67
- פָּסַד ἀφανίζω: *make unseen; Pass., disappear, be missing* Ps 12. 2 51
- פָּעוֹר Φοῖβος: v. פָּחַד 306-7, 310-11 t
- פָּעַל βούλομαι: *will, wish; mean* Nu 23. 23 40 t
- „ ποιέω: used in two general senses, *make* and *do*; *make, produce*, first of something material, as manufactures, works of art, etc. Jes 41. 4, 44. 12 Ps 7. 14; in Hom. freq. of building; *build* Ex 15. 17; *do*; c. dupl. acc., *do something to another* Job 22. 17; εὖ ποιεῖν Ps 15. 2, 74. 12; κακῶς π. Mich 2. 1 Prv 30. 20 Job 36. 23 67
- פָּעַל פָּעַל, מְפַעֵל, מְפַעֵל ποίημα: *work; deed, act*, opp. πάθημα (pl., incidents, happenings) Dt 33. 11 Jes 40. 10 Ps 28. 4, 46. 9, 64. 10 Prv 8. 22 71, 74, 80
- פָּעַל ποίησις: *fabrication, creation, production*, opp. πράξις (action) Ps 28. 5, 109. 20 IICH 15. 7 74, 80
- פָּעַם ἅπαξ: *once* IIS 23. 8, *once only* Jud 6. 39. *once for all* Jos 10. 42; ἅ. ἔτι yet this once פָּעַם הָיָה Gn 18. 32 Ex 10. 17 Jud 6. 39 69
- פָּעַם πούς: *foot*, both of men and beasts Jud 5. 28 IIR 19. 24 Jes 26. 6 Ps 58. 11 Cant 7. 2 79
- פָּתַח פָּתַח, פָּתַח פָּתַח πετάννυμι: *open doors; open wide*, of folding doors Gn 4. 11 Dt 11. 6 Jud 11. 16 Ps 66. 14 Prv 13. 3; *spread out* Lev 13. 5-6, 8, 23, 32, 14. 39, 44 30-1 t, 33 t, 35-6 t, 44, 101, 417 t
- פָּתַח ἀπο-: *spread out* Ez 16. 25 36 t
- פָּצַח σπίζω (A): *pipe, chirp*, of the shrill note of small birds; = πιπιρίζω (*chirp like young birds*) Jes 14. 7, 44. 23, 54. 1 Ps 98. 4 30-1 t, 36 t
- פָּצַח ἐκκόπτω: *cut out, break out*; κατα-: generally, *break in pieces* Mich 3. 3 36 t
- פָּדָה פָּדָה, פָּדָה φείδομαι: *spare persons and things, e.g. in war, i.e. not destroy them; have mercy upon* Ps 26. 11; ἀποσώζω: *save or preserve from; keep safe; preserve* Ex 13. 13 Lev 27. 27 Nu 18. 16 Dt 7. 8 IIS

4. 9 Jes 29. 22 Jer 15. 21 Ps 78. 42 Job 5. 20 Neh
1. 10 29-30 t, 31 t
- פָּצַח *πείθω*: prevail upon, persuade, usually by fair
means Gn 19. 3, 9; prevail on by entreaty IS 28. 23;
in bad sense, talk over, mislead IIS 13. 25, 27 [ob-
viously, a metathesis] 69
- פְּקָדָה *παρακαταθήκη, καταθήκη* (prob. falsa
lectio): deposit of money or property entrusted to one's
care Lev 5. 21, 23; of persons entrusted to guardian-
ship, ward Jer 52. 11; of persons under the pro-
tection of the state, sacred trust Gn 41. 36 56-7, 74, 93, 655
- פְּקָדָה *ψηφός, ψᾱ-, ψᾱφᾱξ*: pl., accounts; reckoning Jes
10. 3 Hos 9. 7; cf. *ψηφίζω*: פָּקַד ע. חֶסֶד Nu 1. 44
IIS 24. 2, 4 53, 74
- מִפְקָדָה, פְּקָדָה, פְּקָדָה *ψήφισμα*: proposal passed by a majority
of votes; esp. measure passed by a popular assembly,
decree, act Ps 119. 4, 56, 87, 93, 168 Job 10. 12
IICh 31. 13 53
- מִפְקָדָה *τάγμα*: ordinance, command IICh 31. 13 פְּקִידָה
Ps 119. 4 פְּקִידָה Job 10. 12; body of soldiers, division,
brigade בפְּקִידָה IIS 24. 9 פְּקִידָה Nu 1. 45 74
- פְּקָה *οἶκος, οἰκονομία*: the compd. *οἰκονομία* or *οἰκονομία* is
much commoner, cf. also *διοίκων*;—פָּקַד Jes 37.
17, 42. 20, 61. 1; Pass., Gn 3. 5, 7 Jer 32. 19 35-6 t, 42 t
- פָּרָה *βους* 40, 48, 174 t, 662 t
- פָּרָה *θηρίον*: as a term of reproach, beast, creature
Gn 16. 12 Jer 32. 14 Jer 2. 24 Ps 104. 11; אֲרִיָּה 2. 27 t, 39,
42 t, 92
- פָּרָה *πτόρθος*: פ. אֲרִיָּה 93
- פָּרָה *προβολή*: advanced body of cavalry 29 t
- פָּרָה *ὄρεύς, οὐρεύς, έως*: mule IIS 13. 29, 18. 9
IR 1. 33, 10. 25 IIR 5. 17 83 t
- פָּרָה *πόδον*: פ. אֲרִיָּה Esr 2. 55 Neh 7. 57 41, 51
- פָּרָה *παράδεισος* (also *παράδεισος*): enclosed park or
pleasure ground, Oriental word first used by Xeno-
phon, always in reference to the parks of the Persian
kings and nobles; 'Εσπερίς, ἰδος, peculiar fem. of
έσπεριος, western (غربي); as pr. n., 'Εσπερίδες, αἱ, the
Hesperides, daughters of night, who dwelt in an island,
on the western verge of the world, and guarded a garden
with golden apples Cant 4. 13 Eccl 2. 5 Neh 2. 8

- פרה *φέρω* 42 t, 638 tm
 פָּרוּי פָּרוּצָה, פָּרוּחַ *ἄφρακτος, ἄφαρκτος*: *unfenced, unfortified, unguarded* Dt 3. 5 IS 6. 18 Ez 38. 11 Zach 2. 8 Prv 25. 28 Esth 9. 19 42, 112
 פָּרַח *ἔργον*: of flowers (secondary); *ρόδον, βρόδον*: *rose*; mostly *Rosa gallica, red rose* 26, 41-2 t, 48. 50-1, 59, 109 t
 פָּרִי *ῥοπά*: (*φέρω*) *that which is brought forth, fruit, produce, crop* Gn 1. 11, 30. 2 Dt 26. 2, 28. 51 Jes 3. 10 79
 פָּרַךְ *ἔργον, ξέργον, ξάργον*: (*ἔρδω*) *hard work, difficult to do* 42 t, 43, 50
 פָּרֻכָּה *πυργώτις*: fem. of *-τός*, *made like a tower, ἐμπετάσματα π.* curtain-hangings *edged with a pattern like battlements* Ex 26. 31, 35. 12, 38. 27 Lev 24. 3 82
 פָּרַק, פָּרַס *σπαράσσω*: v. *פָּרַק* Lev 10. 6; *פרס* *διασπαρακτός*: *torn to pieces* [cf. *σπάρακτος* in *κυνοσπάρακτος*: *torn by dogs*] 1b 13. 45 67, 417-18
 פָּרַס *γρύψ*: *griffin*; a bird, prob. the *Lämmergeier*, LXX Le. 11. 13, De. 14. 13 38, 409
 פָּרַס *πυρός (γη)*: (land) of fire; hence also *אֵשׁ*! [-π, *οἶα*, + terminal *ῶ*] Ez 27. 10, 38. 5 Esth 1. 3 Dan 5. 28 Esr 1. 1 IICh 36. 23 300
 פָּרַס *χωρίζω*: *separate, divide* Lev 11. 3 Dt 14. 7 Jes 58. 7 Zach 2. 10 Ps 69. 32; Pass., *to be separated, severed or divided* Ez 17. 21, 34. 12 [*חִטָּה*] 25, 35-6 t
 פָּרַע *ταράσσω, -τω*, also *θράσσω*: *stir, trouble*, in a physical sense; *agitate, disturb; cause confusion*; of an army, etc., *throw into disorder* 30, 48, 97 tm
 פָּרַעַה, פָּרַעָה *ταραχή*, also *τάραχη*: *disorder, disturbance or upheaval; political confusion, turmoil*, and in pl. *tumults, troubles* 93, 97 tm
 פָּרַע *προκόμιον*: (*κόμη*) *forelock of a horse; frontal tuft*; of human beings Nu 6. 5, *τὰ π. ψιλοῦν* Strabo 3. 4. 17; *ψιλόω*: *strip bare*, mostly of hair; *חָלַץ/ἀποξυράω*: *shave clean; shave off (W)*; *חָלַץ ופרע* Ez 44. 20; the LXX has: *καὶ τὰς κόμας αὐτῶν οὐ ψιλώσουσι*; cf. *חָלַץ/ἀποστέλλω*: *put off, doff* 119 m
 פָּרַע, פָּרַעָה (*Φαραώ*) *ἑφορός*; cf. *φρουρός*: *watcher, guard* (Contr. from *προορός* (cf. *οὔρος* (B))) 86 t, 336, 345 tm
 פָּרַעַשׁ *πυραύστης*: (*αὔω* (A)) *moth that gets singed in the candle* IS 24. 15 45, 93, 99

- פרץ *ρήσσω, ῥήγνυμι* or *-ύω*: the word is hardly used by correct Att. Prose-writers, exc. in Pass.—*break asunder, rend, shatter* IIS 5. 20 Ps 80. 13 Neh 3. 35; *break oneself a way through* Gn 38. 29; cf. פצר 50
- פֶּרֶץ *ῥήγμα*: *breakage, fracture; cleft, chasm, chink* Jud 21. 15 IR 11. 27 Ez 22. 30 Job 16. 14 Neh 4. 1, 6. 1 74
- מִפְרֵץ *φράγμα*: (*φράσσω*) *fence, breast-work, screen*, (pl.); *boom* placed in a harbour Jud 5. 17 71
- פרץ *πέρθω, πορθέω*: v. פָּרַץ IIS 5. 20 Ps 80. 13, 89. 4 Eccl 10. 8 ICh 14. 11 62
- „ *πράσσω, -ττω, -δδω, πρήσσω*: *effect an object, be successful*; *εὐπραγέω*: = *εὖ πράσσω*, *do well, be well off, flourish*; prosper (V) Gn 28. 14, 30. 30, 43 Ex 1. 12 Jes 54. 3 Hos 4. 2, 10 Prv 3. 10 Job 1. 10 ICh 4. 38 IICh 11. 23, 20. 39 371
- פֶּרֶץ *βρέγμα*: = *ἀπόβρεγμα*, *infusion, extract*; = *βροχμός*, from *βρέχω* (*wet, steep in water*) 351
- פרץ *πόρος*: (*πείρω, περάω*) *means of passing a river, ford, ferry*; π. Ἑλλης, = Ἑλλήσποντος; Ἰόνιος π. the Ionian Sea which is the *passage-way* from Greece to Italy Ob 14 74
- בִּפְרֵקָה *ράχτηρον*: = *ράχτις*; *the beginning of the spine* IS 4. 18 71
- פֶּרֶץ *πραπίδες*: v. פָּרַץ Ex 29. 14 78
- פֶּרֶץ *προστάς, ἄδος*: *vestibule, porch, portico* Jud 3. 22
- פֶּרֶץ *γραφή*: *catalogue, list, return* Esth 4. 7, 10. 2 66
- פרה *θήρ, θηρός, ό*; later also *ή*: *beast of prey*, esp. a lion Gn 2. 14; v. פָּרָה; פֶּרֶץ 300
- פָּרַץ *βαδίζω*: *walk; march, of armies*; generally, *go, proceed* Jes 27. 4 Am 4. 4 38
- מִפְרֵץ *βαθμός* or *βασμός*: generally, *hollow in a joint* ICh 19. 4 71
- פָּרַץ *πούς, οδός*: v. פָּרַץ IS 20. 3 79, 82
- פָּרַץ *πετάινυμι, ἀνα-*: v. פָּרַץ
- פָּרַץ *ἀθέτημα*: *breach of faith, transgression* 4031
- פָּרַץ *ἀθετέω*: (*ἄθετος*) *deny* Hos 8. 1; *deal treacherously with, break faith with* IIR 1. 1 Jes 1. 2 55, 68, 92, 98 um
- פָּרַץ *φράζω*: *point out, show; explain* (opp. λέγω which means simply *speak, say*), *declare*; of oracles Gn 40. 8 Lev 24. 12 Nu 15. 34 IS 3. 1

- Dan 5. 12, 16 ICh 13. 2; χωρίζω: *separate, divide; exclude; Pass., to be separated, severed, or divided; to be different; laws apart from others, far different* 25, 36 t, 42 t, 44, 69
- פָּתַח ποτόν: v. פָּתַח Dan 1. 5; σῖτα (*grain: wheat and barley*) καὶ ποτά, Hdt. 5. 34, βρωτοῖσι (*meat, opp. ποτόν*) καὶ ποτοῖσι, Euripides *Supplices* 1110, *meat and drink* [phrases similar to בָּרָךְ-חֶמֶד] 73-4
- אֶחָדָה פָּתַח αἰφνιδίως: v. אֶחָדָה; cf. πὰρ ποδός: *at once* 82
- אֶחָדָה φθέγμα: (written φθέγμα in later Inscrpt.) *voice; speech; saying; v. אֶחָדָה; ψήφισμα: proposed passed by a majority of votes, esp. measure passed by a popular assembly, decree* Esth 1. 20 74
- אֶחָדָה ποθέω, -θήω: Med., *long for, yearn after* (what is absent), *miss or regret* (what is lost) Job 31. 9 48
- אֶחָדָה a point of vocalization 83, 99
- אֶחָדָה πεταίνυμι: v. אֶחָדָה
- אֶחָדָה παιδός, παῖς: v. אֶחָדָה Prv 8. 5, 19. 25, 21. 11 82
- אֶחָדָה ψιττία: = ψωμία; ψωμίον: Dim. of ψωμός: (*ψῶν morsel, bit; παστόν: (πάσσω) powder* Lev 2. 6, 6. 14 Ps 147. 17 53
- אֶחָדָה πτερός, πτερός: (πτεῖναι, πέτομαι) *flying, winged; π. ὄφεις: v. אֶחָדָה; Πύθων: the serpent Python, slain by Apollo* Dt 32. 33 Jes 11. 8 Job 20. 14, 16 43
- אֶחָדָה βαθμός: (βαίνω) *step, threshold* IS 5. 4-5 Ez 9. 3 Zeph 1. 9; אֶחָדָה 71
- אֶחָדָה αἰφνιδίως: v. אֶחָדָה Nu 6. 9 Hab 2. 7 82
- אֶחָדָה ὁράζω: v. אֶחָדָה 24 t, 69
- אֶחָדָה κάκκη: *human ordure* Dt 23. 14 Jes 4. 4, 36. 12 60
- אֶחָדָה ξύλον: v. אֶחָדָה; σχοῖνος: *rush, reed* Job 40. 21 45, 52
- אֶחָדָה κτήνος, -νη: (κτάομαι) *mostly in pl. κτήνεα, contr. κτήνη, flocks and herds; in sg., a single beast, as an ox or sheep* Gn 4. 2, 12. 16, 26. 14, 30. 43 Ps 8. 8 27 t, 55
- אֶחָדָה σέβομαι: *generally, pay honour or respect to; Act. σέβω is post-Hom., worship, honour, mostly of the gods; of suppliants* Ex 38. 8 IS 2. 22
- „ στρατεύω: *serve in the army* Nu 4. 23 (?)
- אֶחָדָה σῆμα: *constellation, mostly in pl., heavenly bodies* Gn 2. 1 Dt 4. 19; *σημεία: military standard; a body of troops under one standard* Ex 12. 41 Nu 10. 14 Jud 8. 6 422 t

- אבא στρατιά: = στρατός, *army* IIS 3. 23, 17. 25, 20. 23
 IR 22. 19; sts. = στρατεία, *service* Nu 8. 24; *military service* Ib 1. 3 (?); ψήφος: *number* Jes 40. 2 Job 7. 1
- אבא סέβας: *reverential awe*, which prevents one from doing something disgraceful; also *awe* with a notion of *wonder* אבא Ez 20. 6; generally, *reverence, worship, honour*; c. gen. objecti, Διὸς σέβας, *reverence for him* אבא יהוה IS 1. 3; σέβασις: *reverence*, (pl.) אבא אלהי הצבאות Hos 12. 6 Am 6. 14; cf. Σαβάζιος: (Σαβός) a Phrygian deity, whose mysteries resembled the τελεταί of Dionysus; hence afterwards taken as a name of Dionysus himself; Δι Σαβαζίω; Δι Σεβαζίω (sic); also Σαόαζος; τοῦ Διὸς Σαουάζου; Σαβάδιος; Adj. Σαβάζιος, *Bacchic* 45, 414 t
- אבא υαίνα: prop. a fem. of υς (or σūs); the striped hyena, a carnivorous animal with a bristly mane like a hog (whence the name) Jer 12. 9 45, 51, 79, 101
- אבא צבא υαίνα: a kind of antelope Dt 14. 5 Cant 2. 9, 17, 4. 5 45, 51, 79, 101
- אבא סέβας: (σέβομαι) *awe* with a notion of *wonder*; object of *awe-struck wonder* Jes 13. 19 Ez 20. 6 45, 80
- אבא χροία, -τή, χροά: *skin*; *appearance* to the eye of a thing, its *colour* Jud 5. 30 45, 101
- אבא στήθος: *breast*, of both sexes, being the front part of the θώραξ, divided into two μαστοί Jes 60. 4, 60. 12; אבא σίτησις: *food* Gn 42. 25 Jud 7. 8 52, 57, 74, 77, 326, 416 t
- אבא a letter of the alphabet 20, 24
- אבא Σκύθης: σ. כרש Jes 19. 35 129 t
- אבא צדק, צדקה, צדק, εὐδικος, ἔν-: *according to right, just, legitimate* Lev 19. 30 Dt 4. 8; τὸ μὴ ἔνδικον, = τὸ ἀδικον (*wrong, unrighteous*); Dt 32. 4; *truth* Jes 42. 6, 63. 1 Prv 8. 8, 10. 2, 13. 6; εἰ. πόλις, a city in which justice is done, Plato Hippias Major 292 b Jes 1. 26; Adv. -κως, *right, with justice, fairly* Lev 19. 15 Jes 1. 27, 11. 4 Prv 9. 9, 16. 8, 12; of persons, *upright, just* Gn 6. 9, 18. 23 45, 75 t, 127
- אבא צדקה, יהוה 127
- אבא הצדק δικάζομαι: *plead one's cause, defend one's rights* Gn 44. 16 86 t

- 23; δια-: *arrange each in their several places* Jes 45. 12;
arrange or settle mutually, make a covenant with one
 Jos 7. 11, 23. 16 Ps 111. 9 64, 423
- צִוָּה, θεσμιος, τέθμιος: (θεσμός) Θ., title of Apollo,
 of Demeter Hos 5. 11; θέσμιον, τέθμιον, esp. in pl.,
laws, customs, rites Gn 26. 5 Dt 5. 28 Prv 13. 13 Neh
 1. 7; θεσμός: *law*; esp. of divine laws 71, 73, 26:
- צִוָּה, κωκυτός: *shrieking, wailing* Jes 24. 11 Jer 14. 2 73
- צִוָּה, ἄλος, ἄλς (B): *sea* (generally of shallow water
 near shore) Jes 44. 27 74, 82, 33:
- צִוָּה, ἁλμη: *sea-water, brine*; after Hom., *brine*, i.e.
the sea Ex 15. 5 Mich 7. 19 [cf. Il. 1. 314] 71, 33:
- צִוָּה, ὀπός; χυμός: *juice of plants*; distd. from ὀπός, in
 that ὀπός is prop. *vegetable juice, the milky juice* which
 is drawn from a plant by tapping it, esp. *the acid*
juice of the fig-tree, used as rennet Prv 16. 24;
 σκύφος: *cup, can*, esp. used by peasants; of wooden
 milk-vessels 81, 39:
- צִוָּה, ἀνθέω: *blossom, bloom*; of flowers and plants;
flourish Ez 7. 10; cf. ἀνθίζω
- צִוָּה, ἐξανθέω: *put out flowers, bloom* Nu 17. 23 Ps 90. 6;
 metaph., *burst into flower, break out* Jes 27. 6 Ps 92. 8;
 ἐπ-: *be bright* Ps 132. 13
- צִוָּה, σκοπιάζω: *spy from a high place or watch-tower*;
 generally; *spy, watch*, even on a plain Cant 2. 9
- צִוָּה, צָרָה, δέω (A): *bind, tie, fetter* Ex 12. 34 Dt 14. 25
 IIR 5. 23, 12. 11 Ez 5. 4 Prv 30. 4 Job 26. 8
- צִוָּה, δέσμη: *package, bundle* Gn 42. 35 IS 25. 29
 Hag 1. 6 Job 14. 17 Cant 1. 13
- צִוָּה, κεραμεύω: v. צָרָה
- צִוָּה, τειχίζω: *build a wall* [cf. τείχισμα: wall, for צִוָּה
 Dt 20. 20 Hab 2. 1 Ps 60. 11 IIR 3. 5 צִוָּה
 Nah 2. 2 IIR 14. 5]; τειχομαχέω: *fight the walls*,
 i.e. *conduct siege operations* [cf. τειχομαχία: battle with
 walls, i.e. *siege* צִוָּה Dt 20. 19-20 Jer 52. 5 IIR
 11. 5] Dt 20. 12 IR 15. 27 Jer 21. 4 Dan 1. 1 71
- צִוָּה, θεός: v. אל Dt 32. 4, 15, 18, 30-1, 37 IS 2. 2 45, 125,
 390, 424
- צִוָּה, χοίρας: *like a hog or hog's back; rock* Ex 17. 6,
 33. 21-2 Dt 32. 13 Jos 5. 2 צִוָּה IR 5. 15, 9. 11 130

- צוראל *εἶργεν Διός*, youth devoted to or granted by Zeus, a synonym of צור־יָסֵד [in the last compound pr. n. צור is the homologue of *ἡθεος*, whereas in the former two it is that of *Ζεύς*] Nu 1. 5-6, 3. 35 125-6, 390 t
- צור *κηρίον*: (*κηρός*) *honeycomb*, mostly in pl. Ps 81. 17 391 tm
- „ *ὄρος*: *mountain, hill* Nu 23. 9 368 tm, 410
- צה *διασπής* 89 tm
- צחק *ἀγωνίζομαι*: *fight, contend for victory; compete, wrestle (W); generally, struggle, exert oneself* Ex 32. 6 Jud 16. 25 IIS 2. 14 Prv 29. 9 36 t
- צחק *καχάζω*, also in nasalized form *καγχάζω*: *laugh aloud, jeer, mock* Gn 19. 14, 21. 9, 26. 8, 39. 14 IIS 6. 21 Prv 1. 26 Job 30. 1 Thr 1. 7 IICH 30. 10 24 t, 36 t, 42, 48, 99, 299, 399
- צחק *καχασμός*: *loud laughter* Gn 21. 6 Hab 1. 10 Ps 126. 2 Prv 14. 13 Thr 3. 14 72, 74
- צחר *κορός* (B): *pure* Ez 27. 13; cf. *κορός* (A) צחר 44
- צחר *ὥχρος*: *pale, wan, of complexion; esp. pale-yellow, sallow; the colour yellow* Jud 5. 10 50, 69
- ציר *στόλος*: (*στέλλω*) *expedition; sea-force, fleet* Jes 18. 2, 33. 21 100, 292 tm, 339 tm, 341
- צידון *Σιδών, ξουθός*: *golden yellow* Gn 10. 15 Jud 1. 31 Joel 4. 4 22, 31 t, 68, 130-1, 336, 393 t
- צידונים *Σιδόνιος*, later *-ῶ-*, *ξουθός* Dt 3. 9 Jud 3. 3, 10. 12 IR 5. 20, 11. 33 Esr 3. 7 35 t, 366 tm
- צין *θίς*: of the *sandy desert* of Libya Jes 25. 5, 32. 2, 41. 18, 53. 2 Jer 2. 6, 50. 1; *sand* or *mad* at the bottom of the sea Ps 105. 41; v. טִיס 35 t
- צין *κίων*: *columnar gravestone; any column bearing an inscription* IIS 5. 7 IIR 22. 17 Jer 31. 21 (20) Ez 39. 15 78, 399
- צין *ἀκανθα*: (*ἀκή* A) *thorn, prickly; any thorny or prickly plant* Jer 48. 9; = *ἀκακία*, *ἄ. Αἰγυπτία*; = *ἀκαθός*; cf. נֶצַח, נֶצַח *ἀκανθόομαι*: (*ἀκανθα*) *become prickly*; *ἀκανίζω*: (*ἀκανος, ἀκή* A) *to be thistle-headed* Jer 48. 9
- צין *ἄνθος* (A): *blossom, flower* Nu 17. 23 Jes 28. 1, 4, 40. 7-8; *chaplet of flowers* Lev 8. 9; cf. *ἀνθίζω* 23
- צור *ἀνδριάς* 288 tm; *θαιρός; θεωρός; κοῖλον; στόλος; ὠδὶς* 292 tm

- צלה φρύγω: *toast or parch* IS 2. 5 Jcs 44. 16, 19 35 t, 416 t
- צלי φρυκτός: *roasted* Ex 12. 8-9 36 t, 416 t
- צלול, צליל κειός, κεινός, κενεός, κέννος: *empty*; κοῦλος, κόυλος: *hollow*; κύκλιος: *round, circular* Jud 7. 13 24 t, 60, 395*
- צלחת, צלחת, צלזל, צלזל χαλκείον, -κήϊον: = -κίον (*copper vessel, cauldron, kettle*), *cauldron, pot* IIR 2. 20, 21. 13 IICH 35. 13; צלזל/χαλκός: *copper; anything made of metal* Jes 18. 1 36 t, 80, 422 t
- צלחת θυλακίς, θυλάκιον: Dim. of θύλακος (*sack, esp. to carry meal in; bag*) Prv 19. 24, 26. 15 78, 80
- צלל הציל, הציל σκιάζω: *overshadow, shade; cast a shadow* Ez 31. 3; *darken* IIS 20. 6 Neh 13. 19 33 t, 67
- צל σκιά: *shadow* Jud 9. 36 Jcs 25. 5 Ez 17. 23 Hos 4. 13 Cant 2. 17; *shade of trees, rock, etc., as a protection from heat* Nu 14. 9 Jcs 4. 6, 16. 3, 25. 4, 30. 2-3, 32. 2, 49. 2 Jon 4. 6 Ps 36. 8, 91. 1, 121. 5 Job 8. 9 Cant 2. 3 Thr 4. 20 Eccl 7. 12; ἐν σκιᾷ, i.e. *indoors* Gn 19. 8 22, 45
- צלל κελαδέω: *sound as flowing waters*; of persons, *shout* cloud Hab 3. 16; δύω: *sink* Ex 15. 10; cf. צבצב 399
- צלצל קודון: *bell* Zach 14. 20 71
- „ κύμβαλον: *cymbal*; mostly in pl. Neh 12. 27 ICh 15. 19; cf. χαλκίον: *cymbal* 71
- צלצל הצלצל הַ קַּלְלִיּוֹנוֹס 54, 75 t, 89 tm
- צלב צלב, צלב, צלב, צלב αἶγμα Nu 33. 41 Jud 8. 5, 9. 48 IIS 23. 28 Ps 83. 12 Dan 2. 31 31 t, 37, 45, 74, 355 tm
- צלע כרס, σκέλος: *leg from the hip downwards* Lev 11. 21; *leg of sacrificial victim* Ib 8. 21; *side-wall* of a temple Ex 26. 26, 37. 27 81, 339 tm, 341
- „ πλευρά: = πλευρόν, רִבּוֹ Gn 2. 21-2; *side, of things and places* Ex 25. 14, 27. 7 IIS 16. 13 45
- צלע ξύλον: *wood cut and ready for use; piece of wood, log, beam, post; plank* (W) IR 6. 15, 16 35 t, 52
- „ πύλη: prop. *one wing of a pair of double gates*—mostly in pl.—*sis. of the house-door* IR 6. 34; θύρα: *door*; freq. in pl. of *double or folding doors* 392, 399, 416 t
- צלצל קַלְלִיּוֹס, παιδος: *with beautiful children, blessed with beautiful children; beautiful child* Nu 26. 33 45
- צמא צמא, צמא, צמא δίψα, -ψη: *thirst* Dt 8. 15, 28. 48 Jer 2. 25 Thr 4. 4 402

- צמד *συνωρίς, ίδος: (συνήορος) pair of horses (with or without a chariot or carriage) Jes 21. 7; of mules IS 14. 14 IIR 5. 17; generally, a pair or couple of anything Jud 19. 10 IS 11. 7* xxix t, 83 t, 90 tm
- צמה *צמרת, κόμη: hair of the head Jes 47. 2 Cant 4. 1; metaph. foliage of trees Ez 17. 3, 31. 3 [cf. צבא (plant) Gn 19. 25 Hos 8. 7]* 35 t, 37-8, 45, 67, 326
- צמח *κομάω, -έω: let the hair grow long, wear long hair Lev 13. 37; metaph., of trees, plants, etc. Gn 2. 5. 41. 8 Ex 10. 5 Jes 43. 10 Job 5. 6* 88
- צמח *הצמחה, ἐπι-: wear long hair Jud 16. 22 IIS 10. 5 Ez 16. 7 Ps 104. 14, 132. 17 [meaning extended to 'growing', generally]* 80
- צמיד *ἀποκαμπτός: bent Gn 24. 22 Nu 19. 15, 31. 50; cf. κάμπτω: bend, curve; Pass., bend oneself צמד צמד Nu 25. 3, 5*
- צמר *κόμη: wool Lev 13. 47; v. צבה* 326
- צמרי *ξανθός (Σκάμανδρος) Gn 10. 18* 316 tm, 401
- צמרת *κόμη: v. צמה* 45, 69
- צמיתה *ἀθάνατος Lev 25. 23, 30* 323 tm
- צנה *ὄπλον* 315 tm, 406, 411 t
- צנב *κενός* 397 tm
- צנן *ἀκανθα: thorn, prickle; in pl., prickles or spines of the hedgehog and of certain fish Jos 23. 13* 416 t
- צניף *στεφάνος, ου: crown, wreath, chaplet; crown as a badge of office; cf. צניפה/στεφάνωμα: that which surrounds, crown, wreath Lev 16. 4* 24 t
- צנור *κενός* 364 tm, 396
- צעה *ἐκχέω, -χύνω: pour out, prop. of liquids Jer 48. 12; cf. צעה/קאח/χέω; צעה/βιάζω: v. קיץ Jes 63. 1; צעה/καίμαι: lie, lie outstretched Jer 2. 20* 51
- צעור *מִצֹּר, מִצֹּר, מִצֹּר, מִצֹּר, מִצֹּר μικρός and σμικρός, μικρός: small, little; in Size, Gn 19. 20 Dan 8. 9; in Quantity, Jes 16. 14, 28. 10; in Amount or Importance, IS 9. 21 Mich 5. 1 Job 8. 7; of persons, of small account Jer 14. 13 Ps 119. 141; of Time, short Job 36. 2; of Age, young Gn 19. 31 Jud 6. 15 IR 6. 34 Job 32. 6; σμικροῦ or μικροῦ within a little Jes 10. 25, 29. 17* 32 t, 41, 92
- צעק *κωκύω: shriek, wail Gn 4. 10 Dt 22. 24 Jer 22. 20* 32 t, 326, 377

- צַעֲקָה *κωκυτός*: *shrieking, wailing* Gn 27. 34 IS 4. 14
Jer 48. 3, 49. 21 Zeph 1. 10 78
- נִצְעַק *συνάγω*: *v. נָצַק* Jos 8. 16 Jud 6. 34-5,
7. 23-4, 10. 17, 12. 1, 18. 22-3 IS 10. 17, 13. 4, 14.
20 IIR 3. 21 32 t, 399
- צָעַר *ἀγορά* 355 tm, 377-8
- צָפָה, צָפֶן, צָפִין, שָׁפֵן, כָּפֵן *σκεπάζω*: (*σκέπω*) *cover, shelter*
Ex 26. 32, 27. 26, 36. 24 IR 6. 15 Prv 26. 23 31 t, 33 t, 67-8
- צָפָה *σκοπάω*: = *σκοπιάζω* (*spy from a high place or watch-tower*) Gn 31. 49 Ps 66. 7 Prv 15. 3 Cant 7. 5 52
- צוֹפֶה *σκοπός*: (*σκέπτομαι*) *one that watches; mostly look-out man, watcher, stationed in some high place (σκοπιά/שָׁפֵן) to overlook a country, esp. in war*
IIS 18. 24-7 IIR 9. 17 Ez 3. 17 326
- צוֹפֶה *σκοπέω*: *inspect; look to or into*; *σοφίζομαι*: *c. acc. rei, devise cleverly or skilfully* Prv 31. 27 422 t
- צָפַר *σπρουθός*: *sparrow* Gn 7. 14 Dt 22. 6 Ps 84. 4 Prv 26. 2 81
- צִפְחִית *σκαφίς, ἰδος*: Dim. of *σκάφη* (*basin or bowl*) תִּפְחִית
IR 17. 12, 19. 6), esp. *hol* for honey Ex 16. 31 31
- צָפָה *ἐλπίς*: *hope, expectation* Thr 4. 17 74, 81
- צִפְצִי, צִפְצִי *σφυράς, σφύ-*: *ball of dung, such as that of sheep or goats, hence in pl.* xxxi, 32 t, 422 t
- צִפְעִיה, צִפְרִיה *στέφος*: (*στέφω*) *poet. for στέφανος, κέκος Messenian for στέφανος (כֶּהָ); crown, wreath, garland* Jes 22. 24, 28. 5 35 t, 45, 52
- צִפְרִי *τράγος*: *he-goat*, opp. *אִיז* (*she-goat*) IICh 29. 21 57
- צָפֵן *σκεπάζω*: *v. צָפָה*; cf. *κεύθω*: *poet. Verb, cover, hide, conceal; καλύπτω; κρύπτω*
- צָפֵן, שָׁפֵן *σκεπαστός*: *covered* 24 t, 32 t, 35 t, 105 tm
- צִפְצִי, צִפְצִי *δαφνηφόγος*: *bay-eating; hence, inspired* Gn 41. 45 132 m
- צָפָה *ὄφης*: *v. נָפַח* Jes 14. 29 93, 368 tm
- צִפְצִי *ὀφίδιον*: Dim. of *ὄφης*, *sup.* Jer 8. 17 51
- צִפְצִי *σπίζω (A)*: *pipe, chirp*, of the shrill note of small birds; = *πιπιίζω*; *φθέγγομαι*: *utter a sound*; of the human voice, of weak, small voice, of worms Jes 8. 19, 29. 4; of animals, as a horse, *neigh, whinny* Jes 38. 14; of birds; *ψοφέω*: *sound, make a noise* Jes 10. 14 53, 65, 422 t
- צָפַר *χήλη* 315 tm

XIX. CATALOGUE OF GENERAL HOMOLOGIES 563

צפת	στέφος: v. צפיעה IICH 3. 15 كَيْفَة; cf. כתר	52, 326
צקלקן	θυλάκιον: bread-basket; = -κίσκος; θύλακος: v.	
צלחת	IIR 4. 42	79
צר	ξηρός: v. גורה Prv 23. 27	
צר	στενός: narrow, opp. εὐρύς רחב IIR 6. 1 Jes 49. 20	44
מצר	στενόν: narrow space Ps 118. 5; Subst., τὰ σ. the narrowness, straits of a pass Ib 116. 3 Thr 1. 3	71
צרב	ξηραίνω, ἀλείρει	45, 52, 95 tm, 100 tm, 402
צרדחה	IICH 4. 17	336 t
צרה	ζήλη: female rival IS 1. 6	44-5
צרי	a point of vocalization	
צרי	στύραξ: v. תורק; ψωρικόν, τό, (sc. φάρμακον, συμῆγμα = συμῆμα: (σμάω) soap, unguent) itch-salve Gn 37. 25, 43. 11 Jer 8. 22, 51. 8	57, 93
צריך	χρέος: = χρεία ((χράομαι) need, want), χρεώ (want, need) IICH 2. 15	101
צרעה	ἀνθρηδών: hornet Ex 23. 28	58
צרפת	θεράπνη IR 17. 9-10 Ob 20	130-1 t, 300, 320, 390
צרר	ἐχθαίρω, ἐχθραίνω: hate, detest; κηραίνω (A): (κῆρ) harm, destroy Nu 25. 17, 33. 55 Esth 3. 10; οἱ ἐχθράναντες one's enemies צָרָרִים Jes 11. 13	68
צר	ἐχθρός: hated, hateful, of persons and things; Act., hating, hostile; as Subst. enemy Gn 14. 20 Nu 10. 9 Dt 32. 41 IIS 24. 13 Thr 1. 5 Neh 9. 27	326
צרר	θησαυρίζω: store, treasure up; lay by IS 25. 29 Jes 8. 16 Prv 30. 4 Job 26. 8	392
צורר	θησαυρός: receptacle for valuables Gn 42. 35 Hag 1. 6 Prv 7. 20; πτόρθος: young branch, shoot; generally, branch Cant 1. 13	
צרר	κηραίνω (B): (κῆρ) to be sick at heart, anxious; at a thing Gn 32. 8 Jud 2. 15 IIS 1. 26, 13. 2 Thr 1. 20 ICh 21. 13; cf. κηραίνω (A), sup.	
צרה	צרהה, קה: doom, death; plague, disease Gn 35. 3, 42. 1 IIR 19. 3 Jer 6. 24, 15. 11 Ps 120. 1	
צרתן	Jos 3. 16 IR 4. 12, 7. 46	336 t
קאה	קיה, קיה, קיה, קיה, קיה: used in the simple form mostly by Poets; Radical sense, pour, prop. of liquids, pour out, let flow Lev 18. 28 Jer 25. 27	28 t, 48, 392
הקיא	קיה: v. קיהה Lev 18. 25, 28 Jon 2. 11 Prv 23. 8	51
קבל	ἀναδέχομαι: receive, entertain as a guest ICh 12.	

- 18 (19); *take upon oneself, submit to; accept, receive*
 Prv 19. 20 Job 2. 10 Esth 9. 23, 27 Esr 8. 30 ICh
 21. 11; *undertake* ICh 29. 16 58, 85 t
- קָבַל κεφαλή 79, 387-9 tm
 קָבַל παρά 12, 172-3 tm, 239 tm
- קִבְּעָה κυμβίον: Dim. of κύμβη (A) I (*drinking cup, bowl*)
small cup Jes 51. 17, 22 39
- קִבֵּעַ κύμβαχος: v. סִבַּע 34 t
- קָבַץ, קָבַץ, קָבַץ κομίζω, συγ-: *bring together, collect* Gn 41.
 35, 48 Dt 13. 17, 30. 3 IR 20. 1 Ez 38. 8 Joel 2. 16
 Zeph 3. 8 ICh 24. 5; *bring to oneself, collect round*
 one IIS 3. 21 IR 11. 24, 18. 19 Jer 40. 15 Ez 16. 37
 Ps 91. 7 Neh 4. 14 ICh 39. 6 88
- קָבַץ συγκομιστός: *brought together* Neh 5. 15 105 tm
- קִבְּצָה κομιδή: (κομίζω) *provision, supplies* Ez 22. 20;
gathering in of harvest; συγ-: ingathering, harvest תִּבְרָה
 Ex 22. 5 Dt 16. 9 Jes 17. 5 Hos 8. 7 קָבַץ Gn 41. 47 78
- קָבַץ קָבַץ, קָבַץ πυκάζω, -κάσσω: poet. Verb; *cower*
closely, freq. with collat. notion of protection Jes 40.
 11; *close, shut up; shut close* Dt 15. 7 Jes 52. 15 Ps 77.
 10 Prv 13. 11 29 t, 69
- קָבַץ a point of vocalization 99
- קָדַם, קָדַם, קָדַם Σκυθης: v. כָּדַשׁ Jud 5. 21 IS 24. 14
 Job 1. 3 44, 121, 129 t, 405 t
- קָדַם קָדַם, קָדַם Σκυθία: v. כָּדַשׁ Gn 25. 6, 29. 1 Nu 23. 7
 Dt 2. 26; cf. ἀκτίς: *East* Gn 2. 14, 3. 24 129 t, 291 t, 404 t
- קָדַם קָדַם, קָדַם πάλαι: Adv., *long ago* Dt 33. 27 Jes 23. 7 42 t, 67,
 404-5 t
- קָדַם κεφαλή: v. הָלַל Gn 49. 26 Dt 28. 35 Ps 7. 17 74, 79, 87 t
- קָדַם הָקְדִיר, הָקְדִיר σκοτάω: = σκοτάζω (*grow dark*) Jer 4. 28,
 8. 21 Ez 32. 7-8 Joel 2. 10 Mich 3. 6 Job 30. 28 52
- קָדַם Σκυθία: v. קָדַם Jes 21. 17, 60. 7 Jer 2. 10 Ez 27. 21
 Cant 1. 5 121
- קָדַם Σκυθών: v. סָדוּם IR 15. 13 121, 129 t
- קָדַם קָדַם, קָדַם, קָדַם καθαρίζω: *cleanse; καθαίρω:*
in religious sense, purify Lev 16. 19; *purify oneself*
 Ib 11. 44 ICh 5. 11; *get purified* Ex 29. 21; Pass.
 Ez 48. 11; also of menstruation IIS 11. 4; =
 κηδαίω, κηδαλίω: καθαίρω (v. סָהַר) [an atavism] 280 tm
- קָדַם קָדַם, קָדַם καθαγίζω, -ιάω: *devote, dedicate; ἀγνίζω:*

- dedicate (W) Ex 13. 2 Lev 21. 10, 27. 21 Nu 3. 13,
8. 17 Jud 17. 3 IIS 8. 11 Jer 17. 22 280 tm
- קָדַשׁ, קָדַשׁ *ἀγιάζω*: = *ἀγίζω* ((*ἅγιος*) *hallow, make sacred*);
ἀγνίζω: *hallow* (W) Gn 2. 3 Ex 31. 13 Ez 37. 28;
esp. by burning a sacrifice IR 8. 64; Pass. Esr 3. 5 48,
119 tm, 279 tm
- קָדַשׁ *ἀγιότης*: = *ἀγιοσύνη* (*holiness, sanctity*) Ex 22. 30 74
„ *קָדַשׁ* *ἀγίασμα*: = *ἀγιαστήριον* (*holy place, sanc-*
tuary) Ex 15. 17, 25. 8, 26. 23 IR 8. 8 Jes 52. 1
Jer 31. 23 (22) Thr 1. 10 Dan 9. 26, 11. 3! *قُدْس*
مَقْدِس; *ἀγίστευμα*: *sanctuary* IR 2. 28-31 (Ex 21.
14) 71, 79, 396 t
- קָדַשׁ, קָדַשׁ *ἅγιος*: *devoted to the gods*; in good sense, *sacred*,
holy Lev 9. 19-20, 16. 4; of persons, *holy, pure* Ex
19. 6, 22. 30 Lev 21. 6-7; *ἀγιστός*: *hallowed* Lev 11.
44 21 t, 40, 107, 119 tm
- קָדַשׁ, קָדַשׁ *καταχέζω*: *besoul* Dt 22. 9 Jes 65. 5; = *κατ-*
αισχύνω 280 tm
- קָדַשׁ *ὁδάρχα καταπύγων*: *given to unnatural lust*; gener-
ally, *lecherous, lewd*; *κίναιδος*: *catamite*; generally,
lewd fellow, dancer Dt 23. 18 IR 15. 12; *κιναιδεία*,
-δία: *unnatural lust* IR 14. 24, 22. 47; cf. *καταισχύνω*:
dishonour, put to shame; *dishonour a woman*, also of a
male 280 tm
- קָדַשׁ, קָדַשׁ *κτίζω*: *bring about* IIR 10. 20 Joel 1. 14;
ἀνα-: *rebuild* Neh 3. 1 51, 87, 280 tm
- קָהַל, קָהַל *ἐκκλησιάζω*: *Med. hold an assembly* Ex 32. 1
Lev 8. 4 Jos 18. 1 Jud 20. 1 IR 8. 2 Ez 38. 7 Esth
8. 11 IIC 5. 3; trs., *summon to an assembly, convene*
Ex 35. 1 Lev 8. 3 Nu 10. 7, 16. 19 Dt 4. 10, 31. 28
Ez 38. 13 195
- קָהַל, קָהַל *ἐκκλησία*: (*ἐκκλητος*) *assembly duly summoned*
Nu 10. 7, 20. 10 Jud 21. 8 Joel 2. 16; *an assembly*
Gn 49. 6 Ptn 5. 14 Esr 2. 64 Neh 5. 7 IIC 23. 3 194
- קָהַל *ἐκκλητος*: (*ἐκκαλέω*) *selected to judge or arbitrate*
on a point; *umpire* Eccl 1. 1, 12. 8-10 [cf. *ἡγε-*
μην *βασιλεύς*: *king, chief*, Hom., etc.; freq. with collat.
sense of *captain or judge*; cf. Ib 1. 12] 195
- קָהַל, קָהַל, קָהַל *φύλη*: *a body of men united*
by supposed ties of blood and descent, *clan*, such as the

- קוף *κέρκωψ*: long-tailed ape IR 10. 22 60, 67
- קץ, קוצ, דוץ, פוש, שוש, דוש, דוץ, קוצ *θοάζω*: move quickly, ply rapidly
Jer 50. 11 Hab 1. 8 Mal 3. 20 Job 41. 14 33 t
- קוצה *κομίσκη*: Dim. of *κόμη*: ז. צכה Cant 5. 2, 11 78
- הקיר *ἐκρέω*: flow out or forth, shed, let flow (הויל) Jes 48. 21
העיר Gn 24. 20 נצר Ps 136. 15 (הריק); *κρουνίζω*:
discharge liquid in a slender stream Jer 6. 7 196
- מקור *κρουνωμα*: = *κρουνός* (spring, well-head, whence streams (πηγαί) issue) Jer 2. 13, 8. 23 Ps 36. 10 Prv 10. 11, 13. 14, 14. 27, 16. 22, 18. 4; metaph., κ. αἵματος Lev 20. 18; *κρουνίον*: Dim. of *κρουνός*; cf. *ῥεῦμα* 71, 80, 399
- ממקור *κρουνίσμα*: gush, stream; -μός: gushing out of water; *κρουνίον*: Dim. of *κρουνός*, *s.s.* Ps 68. 27 [Is this, like ממשרה, a double prefix-suffix: the first מ representing the terminal ן, the second replacing -μα in *κρουνωμα*?] 71
- מקור *ῥεῦμα*: (ῥέω) that which flows, current, stream Jer 2. 13, 8. 23 Prv 23. 26; discharge, flux, rheum Lev 20. 18 80
- קורה *δοκός*: (δέχομαι) bearing-beam, main beam, esp. in the roof or floor of a house Gn 19. 8 Cant 1. 17; = *δορά* (B); *ξύλον*: beam; plank (W) IIR 6. 2, 5; v. קרה 58, 298 tm
- קטל, קטל, קטל *κτείνω, κτένω*: kill, slay, freq. in Poets, also in early Attic Dan 2. 14, 5. 19, 30; put to death Ib 2. 13 23 t, 33 t
- קטן *ἐλάχιστος*: Sup. of *ἐλαχύς* (small, short, mean, little); smallest, least Gn 9. 24, 27. 15, 29. 16 Jud 9. 5 IS 2. 19, 16. 11 IIS 12. 3 IR 12. 10 IIR 5. 2 Jon 3. 5; of least account Ex 18. 22 IS 9. 21, 15. 17 Jer 49. 15 Zach 4. 10 76 t, 328
- קטף *ἀπανθίζω*: pluck off flowers Dt 23. 26; gather honey from flowers Job 30. 4; חילז/מלי: honey 33 t, 60
- קטר *θυμιάζω, -ιαίνω, -ιατίζω*: = -ιάω (burn so as to produce smoke; abs., burn incense; smoke, fumigate) IS 2. 16 IR 22. 44 Hab 1. 16 הקטר Ex 30. 7, 20 Lev 1. 9, 8. 16 Nu 18. 17 IR 11. 8 ICh 26. 18, 29. 7 280

קָטָר	θυμία, -ίη: = θυμίαμα, -ημα (<i>incense</i>) Ex 30. 7 Dt 33. 10 Jer 44. 21	74
מִקְטָר, מִקְטָרִית, מִקְטָרִית	θυμιατήριον, θυμιατ-: <i>censer, vessel for fumigation</i> Ex 30. 1 Ez 8. 11 Mal 1. 11 IICh 26. 19	71, 74
קָנִי, קָנִי, קָנִי	φοῖνιξ: <i>purple or crimson; blood-bay, of a horse; red cattle—Phoenician—phoenix</i>	24 t, 42, 48 t, 93 t, 303 tm, 330 t
קָנִי	Φοῖνιξ, ικος: <i>Phoenician</i> Gn 15. 19	82, 93
קָנָה	θρήνος: (θρέομαι) <i>dirge, lament</i> Jer 7. 20 Ez 2. 10, 19. 14, 32. 16 Am 8. 10 IICh 35. 25	48
קִיקִיִּן	κίκι: <i>the castor-oil tree</i> Jon 4. 6-7	22
קִיר	τείχος: <i>wall</i> Lev 14. 37 IR 6. 27; esp. <i>city-wall</i> Nu 35. 4 Jos 2. 15	22, 64, 80
„	γῆ: <i>land, country</i> Jes 15. 1; <i>city</i> Jes 16. 7, 11	82, 92
קִישָׁן, קִישָׁן	Σκυθῶν: <i>v. סִדְוָן</i> Jud 5. 21	121, 129 t
קָל	κουφίζω; קָל κούφος: <i>light, nimble</i> IIS 2. 18; <i>buoyant</i> Job 24. 18; <i>unsubstantial, airy</i> Jes 19. 1; <i>light in point of weight</i> Job 24. 18	248 tm, 353 tm
קָל	φωνή: (φάω) <i>sound, tone</i> Gn 3. 8 Ex 32. 17 Lev 26. 36 Jos 6. 5, prop., <i>the sound of the voice</i> Dt 5. 19, 27. 14 IS 4. 6, 14; <i>speech, voice, utterance</i> Gn 21. 17, 27. 22 Dt 33. 7 Jud 18. 3	23
קָלִי, קָלִי, קָלִי, קָלִי	εἶρην: <i>v. אִיר</i>	127
קָלִי, קָלִי, קָלִי	εἶρην Διός Esr 10. 23 Neh 12. 20	128
קָלִי, קָלִי	εἶρην θεοῦ Esr 10. 23 Neh 8. 7	128
קָלִי	φρύγω: <i>v. צִלָּה</i>	35 t, 410 t
קָלִי	φρυκτός: <i>v. צִלָּה (צ/ק)</i>	36 t, 416 t
קָלִי, קָלִי	χαλκεῖον: <i>v. צִלָּה</i> Mich 3. 3	36 t, 80
קָלִי, קָלִי	καταράσμαι: <i>call down curses upon; curse, execrate</i> Gn 8. 21, 12. 3 Ex 21. 17, 22. 27 Lev 24. 11 IIS 16. 7, 19. 22 IIR 2. 24 Jes 8. 21 Jer 15. 10 Ps 37. 22 Prv 30. 10 Eccl 7. 21-2 Neh 13. 25	48, 67
קָלִי, קָלִי	ἀρά, ἀρή: <i>prayer; esp. a prayer for evil, curse, imprecation</i> Gn 27. 12-13 Dt 11. 29 Jud 9. 57 Jer 24. 9, 25. 18 Prv 27. 14	39, 67, 326
קָלִי, קָלִי	χλευάζω: <i>jest, scoff; c. acc., scoff, jeer at, treat scornfully</i> Ez 16. 31; Med. Hab 1. 10	39, 48
קָלִי, קָלִי	γλύφω: <i>carve, cut out with a knife; cause to be engraved</i> IR 6. 35	38, 68
קָלִי, קָלִי	γλύμμα: (γλύφω) <i>engraved figure</i> IR 6. 32	71

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עֲלָקָה	σφενδορίζω: = σφενδονάω (<i>use the sling</i>) IS 17. 19	41
עֲלָקָה	σφενδόνη: <i>sling</i> Job 41. 20	41
..	ξύλον, πύλη, θύρα: v. עֲלָקָה 36 t, 392, 399 t, 416 t	
קִמְצָה	κομιδή: (κομίζω) <i>gathering in of harvest</i>	78
קִמְצָה	κομίζω: v. קִמְצָה	88
קִנְיָה	εὐνή: <i>nest</i> Dt 22. 6 Ob 4 Hab 2. 9; v. קִנְיָה, קִנְיָה 48, 326	
קִנְיָה	διαφθονέω: <i>envy</i> Gn 26. 4, 30. 1, 37. 11 Jes 11. 13 Ez 31. 9 Ps 37. 1, 106. 16 Prv 23. 17; ἐπι-, προς-	65
קִנְיָה, קִנְיָה	όθονερός: <i>envious, jealous, of persons; of the gods, jealous of those who abuse their gifts, or who enjoy unbroken felicity</i> Ex 34. 14 Jos 24. 19	56, 65
קִנְיָה	όθόνος: <i>ill-will or malice, esp. envy or jealousy of the good fortune of others</i> IIR 10. 16 Eccl 4. 4 39, 65, 239 tm	
קִנְיָה	γεννάω: <i>causal of γίγνομαι; mostly of the father, beget; Med., produce from oneself, create; metaph., engender, produce; call into existence</i> Gn 4. 1, 14. 19 Dt 32. 6 Ps 78. 54 Prv 8. 22; = γονάω	34 t, 48, 326
קִנְיָה	γονεύς: <i>begetter, father; generally, progenitor, ancestor</i> Gn 14. 19 Dt 32. 24	24 t, 42 t
קִנְיָה	ώνέομαι: <i>buy, purchase</i> Gn 25. 10 IIS 12. 3, 24. 24 Jer 13. 1 Neh 5. 8	51, 85 t, 395
קִנְיָה	ώνητής: <i>buyer, purchaser</i> Dt 28. 68 Jes 24. 2	51
קִנְיָה	ώνια, τὰ: <i>goods for sale, market-wares; wares (W)</i> Gn 31. 18 Lev 22. 11 Prv 4. 7	51
קִנְיָה, קִנְיָה	ώνημα: <i>purchase</i> Gn 17. 12, 23, 23. 18, 31. 18 Ex 12. 44 Lev 25. 18 Ez 38. 12	51, 71
קִנְיָה	κενός: v. קִנְיָה; σχοῖνος: v. קִנְיָה Jes 19. 6, 42. 3 Job 40. 21	42 t, 77, 395
..	ξηρός: = κορμός (A) ((κείρω) <i>trunk of a tree (with the boughs lopped off)</i>)	45, 52
קִנְיָה, קִנְיָה	χρησμός: (χράω (B) A) <i>oracular response, oracle</i> Ez 12. 24, 13. 7; χρήμα: <i>oracle</i>	71, 427
קִנְיָה, קִנְיָה	πηγμα: <i>anything congealed</i> Zach 14. 6	32 t
קִנְיָה, קִנְיָה	ἀκανθώδης: <i>full of thorns, thorny; prickly; ἀγνώδης, falsa lectio for ἀ.; ἀκανθόχοιρος: hedgehog [cf. ἀκανθα: in pl., prickles or spines of the hedgehog and of certain fish]</i>	30 t, 90 tm
קִנְיָה	πυκάζω: v. קִנְיָה Dt 15. 7 Jes 52. 15	29 t, 69
קִנְיָה	κουφίζω: <i>make a light leap; ἐκπηδάω: leap out; jump, leap (W)</i>	24 t, 69, 353 tm

קָצוֹ, קָצָה, קָצָה, קָצוֹ	ἔσχατος: <i>farthest, uttermost, extreme</i> Ex 16. 35, 25. 18-19, 26. 4 Dt 30. 4 Jes 37. 24 Ps 48. 11 Prv 17. 24; ἐξ ἐσχάτων ἐς ἔσχατα ἀπικέσθαι <i>reaching from end to end</i> Ex 26. 28 Dt 4. 32	30 t, 55, 68
קֶצֶב	ἔδαφος: <i>bottom, foundation</i>	49
קֶצֶב	ξυστός	52, 105 tm
קָצֵן	δικαστής: <i>a judge</i> Prv 25. 15	58, 101
קֶצֶר	ὄζος, ὕσδος: <i>bough, branch, twig</i> Ps 20. 12	414 t
קֶצֶר, קֶצֶר, קֶצֶר	ἔσχατος: τὰ ἔσχατα, <i>the utmost: the uttermost; the extremities, the furthest points (W)</i> Ex 26. 23 Ez 46. 21; cf. γωνίδιον: Dim. of γωνία <i>of the four quarters of the compass</i> Jes 44. 13	7 t
קֶצֶר, קֶצֶר, קֶצֶר	ἀφρίζω: = ἀφρέω, ἀφρίάω (<i>foam</i>) Gn 40. 2 Dt 9. 19; c. acc., <i>be foam, cover with foam</i> Dt 9. 8 Zach 8. 14	63
קֶצֶר, קֶצֶר, קֶצֶר	ἐπαφρίάω: <i>foam against</i> Jes 8. 21	
קֶצֶר	ἀφρός: <i>foam of the sea; of persons and animals, foam, slaver, froth</i> Nu 1. 33 Hos 10. 7	63
קֶצֶר, קֶצֶר, קֶצֶר	ἀποκόπτω: <i>cut off, hew off</i> , freq. in Hom., <i>of men's limbs</i> Dt 25. 12 Jud 1. 6-7 IIS 4. 12	63
קֶצֶר	ἀναξύω: <i>scrape up or off</i> ; Pass., <i>having the surface scraped off</i> IIR 16. 17, 18. 16, 24. 13	
קֶצֶר	θερίζω: <i>do summer-work, mow, reap</i> Lev 23. 10 IIR 19. 29; קֶצֶר	32 t, 392
קָר	ψυχρός: <i>cold</i> Gn 8. 22	53
קָר	ψυχρός: <i>cold</i> Prv 25. 25	53
קָרָה	ψύχρα: <i>cold</i> Ps 147. 17 Prv 25. 20 Job 24. 7, 37. 9	56
קָרָה, קָרָה	ψυχρότης: <i>coldness, cold; metaph. of persons, want of feeling, bad taste</i> Lev 26. 21, 23, 28 Zach 14. 6	32 t, 74
קָרָה, קָרָה	κυρέω: c. קָרָה 25. 27 t, 29 t, 43, 86 t, 399, 427 t	71, 399 tm, 427
קָרָה, קָרָה	κύρμα	256 t, 281 tm, 426-7 tm
קָרָה, קָרָה	χράω	93, 281 tm
קָרָה, קָרָה, קָרָה	χρημα: Jes 4. 5 Jon 3. 2	327-8, 399 tm, 427 tm
קָרָה	καλέω, -λημι: <i>call, summon</i> Lev 1. 9 IIR 8. 1; <i>call to one's house or to a repast, invite</i> IR 1. 9 Job 1. 4	
„	κελεύω: <i>prop., urge, drive on; hence, exhort, bid; order; command (W)</i> Lev 23. 2 Dt 15. 2 IIR 8. 1	

- „ *πικρίς, ίδος: ox-tongue; = κιχώριον: chicory; πικρίδιον: endive; πικρός: bitter, spiteful, vindictive (כַּר);*
ρῦτόν: rue Dt 29. 17, 32. 31 Hos 10. 4 41, 60
- „ *πρόσθιος: foremost* Nu 6. 9, 18; cf. פֶּרַע/προκόμιον 119 t
- „ *πρώτος, prātos: Sup. of πρό; as Adj., of place, foremost* Zach 4. 7 Ps 137. 6; of Time, *first* Ex 12. 2 IIS 21. 9; of Order, Ex 34. 1 Jes 41. 4; of Rank or Dignity, *the first men* of the state Jos 22. 14 IIS 23. 8 Dan 10. 13 (פְּרָתִים Esth 1. 3, 6. 8 Dan 1. 3); of Degree, *first, highest* Jos 11. 10 IS 15. 17 IIR 25. 18 Ez 38. 2-3, 39. 1 Zach 4. 7 ICh 12. 9 (10), 27. 5; as Subst., in neut. pl., *first part, beginning* Prv 4. 7 Nch 12. 44; *first, highest; in degree, the highest development* Hos 9. 10 62, 68
- רַב *περί* הרבה. רב 61, 72 tm
- רַב *πολύς: of Number, many; of Size, much, mighty, great* Am 6. 2 Ps 36. 7 Thr 1. 1 61
- רַב *πολύδημος: populous* Thr 1. 1 61
- רַב *ἐρύομαι, εἰρύ-: to draw [the bow]*
 Gn 21. 20, 49. 23 Ex 19. 13 Jer 4. 29 29 t, 41, 423 t
- „ „ *ρίπτω: throw, cast, hurl* Ex 15. 1, 21 Ps 18. 15 423 t
- רַב *ράπτω: sew together, stitch* Prv 7. 16; *רָמַם (B): anything sewn or stitched* Ib 31. 22
- רַב *τρέφω: thicken or congeal a liquid; curdle the milk (رَبَّ); usu. cause to grow or increase* Gn 1. 28, 9. 1 Ex 1. 7 Ez 16. 7 64, 86 t
- רַב *ἐκ-: bring up from childhood, rear up (رَبَّى)* Thr 2. 22 64
- רַב *ἐρύω (A): drag, draw, implying force or violence; simply, draw, pull; draw the bowstring; draw (the bow)* Gn 21. 20, 49. 23; *ρίπτω: throw, cast, hurl* Ps 18. 15 29 t, 41
- רַב *τρόφιος: nourishing, nutritious; Subst., τρόφιμος, ó, a slave's young master; ή τροφή: the mistress رَبَّة الْمَنْزِل; Pass., nursling, foster-child (رَيْب)*
 Ez 16. 7 Thr 1. 1; cf. *πρεπτός, inf.* 64
- רַב *ἀρπυμον: profit; καρπυσμός (A): profit* 60, 72
- רַב *ἀρπυσις: use, profit* Lev 25. 36 Prv 28. 8 60, 72
- רַב (I) *μυρίος: numberless, countless, infinite, prop.*

- of Number, and commonly in pl., *μύριοι* Gn 6. 5, 13. 6, 21. 24, 26. 14, 33. 9, 50. 20 Ex 5. 5, 12. 38 Nu 32. 1 Jos 11. 4 IS 2. 5 IR 3. 8 ICh 1. 9 31.1
- מֵרֶבֶבָה, רְבוּא, רְבֹו, רִבְבָה* *μύριοι*: as a definite numeral, *ten thousand* Jud 20. 10 Jon 4. 11 Ps 91. 7 Cant 5. 10 Est 2. 64. 39, 46, 48, 93
- רְבֹו, רְבֹוּא, רְבֹוּתִי, רְבֹו* *διαπρεπής, πρεπτός*: *distinguished, renowned* IIS 23. 20 Jes 19. 20 Ps 48. 3 Thr 1. 1 Dan 4. 27 62
- רִבְבָה, רְבֹו, רְבֹוּתִי, רְבֹו* *ῥάβδος*: *rod, wand; magic wand* לִרְבֹו Ex 7. 11; *staff of office*, like the earlier *σκηπτρον* Gn 41. 42, 49. 10 Jes 14. 5 Esth 4. 11; *rod for chastisement* Jes 10. 5 Ps 2. 9 Prv 10. 14; *riding switch* IIS 23. 21; *streak or stripe on the skin of animals* לִרְבֹו; cf. *לִרְבֹו* 41, 63, 68, 93, 116
- רְבֹו, רְבֹוּתִי, רְבֹו* *πόρευμα*: *place in which one walks; haunt* Ps 139. 3 62
- רְבֹו, רְבֹוּתִי, רְבֹו* *τετράγωνος*: *with four angles*, but usu. *square* Ex 38. 1, 43. 16 IR 7. 31 Ez 40. 47, 45. 2; *τὸ τ.* *a square, a body of men drawn up in square* Nu 23. 10 64
- רְבֹו, רְבֹוּתִי, רְבֹו* *ὀργίζω*: (*ὀργή* II) *make angry, provoke to anger* IS 23. 15; more freq. in Pass., *grow angry, be angry* Gn 45. 24 IIS 19. 1 Jes 57. 20 Ps 2. 1; cf. *ὀρκαίω*: *shudder* 29-30 1, 32 1, 45, 88, 250 11
- רְבֹו, רְבֹוּתִי, רְבֹו* *ἐποργίζομαι*: *to be angry at*; *προσ-*: Pass., *to be angry at* IIR 19. 27; *συν-*: *meet anger with anger* 88
- רְבֹו, רְבֹוּתִי, רְבֹו* *παράγγελλω*: *pass on or transmit a message* 61
- רְבֹו, רְבֹוּתִי, רְבֹו* *παράγγελμα*: *message transmitted by beacons; mobilization* Job 12. 5 61
- רְבֹו, רְבֹוּתִי, רְבֹו* *προσαγγέλλω*: *denounce* IIS 19. 28 Ps 15. 3
- רְבֹו, רְבֹוּתִי, רְבֹו* *ἄρθρον* xxvii-xxviii 11
- רְבֹו, רְבֹוּתִי, רְבֹו* *ἀράγειν ἀράσσειν*: *strike with a shower of stones*
- רְבֹו, רְבֹוּתִי, רְבֹו* *ἀραγμα, -μός*: *crashing shower of stones*
- רְבֹו, רְבֹוּתִי, רְבֹו* *παράψυχω*: *cool, Pass.* 61
- רְבֹו, רְבֹוּתִי, רְבֹו* *παράψυχή*: *cooling, refreshment, consolation* Ps 30. 6 74, 409 11
- רְבֹו, רְבֹוּתִי, רְבֹו* *παράψυκτήριον*: = *-ψυχή (sup.)* Jes 28. 12 61, 72
- רְבֹו, רְבֹוּתִי, רְבֹו* *ράγα* 408-9 11
- רְבֹו, רְבֹוּתִי, רְבֹו* *ἀστράπτω; παράψυχω* 408-9 11
- רְבֹו, רְבֹוּתִי, רְבֹו* *σπέρχω; ἡρῶς ἐπ-* 407 11
- רְבֹו, רְבֹוּתִי, רְבֹו* *ὀργίζω* 367 11

XIX. CATALOGUE OF GENERAL HOMOLOGIES 575

רושׁ	ὀργή	408 tm
רָגַשׁ	ἐργαστήριον	407-8 tm
רָדָה	κρατέω: to be strong, powerful; hence, abs., rule, hold sway IR 5. 4; conquer, prevail, get the upper hand; master Gn 1. 26 Lev 26. 17 Ez 34. 4	55
הִרְדָּה, רָדָה	ἐπι-: prevail in battle, be victorious Jud 5. 13; prevail over, get the mastery of an enemy; rarely c. acc., master, conquer Jes 41. 2	55
רָהַב	ταρβέω: c. acc., fear, dread Prv 6. 3; stand in awe of, revere Jes 3. 5	63
רָהִיט	φρύγανις: = φρύγανον (firewood; undershrub) Cant 1. 17	66
רָחַח, רָחַחָה, הִרְחַחָה	ῥαστώνη, ῥῆσ-: relief from anything unpleasant Ex 8. 11 Thr 3. 56 Esth 4. 14; = -νευσις; רָחַח εὐρυχωρία: open space, free room Gn 32. 17	41, 79
רוּחַ	τροχός: whirlwind Gn 1. 2, 8. 1	64
הִרְחַבָה	αἵρεσις: choice Ex 25. 2, 35. 24 Lev 7. 32 Nu 15. 20	72
רוּעַ	הִרְעֵה, הִרְעֵה supίζω: play the σὺριγξ, pipe; make any whistling or hissing sound (סִרֵּק); c. acc. pers., kiss him Nu 10. 9 Jud 15. 14 Esr 3. 11; cf. κρατέω: clap in sign of applause; also in sign of disapproval	30 t
הִרְעֵה	σὺριγξις: playing on the σὺριγξ Lev 25. 9 Jos 6. 5; κρότησις: clapping IS 4. 5-6	72
רוּץ	τρέχω: run, of men Gn 18. 2 IS 8. 11 IIR 5. 20-1 Ps 19. 6 Prv 4. 12; of things, move quickly Jes 59. 7 Am 6. 12; ἐρίζω: rival, vie with, challenge IIS 22. 30	64
רָץ	πόξις: courier, messenger Job 9. 25 Esth 8. 10 IIC 30. 6; cf. δρόμαξ/רָץ/רָץ Esth 8. 10	56
מְרוּצָה, מְרוּץ	τρέξιμος: running, hastening IIS 18. 27 Jer 8. 6, 23. 10 Eccl 9. 11	65
רוּר	ρέω: Lev 15. 3	41, 50, 69, 369 tm
רִיר	ρέος: (ρέω) like ρεῦμα, anything flowing, stream Job 6. 6	56, 74, 77
רָחַב	εὖρος: breadth, width Gn 6. 15, 12. 17 Ez 42. 11, 45. 1	79
רָחִים	τροχός: wheel; potter's wheel Ex 11. 5 Nu 11. 8 Jes 47. 2	65, 93
רָחֵל	ῥήν, gen. ῥηνός, ῥή, sheep, lamb (not found in nom.) Gn 29. 16, 31. 38 Jes 53. 7 Cant 6. 6	39, 41

רָחַץ	ρόος: v. יָאֹר Gn 8. 21, 27 Job 14. 9	56
רִיפָה	κρίθη: mostly in pl., <i>barley-corns, barley</i> IIS 17. 19	60
רַךְ	μαλακός: <i>soft</i> Ez 17. 22; <i>soft, fair words</i> Prv 25. 15 Job 40. 27; <i>tender, youthful</i> Gn 18. 7, 33. 13; of persons or mode of life, <i>mild, soft, gentle</i> Dt 28. 54 Jes 47. 1 ICh 29. 1; <i>faint-hearted, cowardly</i> Dt 20. 8; <i>weakly, sickly, ill</i> Gn 29. 17; <i>πρᾶος: mild, gentle, meek</i>	62, 93
רֶכֶב	πορεύμα: <i>means of going, carriage</i> ; πορεῖον: <i>means of conveyance, carriage</i> מֶרְכָּב Gn 41. 43 Ex 14. 6, 25 Lev 15. 9 Jud 4. 13, 15 IS 8. 11 IIS 15. 1 IIR 9. 24, 23. 11 Jes 21. 7, 66. 15 Jer 47. 3 Joel 2. 5 Nah 3. 2 Ps 104. 3 Cant 3. 10 ICh 28. 18 IICH 9. 25	62
„	τροχός, -χοῦ: v. רָחַץ Dt 24. 6	64, 74: 93
רָכַל	ῥωπιζω, ῥωποπωλέω: <i>deal in small wares or frippery</i> Ez 27. 13; cf. πορίζω: <i>carry, bring; furnish, provide</i>	62
רֶכֶל	ῥωποπωλῆς: <i>dealer in petty wares, huckster</i> IR 10. 15 Ez 27. 23 Neh 13. 20; cf. ποριστής: <i>one who supplies</i> or <i>provides</i> ; πορισμός: <i>earning a living, means of live-</i> <i>lihood</i>	62
רָכַלָּה, רֶכֶלָּה	ῥῶπος: <i>petty wares</i> Ez 26. 12, 27. 23, 24, 28. 16	62
רָכִיל	παραγγελεύς: <i>informant, accuser</i> Lev 19. 16 Prv 11. 13	61
רָכַח	ἐρύομαι: v. רָכַב; ῥίπτω, also -τέω: <i>throw, cast, hurl</i> Ex 15. 1	29 1, 423 1
רָמָה	ἡπεροπεύω: <i>cheat, cajole, deceive, cozen</i> Gn 29. 25 Jos 9. 22	60
רָמִיָּה	ἡπεροπητής: <i>pecul. fem. of ἡπεροπεύς = -πεντής</i> (<i>a cheat, deceiver</i>) Ps 120. 2-3	60, 74
רָמָה	ὄρος: <i>mountain</i> ; ὄρος, ὄρος, ὄρος: <i>boundary</i> IS 1. 1 Jer 31. 15 (14)	61
רָמָה	δρόμαξ: <i>good at running</i> Esth 8. 10	45, 77
רָמַס	έρπετόν, ὄρ-: (ἔρπω) <i>beast or animal which goes on</i> <i>all fours; creeping thing, reptile</i> (סָרָף), esp. <i>snake</i> (סָרָף) Gn 1. 24-5	51
רָמָה	βρέμω: <i>roar</i> (רָעַם); after Hom., of arms, <i>clash,</i> <i>ring</i> Job 39. 23	411 tm
רָמָה	θρηνέω: <i>sing a dirge, wail</i> Thr 2. 19	59, 68
רָמָה	ἐπι-: <i>lament over</i> Jer 51. 48	59

- רָנָה, רָנָה, θρήνημα: *lament, dirge*; θρήνωμα: = θρήνος (*dirge, lament; complaint, sad strain, lamentation*) Ps 106. 44 Job 20. 5 54, 59
- רָסַס δροσίζω: *bedew, besprinkle* Ez 46. 14 59
- רָסַס δρόσος: *dew*; v. עָסַס Cant 5. 2 57, 59
- רָעַד φρίζω: = φρίσσω (freq. of a feeling of *chill, shiver, shudder* Esr 10. 9; of the effect of fear, *shudder; tremble* Ps 18. 8, 104. 32; *feel a holy thrill or awe* at Dan 10. 11 Esr 10. 9); v. רָו 29-30 i, 32 i, 66
- רָעַד φρίκη: *shivering fear, shuddering* Ex 15. 15 Ps 55. 6; esp. from religious *awe* Jes 33. 14 Ps 2. 11, 48. 7 Job 4. 14 66
- רָעָה θυραυλέω: *wait at another's door*, of visitors; freq. of lovers waiting on their mistresses; *waiting at the door*, of lovers Zach 11. 17 Prv 29. 3 Job 24. 21; cf. רָעָוָל Nu 1. 14 רָעָוָל Ib 2. 14 רָעָלָה Esr 2. 2 רָעָמָה Neh 7. 7 רָעַ IIS 13. 3 Jer 3. 1, 20 Hos 3. 1 Prv 17. 17 Job 31. 9 Cant 5. 16 Thr 1. 2 רָעָה IIS 15. 37 IR 4. 5 59
- רָעָה ἀγρᾱυλος: *dwelling in the field*, of shepherds; εὐραυλος: *living out of doors*, of shepherds Ex 2. 17 Ez 34. 2 Am 1. 2 Cant 1. 8; cf. φρουρός: *watcher, guard* 44, 59
- רָעָה θυραυλῶν: *waiting at one's lover's door* (lover) Cant 1. 9, 5. 16 Thr 1. 2 59
- רָעָה τρώζειν: = συνοισιάζειν (*being with or together*, esp. for purposes of feasting or conversing, *social intercourse, society* Prv 28. 7; *habitual association, constant resort* Ib 29. 3; *sexual intercourse* Job 24. 21; φρουρέω: *keep watch or guard*; trans., *watch, guard* Gn 4. 2 [φρουρέω from φρουρός (*watcher, guard* רָעָה Zach 13. 7), contr. for προ-ουρός; cf. οὐρός (B) (*watcher, warder, guardian* רָעָה Gn 16. 13-14 רָעָה Ps 80. 2) from the same root as ὁράω (רָאָה Gn 1. 4); cf. ὁρασις/רְעוּת (ὁράω) *vision, appearance* Eccl 1. 14] 65
- רָעָה ἀλγέω; v. עָן; רָעָה ὄραμα 74, 345 im
- רָעָה ὄρασις: v. רָאָה Eccl 1. 14 28 i, 74, 82 i, 345 im
- רָעָה ἑφορος: (cf. ἐπίουρος: = οὐρός (B), *watcher, guardian* (רָעָה, רָאָה)), *overseer, guardian, ruler* Jes 44. 28 Ez 34. 23; cf. φρουρός 345 im
- רָעָה οὐρέω; רָעָה οὐρός (B) 345 im

- רעה ῥήσσω, ῥήγνυμι: Pass., *break, break asunder* Jer 2. 16 50
 „ τρώγω: *gnaw, nibble, munch*, esp. of herbivorous animals Gn 41. 1 Ex 34. 3 Jes 11. 7, 65. 25 Job 1. 14 Cant 4. 5; of men, *eat* vegetables or fruit Ib 2. 16; later, simply *eat*, serving as pres. to ἐφαγον instead of ἐσθίω Ib 6. 2 65
 „ ἐφοράω: *oversee, observe*; of the gods, *watch over, visit* Gn 48. 15 Ps 23. 1, 80. 2 215 tm, 345 tm
 ריע, ריעה, ריעה κροτέω: *clap* in sign of applause; also in sign of disapproval Jud 15. 14; ἐπι-: *clap, applaud*; κατα-: *applaud excessively* Ex 32. 17 Jud 15. 14 Mich 4. 9 30 t
 רעה רעה, רעה πονηρία: *bad state or condition (ערה)*; in moral sense, *wickedness, vice, knavery* Gn 6. 5, 26. 20, 44. 4 Dt 31. 17 Hos 7. 1 Thr 3. 38 61
 רע פֿרע, רע פֿרע πονήρευμα: τὰ π. *wickednesses*; τὸ π. LXX De 17. 2 Gn 2. 9 Dt 4. 25, 28. 20 IS 17. 28 Job 2. 10 Dan 11. 27 61
 רע πονηρός: (πονέω) in moral sense, *worthless, knavish; malicious* Gn 8. 21, 37. 2, 20, 38. 7; τὰ π. *wickednesses* Dt 31. 17 Thr 3. 38 61, 76 t
 רע θύραυλος: v. דעו
 רעאל רעאל רעאל רעאל דעאל 30 t, 34 t, 59, 128
 רעם βρέμω: *roar* Ps 18. 14, 96. 11; = βρομέω; βροντάω, -τάω: *thunder*; ὠρύομαι: *howl* IS 2. 10, 7. 10 IIS 22. 14 Ps 18. 14 56, 409-10
 רעם βρόμος (A): *any loud noise* Job 39. 25; *roaring of thunder* Jes 29. 6; βροντή: *thunder* Ps 77. 19; cf. ὠρυμα, ὠρυγμα: *howling*; Βοανεργές Mark 3. 17 56, 409-10
 רעמיה Διὸς θύραυλος 34 t
 רעῖν ῥέω Piv 3. 20 41, 50, 369 tm, 412-13
 רעץ ῥήσσω, ῥήγνυμι: *break asunder, rend, shatter* Ex 15. 6 Jud 10. 8 50
 רעס ὀρίζω: v. רעד
 רפה רפה, רפאל v.
 רפא θεραπεύω 55, 59; רפא הִתְרַפָּא. רפא 59; רפא 41, 59; רפואה, רפואה, רפואה 41, 59, 78, 92, 124; רפא 27 t, 59, 72, 344 tm
 רפאל θέραψ θεοῦ ICh 26. 7; רפא θέραψ Διὸς Ib 3. 21 59, 128
 רפה ὑπερφύης: literally, *growing above the ground*;

	<i>growing higher than the rest; overgrown, enormous</i> Dt 2. 11, 3. 11 IIS 21. 16 ICh 20. 4	21, 237 tm
רפָּה	λεπτός: (λέπω) rare in literal sense, <i>peeled, husked; fine, small; thin, fine, delicate; generally, small, weak, impotent</i>	42 t, 104 tm
רפּה	Διὸς θέραψ Neh 3. 9; v. לרפּה	59
רפּה	καταλείπω: <i>forsake, abandon</i> Dt 31. 6; <i>let drop, give up</i> Dt 9. 14 IS 15. 16; <i>leave alone</i> Jud 11. 37 IS 11. 3	23
רפּח	ραφιδευτός: = ραπτός (<i>stitched, patched; ρ. πλοῖα boats made of hides sewn together</i>) ICh 2. 15	53
רצָה	ἀρέσκω: of pers. only, <i>make good, make amends</i> Lev 26. 34; Med. Jes 40. 2; after Hom., c. dat. pers., <i>please, satisfy</i> ICh 10. 7; Med. Lev 7. 18 IS 29. 4	112
רצָה	ἀρεστός: verb. Adj. of ἀρέσκω; <i>acceptable, pleasing; of persons, acceptable, approved</i> Esth 10. 3	102, 112
רצָה	προσδέχομαι, -δέκο-: <i>receive favourably, accept</i> Dt 33. 11 Prv 3. 12; <i>admit</i> Lev 26. 41; <i>undertake</i> Ps 50. 18; <i>await, expect</i> Job 14. 6; רצָה־נְאֻזִים	62, 293
רצָה	πρόσδεξις: <i>acceptance</i> Ex 28. 38 Jes 56. 7 Jer 6. 20 Ps 19. 15	62
רצָה	χαράσσω: <i>brand, carve</i> Ex 21. 6; v. רצה	425
רצָה	καλυπτός: <i>covered; κρυπτός: covered and concealed by planks</i> Cant 3. 10; רצָה־כָּלֶוֶת: <i>covering</i>	15 t
רצָה	κρίθη: mostly in pl., <i>barley-corn, barley; oats</i> (W) IR 19. 6; v. רפה	60
רצָה	רצה־הַתְּרָצָה: <i>smite, dash in pieces</i> Jud 9. 53; Pass., <i>to be dashed against the rocks; of things, dash one against the other</i> Gn 25. 22; v. רצה	54
רצָה	רצה־הַתְּרָצָה: <i>break in pieces</i> Ps 74. 14; Pass., especially of a broken and routed army Jud 10. 8	54
רצָה	τροχάζω: (τρέχω) <i>run quickly</i> Nah 2. 5	64
רצה	„ Nah 3. 2; abs., <i>run about</i> Job 21. 11; <i>run through, spread</i> Joel 2. 5 [The Poets in some words treated χ as a double consonant (so that a short vowel before it became long); ∴ τροχάζω → ροχαζω → ραχαζω → רצהזω → רצה; רצהזω → רצהז]	64
רצה	τράχηλος: <i>neck, the whole neck and throat</i> Cant 4. 3, 6. 7	64
„	κράς	348 tm

- רָקַן δράκων: (prob. from δέρκομαι, δρακεῖν) *dragon, serpent*, interchangeable with ὄφις; perhaps a *water-snake*; v. יִרְקָן [in הִירְקָן וְהִרְקָן, ו/וֹ: or] 59, 92, 130
- רָקַח φαρμακεύω: *season in cookery*; φαρμάσσω: *season* IS 8. 13; prop. *treat by using drugs* Ex 30. 33 65
- רָקַח κατα-: *dose with drugs*; *anoint with drugs or charms* IICH 16. 14; -ευτής, fem. -τρια: *druggist* רָקַח רָקַח Ex 30. 25 IS 8. 13 65
- רָקַח φαρμακεύς: *druggist, apothecary* Ex 30. 25 65
- רָקַח φαρμακεία, -κία: *use of drugs*; generally, *the use of any kind of drugs, potions, or spells* Ex 30. 25, 35 65
- רָקַח φαρμακίτης: *drugged or medicated* Cant 8. 2; v. פֶּן 65, 74
- רָקַח φάρμακον: *drug* IICH 16. 14; *enchanterd potion, philtre*: hence, *charm, spell* Cant 5. 13; *dye, paint, colour* Jes 57. 9 65, 72, 74
- רָקַח φρυκτός: (φρύγω) *roasted* Ex 29. 2, 23 106 tm, 119 tm
- רָקַח πρόρησις: *previous instruction or warning*; *proclamation* Est 3. 7; v. בִּרְאָה 62, 66, 68, 93
- רָשָׁע κακουργέω: *do evil, work wickedness* IR 8. 47 Ps 106. 6 Job 10. 15 Dan 9. 5 IICH 24. 7 60
- רָשָׁע κακουργία, κακοεργία: *wickedness, villainy, malice* Dt 9. 4, 25. 2 Ez 18. 27 60
- רָשָׁע κάκουργος, κακοεργός: as Subst. *malefactor, criminal* in the eye of the law; at Athens, technically, *thief, robber* Gn 18. 25 IIS 4. 11 Jes 3. 11 Ps 1. 1 60
- רָשָׁע τρέπω: *turn from* IIS 22. 22 64
- רָשָׁע κατορθόω: *accomplish successfully, bring to a successful issue*; Pass., *succeed, prosper* IS 14. 47 Prv 12. 2 63
- רָשָׁף πτέρυξ, υγος: (πτερόν) *wing of a bird*; *winged creature, bird* Job 5. 7 62
- „ πυρίδιον: Dim. of πῦρ (*fire*), *spark* Cant 8. 6 62
- „ στεροπή: poet. word, like ἀστεροπή, ἀστραπή, *flash of lightning*; *lightning*, freq. in pl., *lightnings* Dt 32. 24 Hab 3. 5 Ps 78. 48
- רֶשֶׁת ἄρκυς: *net, hunter's net*; more freq. in pl.; ἄρκος βόλος (*net*) Ex 27. 4 Ps 10. 9, 57. 7 Prv 1. 17 Thr 1. 13 98 tm
- רֶתֶת ὀρωδία: v. רֶסֶס
- שָׂאֵר ὄξος, εὖς: *poor wine, 'vin ordinaire'*; *vinegar* made therefrom; חֲמַר, חֲמַר Ex 12. 15 Lev 2. 11 Dt 32.

- 14 Esr 7. 22 خَمِيرٌ; ζύμη: *leaven; beer-yeast* خَمِيرٌ, خَمِيرٌ;
cf. ζῦθος: *beer*; ζυμίτης: *leavened bread*; ζυμωτός:
fermented, leavened (חֲמֵץ); ζύμωμα: *fermented mixture* 52
- חֲבִילָה, חֲבִילָה, חֲבִילָה ἄψις, ἄ-: (ἀπτω) *loop, mesh, such as*
form a net IIS 18. 9 IR 7. 17 IIR 1. 2, 25. 17 49
- חֲבֵר θεωρέω: *inspect*; ἐπι-: *examine over again or care-*
fully Neh 2. 13, 15
- חֲבֵר ἐλπίζω: *hope for, or rather (in earlier writers;*
look for, expect Jes 38. 18 Ps 119. 166 Ruth 1. 13;
hope to do, or hope or expect that Esth 9. 1 49, 245 im
- חֲבֵר ἐλπίς: *hope, expectation* Ps 119. 116. 146. 5 49
- חֲבֵר ισχυρός: *powerful* Job 36. 26, 37. 23; Adv.
-pōs: *very much, exceedingly* Dan 2. 6, 48 Esr 5. 11 55
- חֲבֵר χόρτος: *enclosed place; farmyard; generally, any*
feeding-ground, pasturage, freq. in pl. Gn 2. 5, 27. 27,
30. 16, 37. 7 Ex 10. 15, 22. 4 Dt 28. 3 IS 22. 7 IR
2. 26 Prv 23. 10, 24. 30 Ruth 1. 2, 2. 9; cf. χορτίον:
Dim. of χόρτος, *enclosed place* חֲבֵר Nu 35. 2
Ez 45. 2; *food* IIR 4. 39 חֲבֵר Dt 33. 14 cf. Lat.
hortus, Welsh gartn 'fold, enclosure', Irish gort
'crop', 'field' 363 :
חֲבֵר Σκύθαι: *Scythians* Gn 14. 3; cf. חֲבֵר 129 :
- חֲבֵר ἀκανθών: *thorny brake, = spinetum*
(thorn-hedge, a thicket of thorns); -θών: Dim. of
ἀκανθα (thorn, prickly: any thorny plant, Mich 7. 4
Prv 15. 19 73
- חֲבֵר επίημι 64. 113 i. 372 im, 411 i, 423 :
,, ἐπι-: *make an attack* IR 20. 12 64
- חֲבֵר κατάθεσις: *paying down, payment; in Law, promise,*
covenant Lev 5. 21 72
- חֲבֵר πρίω (later ποιζω, πριόω): *see* IIS 12. 3!
ICh 20. 3 49
- חֲבֵר πρίων (A): *see* Jes 10. 15 يَنْشَار; cf. ποιήρ,
-της: *sawyer* חֲבֵר: יִנְשָׁר 30 i. 49
- חֲבֵר γηθέω, collat. form γήθω, γάθω: *rejoice* Dt 28.
63 Jes 65. 19 Ps 40. 17 Thr 4. 21 49
- חֲבֵר γῆθος: = γηθοσύνη (*joy, delight*) Jes 61. 3 Zach 8. 19 68, 74, 79
- חֲבֵר γηθοσύνη (sup.) Jes 24. 8, 32. 13 Thr 2. 15 72
- חֲבֵר καχάζω: חֲבֵר חֲבֵר 36 i
- חֲבֵר καχασμός: חֲבֵר חֲבֵר 72, 74

שְׂכִיר, שכור μισθωτός: *hired* Neh 6. 13; Subst., *hireling*,
hired servant Ex 22. 14 Dt 24. 14 Jer 46. 21 21 t, 104 tm, 120,
 678 tm.

מִשְׁכָּרְתַּי מίσθωμα: *price agreed on in hiring, contract price*
 Gn 31. 7

שְׁלֵמִי Πτολεμαῖος: v. תְּלֵמִי Esr 2. 46 62, 121

שָׁם, תָּם, תָּמִים, תָּלֵם τέλειος and τέλεος: *perfect* Gn 6. 9,
 25. 27 IIS 22. 31, 33 Ez 28. 15 Ps 18. 31, 33, 50. 23,
 101. 6 Prv 10. 29, 11. 20 Job 1. 1; cf. תָּלֵם/τέλος: *state*
of completion; completion (W) Ps 101. 2 24 t, 36 t, 41, 49, 282

שְׂמָאל εὐώνυμος: euphem. (like ἀριστερός (metaph.,
boding ill, ominous, because, to the Greek, looking
northwards, unlucky signs came from the left)) for
left, on the left hand שְׂמָאל because *bad omens came*
from the left; cf. שְׂמָאל, bad omen; שְׂמָאל (north)
 Gn 14. 15, 24. 49; v. יָמִין 56

שְׂמֵחָה εὐθυμία: *cheerfulness, contentment* 174 t

שְׂמֵלָה, שְׂמֵלָה χλαμύς: *short mantle; generally, military*
cloak; a civilian's mantle Gn 9. 23, 35. 2, 41. 14,
 45. 22 Ex 12. 34, 22. 8, 25-6 Dt 10. 18, 21. 13,
 22. 5, 17, 24. 13 IS 21. 10 IIS 12. 20 IR 11. 29
 Jes 3. 6-7 Ps 104. 2 Cant 4. 11 Ruth 3. 3 49, 69, 76 t, 78

שְׂמֵלָה, שְׂמֵלָה Πτολεμαῖος: *Ptolemy* Nu 13. 22 Esr
 2. 46 Neh 7. 48 62, 73, 121-2

שְׂנֵא στυγέω: *hate, abhor* Mal 2. 16 48

שְׂנֵא κατα-: c. acc., *abhor, abominate* Dt 32. 41 Prv 8. 36
 שְׂנֵא, שְׂנֵא στυγητός: *hated, abominated, hateful* Gn 29.
 31 Dt 21. 15-17 IIS 5. 8; = -γητός; cf. -ερός 105 tm

שְׂנֵא στυγνός: *hated, abhorred; hateful or hostile to one*
 Ex 23. 5 Dt 4. 42 Prv 25. 21 IICl 19. 2

שְׂנֵא στυγός: *hatred* IIS 13. 15 Ps 109. 5 80

שְׂנֵא χιόνης: v. שְׂנֵא Dt 3. 9 Ez 27. 5 130, 393

שְׂעִיר, שְׂעִיר Σάτυρος, Τίτυρος: *Satyr* Lev 17. 7 Zach 13. 4;
he-goat Lev 4. 23 15 t, 57, 64, 93

שְׂעִיר, שְׂעִירָה, שְׂעִירָה τράγος: *he-goat, opp. αἴξ (she-*
goat) Gn 37. 21 Lev 4. 28; *spell* Ex 9. 31 Dt 8. 8 57

שְׂעִיר, שְׂעִירָה, שְׂעִירָה ἔθειρα: *hair; hair of the head* Gn 25. 25
 Nu 6. 5 Jud 16. 22 IIS 14. 26 Jes 7. 20 15, 49, 95 tm, 119 m

שְׂעִיר, שְׂעִיר προσποιέω: *take to oneself what does not belong*
to one Dt 32. 17; generally, *pretend, affect* Prv 23. 7 62

שפה	ὑπὴνη: <i>moustache; the upper lip</i> Ex 6. 12 Ps 51.	
17 Cant 4. 3, 11, 5. 13		31 t
„	ἔπος: <i>that which is uttered in words; v.</i> דבר Gn 11. 1	
Jes 19. 18 Ez 3. 5		50
שפן	σκαπάζω: <i>v.</i> צפה	68
שפן	σκαπαστός: <i>v.</i> צפון	
סרג	ταργανόομαι: (ταργάνη) <i>to be plaited or entwined</i> Gn 49. 11 Job 40. 17 Thr 1. 14	44
סריג	σαργάνη: = ταργάνη (<i>plaited work</i>), <i>plait, braid</i> Gn 40. 10 Jes 5. 2 Joel 1. 7	44
סרד	δραπετεύω: <i>run away</i> Jos 10. 20	60
סרד	δραπέτης, δρη-: <i>runaway, fugitive</i> Jos 8. 22 Ob 14	
סרג	Job 20. 26	49, 60
סרה	κύρα, κυρία	121 tm
סרח	ρόδον: <i>v.</i> פרח Gn 46. 17	
סרין	θωρακεῖον, -κίον: <i>cuirass; =</i>	
	θώραξ (<i>corslet, coat of mail, scale armour</i>)	24 t, 35-6 t, 41, 59
סריון	Σύριος: <i>of or from Syria; Syrian</i> Dt 3. 9 Ps 29. 6	364 t
סרם חמת	ράθυμος	41, 90 tm, 298-9 tm
הסתרע	σπόρνυμι: <i>spread the clothes over a bed, spread or make up a bed</i>	33 t, 35 t, 52
סרף	πυρόω: <i>v.</i> בער Dt 13. 17 Jos 11. 9 IIR 23. 11, 16, 25. 9 Jes 44. 19 Jer 36. 28, 32	93, 308 t
סררפות	πυρόν: (not in sg.) πυρά, τά, <i>watch-fire; πυρά, πυρή: (πῦρ) funeral-pyre</i> Jer 34. 5	72
סרף	ἐρπετόν, ὄρ-: <i>v.</i> ערב Nu 21. 8 Dt 8. 1 Jes 30. 6	51, 77
„	θέραψ: <i>poet., = θεράπων (henchman, attendant; wor-shipper; servant), rare in sg.</i> Jes 6. 2, 6	39, 49
סרק	χάραξ: (χαράσσω) <i>pointed stake, esp. vine-prop, pole</i> Gn 49. 11 Jes 5. 2, 16. 8 [It is submitted that because well cultivated vines were propped up by means of such poles, a vineyard was called כרם, <i>q.v.</i>]; cf. סריג	44
סרר	κυριεύω: (κύρος) <i>to be lord or master of; κοιρανέω: (κοίρανος, κύρος) poet. Verb, to be lord or master, rule, command</i> Nu 16. 13 Esth 1. 22	49
סרר	ψάλλω: <i>v.</i> סרר	15-16 t, 39, 53-4
סחם	όράσσω, έμ-: <i>v.</i> סחם	52
סאג	φθέγγομαι: <i>utter a sound or voice; of animals, as a horse, of a raven, of a fawn, of birds, of worms</i>	
Jud 14. 5 Ps 38. 9 Job 37. 4; v.	צהל	28-9 t, 65

- שִׁנְיָה *φθογγή*: poet. form of *φθόγγος*: *voice* of men; of birds and animals Jes 5. 29 Ps 22. 2 Job 3. 24, 4. 10 65
- הִשְׁתַּחֲוֶה, הִשְׁתַּחֲוָה, הִשְׁתַּחֲוָה *θεάομαι, θηέ-, θαέ-, θά-*: *gaze at, behold*, mostly with a sense of *wonder* Gn 4. 5, 24. 21
Jes 41. 23 Ps 119. 117 28 t, 392
- שִׁנְיָה *Αἰδής* 121, 318 tm
- שִׁנְיָה *προσκαθίζομαι*: *sit down before a town, besiege it; watch carefully* Ez 16. 57 62
- שִׁנְיָה *αἰτέω*: *ask, beg, abs.; c. acc. rei, ask for, demand*
Jer 36. 17 Thr 4. 4 Eccl 12. 10; cf. *δέω* 112, 324 t
- שִׁנְיָה *αἶτημα*: *request, demand* Jud 8. 4 IS 1. 17, 2. 20 IR 2. 16, 20 Esth 5. 6-7 72, 324 t
- שִׁנְיָה *αἰτητός, ἡτημένος* 324-5 t
- שִׁנְיָה *χράω*: *consult a god or oracle, c. dat.; inquire at the oracle whether* Jos 9. 14 IS 22. 10, 23. 2-3, 28. 6, 30. 8 IIS 2. 1, 5. 19 Jes 65. 1 408, 422 t, 426 tm
- שִׁנְיָה *Ζήν, Ζεύς, Ζάν, Ζάς, Τάν, Τίς: Ζεω*
Jos 17. 11 IS 31. 10 Jer 48. 45 426 t
- שִׁנְיָה *γαληνιάω*: *to be calm, find peace; = -ιάω; -νιάω: intr., become calm; to be calm or tranquil* Jer 30. 10 Job 3. 18; v. *הָלַח*
- שִׁנְיָה *γαληνός*: *calm; of persons, gentle* Jes 32. 9, 33. 20 Job 21. 23 14, 45, 114 t, 332 t, 386, 406 t, 413
- שִׁנְיָה *γαλήνη, -ναίη*: *stillness of the sea, calm* IIR 19. 28; = *-νεia, -λάνεια*
- שִׁנְיָה *σπάω*: *draw; draw in, suck in* Ps 119. 131; *draw breath* Jes 42. 14 Jer 2. 24; *enjoy* Job 7. 2; *derive one's origin* Eccl 1. 5; *abs., pull; ἀνα-: draw, pull up; draw water* Gn 24. 13 Jos 9. 21, 23 IS 7. 6 Jes 12. 3 317, 351 tm
- שִׁנְיָה *πενθερός*: *generally, connexion by marriage, e.g. brother-in-law; δαήρ, δαερ: husband's brother, brother-in-law* Lev 18. 6, 13, 17; v. *בִּשְׁוֹר*; *שִׁנְיָה* *σάρξ*: *flesh* Jer 51. 35 Mich 3. 2-3 Ps 78. 20 Prv 3. 8 74, 422 t
- שִׁנְיָה *στέαρ, στήρ*: *any animal fat* Mich 3. 3 Prv 5. 1 44
- שִׁנְיָה *ζωγρέω*: (*ζωός, ἀγρέω*) *take, save alive, take captive instead of killing* Gn 34. 29 IIR 6. 22 Ps 137. 3 45
- שִׁנְיָה *ἐφῆβος*: v. *אָבִי* 127
- שִׁנְיָה *ἐφῆβος θεοῦ, ἀμφὶ θεόν* Gn 36. 37 ICh 23. 16, 25. 4, 20, 26. 24 121, 128, 168 t

- חֶבֶחַ הַחֶהְבֶּחַ, αἰνίζομαι 110 tm, 241 tm
 חֶבֶחַ δικαστής: v. קֶצֶץ IIS 7. 7; cf. ICh 17. 6; cf. חֶהְבֶּחַ/
 חֶהְבֶּחַ, pp. 430-1; צֶרֶךְ/חֶהְבֶּחַ; צֶרֶךְ/חֶהְבֶּחַ 29 t
 „ σκῆπτρον, skāpton, later skāptron: *staff or stick*;
staff or baton, esp. as the badge of command, *sceptre*;
 as a symbol of *royalty, kingly power*, etc.; ῥάβδος:
 v. רֶבֶד Gn 49. 10 Jes 14. 5 Ps 45. 7 22, 63, 416
 „ σκυτάλη: *staff, cudgel, club* Jes 9. 3, 14. 29
 Prv 22. 1, 29. 1; at Sparta, *staff or baton*, used as a
 cypher for writing dispatches, a strip of leather
 being rolled slantwise round it, on which the
 dispatches were written lengthwise, so that when
 unrolled they were unintelligible: commanders
 abroad had a staff of like thickness, round which
 they rolled these strips, and so were able to read
 the dispatches:—hence σκυτάλη came to mean a
Spartan dispatch Jud 5. 14; *scourge, whip*; σκυτός:
leather thong, whip IR 12. 11 Jes 10. 5, 26 Nah 3. 2
 Prv 26. 3 29 t, 39, 326, 415-16 t
 חֶבֶל, ὁδός: v. הָדוּר Jer 18. 15 Ps 77. 20 24 t, 50, 74, 121,
 402-3
 חֶבֶל, ἀγκυρά: v. חֶבֶל Jes 47. 2 78
 חֶבֶר, ἑφθήμερος: v. אָבִי
 חֶבֶר, ἑφθήμερος, ἑφθήμερος, ἑφθήμερος, ἑφθήμερος IIR
 18. 18, 37 Neh 9. 4 ICh 15. 24 צִבְיָה Zeph 1. 1 128
 חֶבֶר, ἑπτὰ: *seven* Gn 5. 7, 7. 2, 37. 2; (fancifully
 connected with σέβομαι, Philo 1. 30) [ἑπτάς, as
 homologue of חֶבֶר, is related to σβέννυμι] 45, 68, 101, 121,
 321, 326, 393
 חֶבֶר, ἑπτὰς: *period of seven days* Gn 29. 27 Lev 12. 5;
 חֶבֶר 37
 חֶבֶר, σκύμνος: *cub, whelp*, esp. *lion's whelp* IIS 20. 1 121, 322
 חֶבֶר, ἑβέας 44 tm
 חֶבֶר, ποικίλμα: *broidered stuff, brocade; embroidery* Ex
 28. 11, 39. 13 Ps 45. 14 72
 חֶבֶר, ποικίλσις: = -κίλια (*marking with various colours*,
embroidering) Ex 28. 4 72
 חֶבֶר, θραύω: *break in pieces, shatter* Jes 14. 5, 30. 14 Jer
 19. 10 392
 חֶבֶר, κατα-: *break in pieces, shatter* Ex 9. 25 Jes 21. 9 Ps
 107. 16 Thr 2. 9, 3. 4

שבר	θραῦμα: <i>fragment; breakage</i> Lev 29. 19, 24. 20 Jes 30. 14 Ps 60. 4; <i>destruction</i> Jes 1. 28 Jer 4. 6 Ez 32. 9 Thr 2. 13, 4. 10; cf. συμφορά, -ή: <i>misfortune; calamity</i> (W)	37
שבר	ἀγόρασμα: <i>that which is bought or sold; mostly in pl., wares, merchandise</i> Gn 42. 3, 7	50, 74
שבר	ἀγοράζω: <i>buy in the market; generally, buy</i> Gn 43. 2 Jes 55. 1	
שִׁבְרָה	ρήγμος: = ρηγμίν or -μίσ (<i>sea breaking on the beach, surf</i>) Jon 2. 4 Ps 93. 4	72
שִׁבְרָה	ρήγμα: <i>cleft, chasm; ρηγμός: fissure</i> IIR 10. 3 Hos 13. 13	72
שבת	ἐπτάς: v. שבת Lev 23. 15	222
שָׁחַן	ἡχεῖον: v. הִנָּח Ps 7. 1	79
שָׁחַן, שָׁחַן, שָׁחַן, שָׁחַן	συγκλίνω: <i>lay together</i> Dt 28. 30; <i>Pass., lie with</i> Jes 13. 16 Jer 3. 2	45, 418 t, 421
שָׁחַן	συγκλίτης: <i>one who lies with one</i> Ps 45. 10 Neh 2. 6	418 t
שָׁחַן	χηλή, ὄπλον	315 m
שָׁחַן	σύνδεσμος: v. שָׁחַן Dt 32. 17	
שָׁחַן	ἴσσα: v. שָׁחַן Jer 43. 32	311
שָׁחַן	ἀρπάζω: <i>snatch away, carry off; seize hastily, snatch up, seize; plunder</i> Jer 47. 4, 49. 28 Ez 32. 12 Hos 10. 2 Joel 1. 10 Psn 24. 15	63
שָׁחַן	ἀρπαγεύς: = ἀρπαξ, ὁ (<i>robber</i>) Jes 33. 1 Ob 5	63
שָׁחַן	ἀρπαγή, ἡ: <i>rapine; seizure, robbery, rape</i> Jes 16. 4 Jer 48. 3; שָׁחַן Jes 60. 16 שָׁחַן Thr 4. 3 στήθος	24 t, 63, 380
שָׁחַן	ἀρπακτός	63, 103 m
שָׁחַן, שָׁחַן	Ζεὺς (Σθεὺς), Ζήν: <i>Zeus</i> Gn 17. 1 Job 19. 29	4, 38, 51, 75 t, 114 t, 121-2, 130, 299
שָׁחַן	Διὸς εἶρην: v. שָׁחַן Nu 1. 5	128
שָׁחַן, שָׁחַן		35 t, 400 t
שָׁחַן	ἀδάμας: v. שָׁחַן Gn 2. 12	49
שָׁחַן	a point of vocalization	22-3, 99, 335
שָׁחַן, שָׁחַן	κακόν: <i>evil, ill; trouble; harm or ill to anyone; calamity, misfortune</i> (W) Jes 47. 11 Zeph 1. 15; cf. ὑψωμα: <i>height; exaltation</i>	60, 72
שָׁחַן, שָׁחַן	στρέφω: <i>turn back; return</i> Gn 8. 7, 9, 12 IIS 3. 16 Dan 4. 31	24 t, 36 t, 300, 327
שָׁחַן	ἀπο-: <i>guide back again; bring back; turn away or aside, divert</i> Nu 25. 11; μετα-: <i>generally, change,</i>	

	<i>alter</i> ; revoke (W) Esth 8. 5, 8 ἐδέοντο τὸ ψήφισμ' ὅπως μεταστραφείη (they asked that the decree might be revoked) Aristophanes, <i>Acharnenses</i> 536; ἀντι-: <i>retort</i> IICH 10. 16; v. מַחֲשֵׁבָה; cf. מַחֲשֵׁבָה/καθίζω 24 t, 37 t, 327
מַחֲשֵׁבָה	στρέμμα: <i>conspiracy, band of conspirators</i> Jer 2. 19, 3. 22, 5. 6, 14. 7; מַחֲשֵׁבָה Job 21. 34, 34. 36 72, 327
מַחֲשֵׁבָה	στρέψις: <i>turning round</i> IS 7. 17 IIS 11. 1 37 t
מַחֲשֵׁבָה	οἰκισία: <i>settlement</i> ; -σις: <i>colonization</i> ; στρέψις 24 t
מַחֲשֵׁבָה	διαφυσάω: <i>blow in different directions, disperse</i> Gn 15. 11 Job 39. 12 88
מַחֲשֵׁבָה	διψάω, -ώω, -έω: <i>of the ground, to be thirsty, parched</i> Gn 8. 3; cf. ξηραίνω: <i>parch, dry up</i> 402
מַחֲשֵׁבָה	σκύμνος: v. מַחֲשֵׁבָה Gn 36. 23 121
מַחֲשֵׁבָה	ἀξιος: (ἀγῶν/ἡγῶν Prv 3. 15 <i>draw down in the scale, hence, weigh</i>) <i>counterbalancing; of like value, worth as much as</i> Esth 5. 13, 7. 4; <i>worth</i> Ib 3. 8; <i>worthy of</i> , mostly c. gen. rei Job 33. 27 46
מַחֲשֵׁבָה	θηκτός: <i>sharpened, whetted</i> ; sharp (W); συνεθηγμένος: (συνθήγω) <i>sharpened</i> (W); v. מַחֲשֵׁבָה 415 t
מַחֲשֵׁבָה	φοιτάω, -άζω 318 tm, 332
מַחֲשֵׁבָה	σκυτάλη, -τος: v. מַחֲשֵׁבָה 39, 40, 326, 415-16 t
מַחֲשֵׁבָה	στολίσ 339 tm, 341
מַחֲשֵׁבָה	χαμαιδρυς: = σκόρδιον (<i>garlic germander</i>) Nu 11. 5 422 t
מַחֲשֵׁבָה	מַחֲשֵׁבָה 28 t
מַחֲשֵׁבָה	מַחֲשֵׁבָה, מַחֲשֵׁבָה κυναλώπηξ: <i>mongrel between dog and fox</i> ; κίναδος: Sicil. word for <i>fox</i> ; ψίαι ἀλώπεκες (<i>fox, Canis vulpes</i>) 35 t, 57, 90 tm
מַחֲשֵׁבָה	σκοπεύω, -έω: <i>behold</i> Job 9. 17, 20. 9, 28. 7 52
מַחֲשֵׁבָה	κέρας: <i>the horn of an animal; of musical instruments, horn for blowing</i> Lev 25. 9; cf. Ex 36. 6 Est 10. 7 Neh 8. 15 IICH 30. 5 (gen. κέρως) 77, 348 tm
מַחֲשֵׁבָה	όράω: v. מַחֲשֵׁבָה Nu 23. 9 Job 7. 8 Cant 4. 8 402
מַחֲשֵׁבָה	χρίω: <i>rub, anoint with scented unguents or oil, as was done after bathing, freq. in Hom.; anoint oneself</i> Jcs 57. 9 45, 392 t
מַחֲשֵׁבָה	θώραξ, θώρηξ, θόρραξ: = θωράκιον (<i>breastwork, parapet</i>) Gn 49. 22 IIS 22. 30; τεῖχος: <i>wall, esp. city-wall</i> 43, 45, 64, 77, 124, 393, 424
מַחֲשֵׁבָה	ταῦρος: <i>bull</i> Gn 32. 6 37 t, 45

- חֶסֶד δόσις: *gift* IS 9. 7 58, 72, 326, 328, 392
 סֶרֶק a point of vocalization 99, 402
 שָׁף, שֹׁף σκοτίζω: *make dark* Cant 1. 6; Pass., *to be darkened; to be blinded* Ps 139. 11 52
 כְּחֹר καπνός: v. כֶּבֶד Thr 4. 8 44, 47, 77
 שַׁח סφάζω: *slay, slaughter, properly by cutting the throat; generally, slay, kill, of human victims, as Iphigencia; σχάζω: slay* Gn 22. 10, 37. 31 Lev 1. 5 IIR 25. 7 Jes 57. 5 Jer 39. 6 (שֶׁחַתְּתָהּ: *sharpened, whetted* Jer 9. 7) 53
 כָּחַק ψάω: *rub, wipe, polish; rub smooth; ψήχω: rub down, wear away, ψ. πέτρην χρόνος* Job 14. 19; ψαίω: = ψάω, *rub away, grind down; ψάχω: (ψάω) rub small; ψάω: rub, grind, etc., only found in Gramm., as etym. of ψάχω, ψαχός (שֶׁחַח), ψαμός (Dim. ψαμίον; ψαμία = ψαμία (שֶׁחַח)), ψάρα (שֶׁחַח, צֶרֶת, צֶרֶת), etc.* Ex 30. 36 IIS 22. 43 (ψάω, ψαίω, ψάω, ψαίω. ψήχω, ψάχω, and perh. ψάω, ψαμός, seem to be different enlargements of ψ-, which corresponds to ps- in Skt. . . .); v. כָּחַק 53
 כָּחַק ψακάς, ψε-: *drop of rain; particle* Jes 40. 15 53
 כָּחַר ζηραίνω: v. חֶרֶב Job 30. 30 52, 402
 כָּחַר ἥως, ἕως, ἄως, ἄβας (cf. πρωτῆς), αὔως, ἄας: *dawn* Gn 19. 15 Jos 6. 15 Jes 58. 8 Joel 2. 2 Neh 4. 15 Cant 6. 10 78
 „ σχῆμα: (ἔχω, σχεῖν) *form, shape, figure* Jes 8. 20, 47. 11 53
 „ σχοῖνος: *rush* Ps 22. 1 [a pipe, flute or clarinet made of rush or reed] 77
 כָּחַר κορός (Α): *dark, black; φαιός: dusky, dun, grey, of any colour mixed of black and white; dark-complexioned* Lev 13. 31 Zach 6. 2 Cant 1. 5, 5. 11 44
 כָּחַר πόος: v. יָאֹר Jos 13. 3 Jes 23. 3 ICh 13. 5 63, 122, 130
 כְּהָרוֹת κουροσύνη, -σίνη: (κοῦρος Α) *youth, youthful prime* Eccl 11. 10 50
 כְּהָת ἐκφυσάω: *blow out; pour forth; of elephants spouting water; spurt, squirt (W)* Gn 38. 9 IIR 23. 13
 כְּהָת (ה'ס, ח'ט, ט'פ, פ'פ) 51
 כְּהָת Στύξ, gen. Στυγός: (στυγέω) *the Styx, i.e. the*

- Hateful; a well of fatal coldness in Arcadia* Ps 9. 16,
30. 10, 49. 10 Job 9. 31, 32. 28 78
- שִׁטְהָ סְטִיָּה Σκυθάριον: *Scythian wood*, i.e. θάψος;
Σκυθικὸν ξύλον: = θάψος (*Justic, Rhus Cotinus, used
for dyeing yellow, brought from the island of Thapsos*)
Ex 25. 5 Jes 41. 19 129 t
- שִׁטְהָ סְטִיָּה Σκυθῶν: *of the Scythians* Jos 2. 1, 3. 1 Joel 4. 18 129 t
- שִׁטְהָ סְטִיָּה στόρνυμι: *generally, spread, strew* IIS 17. 19 Jer
8. 2 52
- שִׁטְהָ סְטִיָּה ἐκστρώννυμι: *spread* Ps 88. 10
- שִׁטְהָ סְטִיָּה סְטִיָּה στρώμα: *pavement* Ez 26. 5, 47. 16; 7.
שִׁטְהָ 72
- שִׁטְהָ סְטִיָּה ἐπιστάτης: *one who is set over, chief, commander*
Nu 11. 16 Dt 1. 15, 20. 5 Jos 1. 10, 3. 2 ICh 27. 1;
judge ICh 19. 1 (cf. Ib 19. 5-8); *overser, super-
intendent, in charge of any public building or works;*
inspector (W) Ex 5. 14 Prv 6. 7 ICh 23. 4 IICh
34. 14; *governor, administrator* Dt 16. 18; cf. יֹסֵפֶה,
יֹסֵה, יֹסֵה: *one who knows law and right, judge* שִׁטְהָ;
witness שִׁטְהָ; *knowing, learned, skilled* شاطر 211
- שִׁטְהָ סְטִיָּה δαΐς: (δαΐω (B)) *meal, banquet, sacrificial feast*: Jes
18. 7 Ps 68. 30 352 tm
- שִׁטְהָ סְטִיָּה ἀοιδή, Att. contr. ᾠδή: (αἰδῶ, *song*,
whether (1) *art of song* ICh 25. 7; (2) *act of singing*,
song Ps 67. 1 Eccl 12. 4 IICh 5. 13; (3) *thing sung*,
song, whether of joy or sorrow Jes 23. 15 Am 8. 10
Ps 137. 3; (4) *theme of song, person sung of* Ez 33. 32;
ᾠδή: *song, lay* Dt 31. 19 Jes 5. 1; but also of *joyful
songs* Ib 23. 16, *songs of praise* Ex 15. 1 Nu 21. 17
Jes 42. 10 Ps 69. 31, 92. 1 Neh 12. 46 יְהִי־לָנוּ Ib 12. 8;
= ᾠδή; αὐδή: *song, ode* Nu 21. 17 Dt 31. 19 (cf.
αἰδῶ) [עֵי ICh 13. 8 IICh 30. 21 is the homologue
of ᾠδή, or of μουσα (-μ), or of both (cf. שִׁטְהָ
Am 6. 5 IICh 7. 6, 23. 13, 34. 12)] 174 t
- שִׁטְהָ סְטִיָּה ξυστός: (ξύω) *shaved, whittled with a knife or
plane* Cant 5. 15 Esth 1. 6 ICh 29. 2 15 t, 45, 52
- שִׁטְהָ סְטִיָּה τίθημι 372 tm, 423 t
- שִׁטְהָ סְטִיָּה χιτών: *coat of mail*, prob. of leather covered with
scales or rings Ps 73. 6; ש. כתנת 78, 425
- שִׁטְהָ סְטִיָּה θῆτα γυνή: θής, gen. θητός, *serf, bondman*;

- later, *hired labourer*; at Athens, members of the fourth class in the constitution of Solon; fem. *θήσσα, θήττα* *hired servant-girl*, opp. *ἐπίκληρος* (*heiress*); *γυνή*: *woman* Prv 7. 10 46, 425 :
- כָּרַח *καταχέω*: *cause to flow, run*; Med., *to have it melted down* Job 38. 37; כָּרַח *χεύμα*: (*χέω*) *standing water* Ex 16. 13-14; *flow* Lev 15. 16 51
- כָּרַח *κοιμάω*: (*κειμαι*) Med. and Pass., *fall asleep, go to bed* Gn 28. 11 Lev 14. 47 Jud 16. 3 IS 26. 5 IIS 4. 5, 7 IR 19. 5 Am 6. 4 Prv 3. 24 Job 30. 17 Eccl 2. 23; of animals, *lie down* Nu 24. 9 IR 1. 2 Ez 4. 9 Job 40. 21; of the sleep of death, *fall asleep, die* Jud 5. 27 IR 11. 21 Jes 14. 9 Ez 32. 21; of sexual intercourse, *lie with* another Gn 26. 10 Ex 22. 8 Lev 20. 13 (כָּרַח, —μ, ω) (or μ, —μ, ω) 72
- כָּרַח *κατα-*: causal, *put to sleep* IIS 3. 2 IR 4. 21 Hcs 2. 20; Pass., *sleep* IR 4. 32 Ez 32. 32 IICH 16. 14; *κατατήκω*: *dissolve* Job 38. 37 43
- כָּרַח *κοίμημα*: *sleep* IIS 4. 5; *intercourse* Nu 31. 18 Ez 23. 17 33-4 :
- כָּרַח *λήθω, λάθω*: *forget*; *καταλήθωμαι*: *forget utterly*; 72
- כָּרַח *δύω*: c. 727 Jer 5. 26 43
- כָּרַח *ψυχώ*: (*ψυχος*) Pass., *to be made cold, become cold*; *ψύχω*: Pass., *grow cool or cold; cool*; *κοπάζω*: *abate*, esp. of natural phenomena—wind, the sea, fire, heat Gn 8. 1 Esth 2. 1, 7. 10 33-4 :
- כָּרַח *ἐπίσχω*: redupl. present of *ἐπέχω*, *restrain, keep in check, check* (W) Nu 17. 20
- כָּרַח *χάζω*: *force to retire from, bereave or deprive of*; *χηρεύω*: trs. *bereave*; *χηρόω*: *make a woman a widow, bereave* Gn 42. 35 Lev 26. 22 Dt 32. 25 IS 15. 33 IIR 2. 19 Jes 49. 21 Ez 5. 17, 14. 15 Hcs 9. 12; Med. *χάζομαι*: *give way, draw or shrink back, recoil*; *χηρεύω*: *to be without*; abs., of a woman, *to be widowed, live in widowhood* Gn 27. 45, 31. 38, 43. 14 Ex 23. 26 IS 15. 33 Jer 15. 7 Ez 36. 12 Hos 9. 14 Mal 3. 11 Job 21. 10; *χηρόω*: c. acc., *forsake, deprive of one's presence* Ez 36. 13-14; c. 727 418, 427
- כָּרַח *συγκλίτης*: *companion at table*; *σύγκλιος*: pl. *comrades at table*, perh. a group of *ἐφήβοι* Jes 49. 20; c. 727 23, 418 im

- םררר׳ םררר׳ ὀρθρεύω: (ὀρθρος) *to awake before dawn*; ἐπ-, δι-:
rise early Gn 19. 2, 27 IS 17. 16, 29. 10 Jer 7. 13 Ps
 127. 2 Cant 7. 13 63, 67
- םרר׳ ἄκρος ὤμος: *tip of shoulder* Gn 9. 23 Jes 10. 27 Job
 31. 36; םרר׳ ארר׳ ἄντωμος: *shoulder to shoulder* Zeph
 3. 9; v. ףרר׳ 57
- „ σήκωμα: = σηκός (*sacred enclosure, chapel*; σηκός
 was sacred to a hero, the ναός (רר) to a god, a
 distinction not observed) Gn 12. 6 57, 122, 124
- םר׳ σκηνέω, σκα-: *encamp; have one's meal, banquet*
 Dt 33. 20 Mich 4. 10 Ps 120. 5 412 m
- „ οἰκέω, οἰκείω, ροικέω: *intr., dwell, live, of persons,*
families or tribes, have their abodes, settlements Gn 14.
 13, 25. 18; γειτνιαζω: = -νιάω (*to be a neighbour, be*
adjacent Gn 16. 12 (cf. Ib 25. 18) Jud 5. 17 Jer 51.
 13); ἴζω: *of a bird, settle (W)* Jes 34. 11 Ez 17.
 23, 31. 13 Ps 104. 12; *of things, settle down* Ex 24.
 16, 40. 35 IIS 7. 10 Prv 7. 11 Job 3. 5 413
- םרר׳ םרר׳ σκήνημα: = σκηνή (pl., *camp* Nu 24. 5
 Cant 1. 8; *tabernacle* Ex 25. 9); = σκήνωμα: *mostly*
in pl., soldiers' quarters; tents (W); temple Ex 1. 11
 Nu 24. 5 Ps 43. 3, 84. 2, 87. 2, 132. 5; םרר׳ Gn
 28. 11 IR 8. 35 Jes 66. 1 72, 413
- „ οἶκημα: *dwelling-place; in pl., building, house* Jes
 32. 18 Hab 1. 6 413
- םר׳ γείτων, ὁ, ἡ, fem. -ταινα: (γῆ) *neighbour, borderer*;
 ἄστυγειτων: *neighbour to the city* Ex 3. 22, 12. 4
 Dt 1. 7 Jes 33. 24 Jer 12. 14 Ez 16. 26 Hos 10. 5
 Prv 27. 10 Ruth 4. 17; cf. γειτνιαζω 53
- םר׳ μέθυ: *wine* Prv 31. 4; cf. μεθύσκω: v. םר׳ םר׳ 120 m
- םר׳ םר׳ χάλαζα: *hail* Ex 4. 6 Jes 1. 18 Jer 18. 14 Job
 38. 22 Dan 7. 9 37 t
- םר׳ ἄηλος: v. םר׳ 30 t, 122, 131 t, 300
- םר׳ γαληνιάω: *be calm, find peace* Jer 12. 1 Ps 122. 6
 Job 3. 26, 12. 6; cf. σχολάζω/לצ׳; v. םר׳ 32 t, 53, 66
- םר׳ γαλήνη: *calmness, serenity* Ez 16. 49 Ps 122. 7 Prv
 17. 1; cf. σχολή/לצ׳ 53, 66, 326
- םר׳ γαληνός, -νής: *calm, esp. of the sea; of persons,*
gentle Jer 49. 31 Zach 7. 7 Job 21. 23; cf. σχολερός/
 לצ׳ 66

תְּהַבֵּת	φλόγωσις: v. להב	45
תִּשְׁלַח	στέλλω 13, 45, 67, 85 i, 88, 326; תִּשְׁלַח אֶפְסוֹ, אֶפְסוֹ- אֶפְסוֹ-174; תִּשְׁלַח שְׂטוֹלָה; תִּשְׁלַח שְׂטוֹלוֹס; תִּשְׁלַח שְׂטוֹלָה אֶפְסוֹ-שְׂטוֹלָה; תִּשְׁלַח שְׂטוֹלוֹס 45, 100 m, 338-41 m, 402-3, 420	
תִּשְׁלַח	ἐπιχείρημα	72, 652 m
תִּשְׁלַח	σχολαῖος	130, 336 m
תִּשְׁלַח	ἀγορά: v. אגור Jos 15. 32	34 i
תִּשְׁלַח	ξύλον	45, 52, 366 m, 402
תִּשְׁלַח	βασιλεύω: to be king, rule, reign Eccl 8. 9 Esth 9. 1 Neh 5. 15; cf. βασιλεύω	101
תִּשְׁלַח	πέλιτη, -τα: small light shield of leather without a rim IIR 11. 10 Jer 51. 11 Cant 4. 4 ICh 23. 9	45, 69, 78, 101, 410-11 i
תִּשְׁלַח	τὰ ὑστέρια: afterbirth; cf. ὕστερον, τό, the after- birth Dt 12. 57	57
תִּשְׁלַח	γλαύξ, -αῦξ, γλαυκός: the little owl, Athene noctua, so called from its glaring eyes Lev 11. 17 Dt 14. 17	78
תִּשְׁלַח	ξύλοχος: thicket, copse Jes 6. 13 Cant 4. 13	52
תִּשְׁלַח		27 i, 116 i
תִּשְׁלַח	πολύς: many Jud 5. 30	128
תִּשְׁלַח	ἐλωρ: (ἐλεῖν) Epic word; spoil, prey	83 i
תִּשְׁלַח	οὐλω: (οὐλος A) to be whole or sound; used by Hom. in imper. οὐλε, as a salutation, health to thee, οὐλέ τε καὶ μάλα χαῖρε health and joy be with thee Od. 24. 402 תִּשְׁלַח ICh 12. 18 (19); a form οὐλέω is cited by Hesychius	49, 51, 67
תִּשְׁלַח	ὅλος: whole, i.e. safe and sound Gn 33. 18; as Subst., τὸ ὅ.; τοῖς ὅ., = ὁλως, οὐλως, altogether תִּשְׁלַח Jer 13. 19; τέλειος, Adv. τελέως, -εον: com- pletely	38, 45, 49, 67, 422 i
תִּשְׁלַח	γαληνός: v. תִּשְׁלַח תִּשְׁלַח	123
תִּשְׁלַח	τί χρημα: why? Cant 1. 7 תִּשְׁלַח Job 7. 19 תִּשְׁלַח Gn 4. 6; what? תִּשְׁלַח Ib 4. 10 תִּשְׁלַח Ib 20. 10	93
תִּשְׁלַח	θυήλημα: sacrificial offering; Ion. θυαλήματα; τέλος: (τέλλομαι, τέλλω) pl., services or offerings due to the gods Ex 20. 24 Lev 7. 32	119 m
תִּשְׁלַח	ἐλκω; תִּשְׁלַח ἐλκτός	106 m
תִּשְׁלַח	תִּשְׁלַח, תִּשְׁלַח, תִּשְׁלַח תִּשְׁלַח: three Gn 6. 10 Dan 7. 5, 24 Esr 6. 4, 15	37 i, 99, 325 i

- שְׁלִישׁ, שְׁלִישִׁי, שְׁלִישִׁית, שְׁלִישִׁים, τρίτος: *third* Gn 1. 13, 2. 14
Dt 23. 9; ἐχθὲς καὶ τρίτην ἡμέραν *yesterday and
the day before* IS 4. 7, 21. 6; ἡ τρίτη (sc. μέρος) *the
third part* Nu 15. 6-7; τρίτεύς: *third part of a
μέδιμνος* (a corn measure) Jes 40. 12 101
- „ κήρυξ: v. נָרַח Ex 15. 4, 7 IIR 7. 2 Ez 23. 23 45
- „ κύλιξ: *cup*, esp. *wine-cup*; κοτύλη: *small vessel, cup*;
liquid measure Ps 80. 6; *dry measure* Jes 40. 12; in pl.,
cymbals IS 18. 6 45
- שֵׁם, שֵׁמוֹת, ὄνομα, ὄνυμα: *name of a person or thing* Gn
2. 11, 3. 19-20, 4. 19, 29. 13; *name, fame* IS 7. 9
IR 5. 17, 19, 10. 1 Prv 22. 1 Eccl 7. 1; ὄνομα καλεῖν
τινα: *call one by name* Ex 33. 19, 35. 30 Esth 2. 14;
give one a name Gn 3. 20 IIS 7. 23 Jes 56. 5 40, 56, 326, 390
- „ Ζεὺς: v. שֵׁדִי ICh 13. 6 38, 122, 426 t
- „ Φοῖνιξ: v. קִנֹּץ Gn 6. 10 شام 93
- שָׁם, שָׁמָּה, שָׁמָיִם, ἐνθα: *there* Gn 2. 8, 3. 23, 14. 10, 19. 20;
also with Verbs of motion, *thither* Gn 19. 20 Jud
21. 10 IS 2. 14, 9. 6, 10. 5, 22. 1; ἐνθεν: Adv.,
Demonstrative, *thence* Gn 11. 3 Dt 5. 15 (pref. suī.
phenomenon) 92
- שֶׁנֶּחֱמַת, שֶׁנֶּחֱמַת, ὀσμὴ, ὀδμή: *smell, odour*; freq. of *foul smells*;
but also of *fragrant odours*; hence, *scent, perfume*
Cant 1. 3 Eccl 7. 1; שֶׁנֶּחֱמַת ζωμός: *fat fellow*; ζαμενός:
very strong, mighty Jud 3. 29 50, 68
- שֶׁנֶּחֱמַת, שֶׁנֶּחֱמַת, θάμβημα: *alarm, terror* Jer 8. 21 Ez 7. 27,
23. 33 28 t, 80
- שֶׁנֶּחֱמַת, ἀμφί: cf. שְׁבוֹרִי 124, 127, 168 tm
- שֶׁנֶּחֱמַת, ἀμφί θεόν: *adherent of God*; cf. שְׁבוֹרִי 168
- שֶׁנֶּחֱמַת, שֶׁנֶּחֱמַת, σημείον, σε-, σημῆϊον, σα-, σαμᾶον: =
σημα in all senses, and more common in Prose, but
never in Hom. or Hes. (שְׁבוֹרִי) Gn 1. 1 Dt 10. 14
Ps 115. 16 Jer 10. 11 Dan 2. 18 Esr 5. 11 75 t, 402 t
- שֶׁנֶּחֱמַת, ἀδάμας: (δαμάω) properly, *unconquerable*; Subst.,
adamant, i.e. the hardest metal, prob. *steel* Jer 17. 1
Ez 3. 9; σμηρι(γ)ξ πῶα (*grass*) καὶ εἶδος ἀκάνθης (v.
קִרְק) Jes 5. 6, 32. 13 44, 49
- שֶׁנֶּחֱמַת, ψάω: intr., *crumble away, vanish, disappear* Jes 49.
19, 61. 4 Ez 36. 4; θαυμάζω: *wonder, marvel*; *wonder
at, marvel at* IR 9. 8 Jes 52. 14 Jer 18. 16 Ez 27. 45 53

הַחֲמִשָּׁה הַחֲמִשָּׁה, הַחֲמִשָּׁה ψάμμη, rare form of ψάμμος (*sand*;
 ἡ ψ. the *sandy desert* of Libya) Ex 23. 29 Jes 15. 6
 Jer 51. 37 Ez 23. 33

48, 54

יָצַח ζαμενής: Adj. *very strong, mighty, raging* Jud 3. 29;
 ζωμός, δω-: *fat, greasy fellow*

51, 68

הָאֵלֹהִים ὀκτώ, ὀκτό, ὀπτώ

316 tm

שָׁמַע κλύω: *hear a thing from a person; hear, learn, know; give ear to, attend to; comply with, obey; ἀκούω: (ἀ-κοῦ-, cf. κοέω) hear* Gn 34. 5 Dt 5. 23 IS 23. 10-11 Jes 66. 8 Jer 50. 43 Ez 3. 10, 33. 4; to express *what one actually hears* from a person Nu 30. 5 IS 14. 27 IIS 13. 21 IIR 19. 4 Jes 36. 13; abs., *hearken, give ear, esp. in proclamations* Dt 6. 4, 9. 1 Jud 5. 3 IR 22. 8 IIR 18. 28 Jes 1. 2 Prv 1. 8; *listen to, give ear to* Gn 21. 12, 17, 37. 10 Ex 16. 9 Dt 3. 26 Jud 11. 7, 17 IS 8. 7 IR 12. 15 Ps 6. 10 Prv 13. 1 Esth 3. 4 IICh 10. 15-16, 24. 17; *obey* Gn 26. 5 Dt 4. 1 Jer 37. 2 Ps 81. 12; *hear and understand* Gn 11. 7, 42. 23 Jes 36. 11; κομίζω: of things, *attend, give heed to* Gn 16. 11 Ps 10. 17; cf. שָׁמַע סוּר-: *bring together, collect; bring together to oneself, collect round one* IR 15. 22

47, 66

שָׁמַע ἀκοή, ἀκούη: (ἀκοῦ-, cf. ἀκούω) *hearing, sound heard* Job 42. 5

.. שָׁמַע הַחֲמִשָּׁה φήμη, φάμα, φήμα: *utterance prompted by the gods, significant or prophetic saying* Jes 28. 9, 19 Jer 49. 14 Ob 1 Hab 3. 2; *report, rumour, usu. of uncertain and mysterious origin* Gn 29. 13 Ex 23. 1 IIS 13. 30 IIR 19. 7 Jer 10. 22 Dan 11. 44; *report of a man's character, repute; esp. of good report, fame* Jos 6. 27 IR 10. 1, 7 Esth 9. 4

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שָׁמַע φήμη; ἀκουσμα: *thing heard, such as music; rumour, report* Jes 11. 3

72

שָׁמַע הַחֲמִשָּׁה, הַחֲמִשָּׁה φυλάσσω: *watch, guard, defend* Gn 3. 24 IS 26. 16 Ps 127. 1; *guard one from* Ps 121. 7 Prv 3. 26, 6. 24; *keep a watch on* IS 1. 12 Ps 17. 4 Job 10. 14; *observe an appointed time or a fixed event* Ex 12. 17, 31. 16 Dt 5. 12, 16. 1 Job 24. 15; *preserve, maintain, cherish* Dt 7. 9, 23. 24 Neh 1. 5; *observe a command* שָׁמַע Ex 13. 10 IR 11. 10, 34

- recite, rehearse*; τὸν νόμον ὑμνεῖν *recite the form of the law*) [all this has been done traditionally by the Jews] Dt 6. 7; cf. *ἑφ-* 39, 68, 405 t
- שִׁירָה ὕμνος: *hymn, ode, in praise of gods or heroes*; in Trag. also of *mournful songs*, addressed to gods or heroes Dt 28. 37 Jer 24. 9 405 t
- פָּרֶזֶת φοῖνιξ: *purple or crimson*, because the discovery and earliest use of this colour was ascribed to the Phoenicians; hence, *red cattle* Gn 38. 28 Ex 25. 4 Jos 2. 18 IIS 1. 24 Jes 1. 18 Cant 4. 3 93
- שְׁנַיִם δύο, gen. δυοῖν: *two* Gn 2. 25, 6. 19; הָאֵיכָבֶד 75-6, 301. 325 t
- שָׁסַע, שָׁסַע, שָׁסַע σχίζω: *split, cleave, divide into*; generally, *part, separate, divide* Lev 11. 3 IS 15. 33, 24. 8 35 t, 45, 53, 93, 371 tm
- שָׁסַע σχιστός 53, 105 tm
- שֶׁחָה הִשְׁתַּחֲוָה θεάομαι: v. הִשְׁתַּחֲוָה 392
- שֶׁחָה θέαμα, θέημα: (θεάομαι) *sight, spectacle*; freq. of a sight which gives pleasure Ez 16. 4 72
- שָׁחָה ὥρα: *time of day, the time of day, hour* Dan 3. 6, 4. 16 50, 100
- שָׁחָל θέναρ: *palm of the hand; flat of the foot*; στήθος: *ball of the foot*; πούς, πός, πῶς, πόρ: *foot*, both of men and beasts IR 20. 10 52, 82, 390
- „ χοῦς (A), χῶς: a measure of capacity, = 12 κοτύλαι; prov., of attempts to measure the immeasurable, οἱ τῆς θαλάττης λεγόμενοι χόες; κοτύλη, -λα: *small vessel, cup; liquid measure*, containing 6 κύαθοι or $\frac{1}{2}$ ξέστης, i.e. nearly a $\frac{1}{2}$ pint Jes 40. 12 422 t
- שִׁשְׁנָה, מִשְׁעֵנָה, מִשְׁעָנָה σκᾶπτον, σκῆπτρον: *staff or stick*, used by the lame or aged; the Prose word is βακτηρία (*staff, cane* מִקֵּל) Ex 21. 19 Jud 6. 21 IIR 4. 29 Jes 3. 1, 36. 6 Zach 8. 4 [Now that you know the homologue of these compound nouns, try and find out that of שִׁשְׁנָה, and why the verb is in the שִׁשְׁנָה.] 72
- שַׁעַר θύρα: *door* (v. דֶּלֶת); freq. in pl. of *double or folding doors* (v. דֶּלֶת) IIS 18. 24; rarely for πύλαι, *gates* Gn 28. 17 Nu 4. 26 Jos 8. 29 Jud 16. 3 IIS 18. 24 IIR 11. 19, 15. 35; at Priam's *door*, i.e. before his dwelling; esp. of kings and potentates, *court* Esth 4. 2;

- πύλη: prop. *one wing of a pair of double gates* דלת
 Dt 3. 5 Jos 6. 26 Jud 16. 3 IS 21. 14, 23. 7 Ez 38.
 11; mostly in pl., *gates of a town* שער Jos 2. 5, 7
 Jud 16. 3 IS 21. 14 (whereas θύρα = house-door);
 pl. of several *gates* Neh 6. 1; in Trag. sts. of the
 house-door שער IIR 15. 35 Ez 40. 23, 44. 1; πύλαι
 Ἰδου, Ἰδου πύλαι *the gates of the nether world*,
 periphr. for *hell* שער שאל Jes 38. 10 [cf. Job 38.
 17]; *entrance into a country through mountains, pass* דלה
 Zech 11. 1; these *passes* were sometimes really
 barred by *gates* שער Nah 3. 13; Πύλαι Γαδειρίδες
 the *straits of Gibraltar* Ib 2. 7; πόλις, Ep. also
 πόλις: *city* שער Gn 22. 17 Dt 16. 18; ἀγορά, שער
 Prv 24. 7 Ruth 4. 1 *assembly, esp. of the People*, opp.
 the Council of Chiefs; שער IIR 7. 18 IICH 33. 14
market-place 45, 62
 „ καιρός: *due measure, proportion* Gn 26. 12
 שערים ἀγορά: v. שער, שער Gn 23. 10 Jos 15. 36
 IIR 7. 1, 18 377-8
 שפחה θεραπῆνη: poet. for θεραπῆνα (sem. of θεραπῶν
 (שרף), *handmaid or female slave*), *handmaid*; = -vis
 Gn 16. 1, 32. 6 Prv 30. 23 392
 שפחה σπέρμα: (σπείρω *seed; race, origin, descent* Lev
 25. 47 Nu 2. 34, 25. 5, 36. 1 Jos 7. 14 IS 20. 6
 IIS 14. 7 Jer 2. 4 Am 3. 1-2 Esth 9. 28 Neh 4. 7
 ICh 5. 7 72
 שפט δικάζω: *judge, sit in judgment*; θεμιζω: *judge,*
punish Ex 18. 16, 22 Nu 35. 24 Dt 1. 16 IS 24. 16
 IR 8. 32 Ez 7. 38; δεσπόζω: *to be lord or master*;
 c. acc. *lord it over* Jud 16. 31 IS 4. 18 Ruth 1. 1 390
 שפט δικαστής: v. קצץ Am 2. 3; δεσπότης: *master, lord*;
despot, absolute ruler Dt 17. 9 Ruth 1. 1; cf. שפט
 שפטים דיקה: *judgment; vengeance, penalty* Ex 12.
 12 Ez 5. 10, 15, 23. 10 IICH 20. 9 291
 שפט δίκαιον: *right; justice (W)* Gn 18. 25 IIS 8. 15;
 δικαιοσύνη: *righteousness, justice* Dt 32. 4; θέμις: *that*
which is laid down or established, law (not as fixed
 by statute, but) *as established by custom* Gn 40. 13
 Lev 5. 10 Ez 5. 7; *justice, right*; pl. θέμιστες, *decrees*
of the gods, oracles Ex 21. 1; *judgments, decisions*
given by the kings or judges Dt 16. 19 IS 8. 3 72

שפי	σκοπή: = σκοπιά, -ιή (<i>lookout-place</i> , in Hom. esp. a <i>hill-top</i>); <i>lookout-place, watch-tower</i> Nu 23. 3	52
שפיפן	φίδιον: Dim. of φίδις, v. פתן, פפצ Gn 36. 41, 49. 17 Jes 11. 8 Prv 23. 32	51
שכך	χέω: prop. of liquids, <i>pour out, let flow</i> Gn 9. 6 Ex 4. 9 Jes 57. 6; of impalpable things Jer 10. 25 Thr 2. 4 [χ equivalent to χχ]	408
שפן	δασύπους: <i>rough-foot, i.e. hare; rabbit</i> Lev 11. 5 Prv 30. 26; ὠκύπους: <i>swift-footed; of the hare</i>	68
מספח	σταθμός: <i>stable</i> Gn 49. 14 Jud 5. 16	72
שקף	ἀκή (C): (ἀκέομαι) <i>healing</i> Prv 3. 8	45, 74
„	מִשְׁקָה, ποτόν: <i>that which one drinks, drink</i> , esp. of wine Hos 2. 7 Ps 102. 10; πότιμος: (πότος, πίνω) mostly of water, <i>drinkable, fresh</i> Gn 13. 10 Lev 11. 34 Jes 32. 6	45, 72
שקט	ῥαυχάζω: v. הרכיה Jos 11. 23 Jud 18. 7 Jes 14. 7, 57. 20 Jer 30. 10, 49. 23 Prv 15. 13 Job 3. 26	33-5 t, 55, 92
השקט	καταψύχω: <i>cool, chill</i> Job 37. 17; cf. ῥαυχάζω, ψυχίζομαι	
שקל	σηκόω: <i>weigh, balance</i> IIS 14. 26, 18. 12 Jer 32. 10 Job 28. 15	
שקל	στήκωμα: a <i>weight in the balance, standard weight; a standard measure</i> Gn 24. 22 Lev 19. 35 Jos 7. 21 IIS 14. 26 IIR 21. 13 Jes 28. 17 Ez 4. 10; σίγλος	72, 74, 679 tm
שקע	δύω: <i>plunge into the lap of Ocean; go beneath the earth, i.e. die</i> Nu 11. 2; <i>sink, plunge in</i> Jer 51. 64; of Sun and stars, <i>sink into (the sea), set</i> בא Gn 15. 17 Mich 3. 6; cf. בִּבְבֵּא/δυσμή Dt 11. 30 Zach 8. 7 Mal 1. 11	70, 402
שקף	σκοπέομαι: <i>look out, watch</i> Jud 5. 28 Prv 7. 6; ἀποσκοπέω: Pass., <i>is visible from a distance</i> Jer 6. 1 Ps 85. 12 Cant 6. 10	14, 52
השקף	σκοπιάζω: (σκοπιά) poet. Verb, <i>spy from a high place or watch-tower; generally, spy, watch, even on a plain</i> Gn 18. 6, 26. 8 Dt 26. 15 Ps 14. 2	52
מסקון	σκέπανον: (σκεπάζω, p. 252) <i>covering</i> Ex 12. 7	72
שקק	φθέγγομαι: v. אִשׁ Joel 2. 9 Prv 28. 15; cf. ποθέω	28-9 t, 65, 69, 203 tm

שָׁקַר	ψευδογηγορέω	57
שָׁקַר	-γορία Ex 5. 9 Lev 5. 22; ψῦθος: poet. collat. form of ψεῦδος (<i>falsehood, lie; deceit</i>) lie, untruth IIS 18. 13	57
כַּרְבִּיט	ράβδος: v. רבִּיד	41, 63, 93, 416 t
מִשְׁרָה	στάλαγμα	120 tm
שָׁרוּחַן	ἀγοραῖν: v. חִפְרִים	34, 378-9 t
שָׁרוֹן	Σκίρων: Σκίρωνος ἀκτὴ or ἀκταί the coast near the Scironian rocks in the Isthmus of Corinth [There are dangerous rocks off the coast at Jaffa] Jes 33. 9 Cant 2. 1 ICh 27. 29; v. פִּלְסֶה. עוֹה	130
שָׂרָץ	ἐρπετόν: v. עֲרַב Gn 1. 20, 7. 21 Lev 11. 20, 44	51, 60, 124
שָׂרַשׁ	ρίζα: v. גִּזַּע Jes 11. 10 Mal 3. 19 Job 36. 30	41, 45, 50, 63, 69, 78, 414 t
כִּרְסָה. כִּרְסָה	ἀλυσίς: chain Ex 28. 14, 22	81
כִּסֵּי. כִּסֵּי	ξυστίς: robe of rich and soft material reaching to the feet, worn by women of quality Ez 16. 10; as epith. of cloth, originally garment made of cut (<i>shorn, clipped</i>) fabric, such as fustian, plush, velvet, etc. Ib 16. 13	15 t, 45, 52
כִּסְרִי	ξυστήρ: scraper, rasp, file; polishing instrument, grating tool Ez 23. 14	52
הַסְּוֹאָה	ἀταξία: indiscipline, opp. εὐταξία; generally, disorder, confusion; tumultuousness (W); εὐταξία: good arrangement, good condition; good order, discipline Jes 22. 2 Zach 4. 7 Job 36. 29, 39. 7; cf. סִוְוָה	79
שִׁטִּי	ἤτριον, ἀτ-: warp (the wool being κρόαη, כֶּרֶב); ἰστός: warp fixed to the beam of the loom Lev 13. 47, 58	56
„	שִׁתִּיה. πόσις: (πίνω) drinking, drink, beverage Esch 1. 8; carousal Eccl 10. 17 (cf. ποτίζω)	82
כִּסְתָּה	πόσημα	72, 309 tm
„	έστίαμα	72, 309 tm
שִׁתִּיל	φυτόν: v. בֵּן Ps 128. 3	74, 80
שִׁתָּק	ἡσυχάζω: v. הַסְּכִית Jon 1. 11-12 Prov 26. 20	55
תִּ	-δης; v. תַּחֲכַמְנִי	
תִּאוֹ	ταῶς or ταῶς, ταῶν: peacock, Pavo cristatus; (the Athenians pronounced it with an aspirate, ταῶς—the bird was a native of India—hence Lat. <i>pavus</i> , <i>pavo</i> , perh. also Hebr. <i>takkijim</i> 'peacocks', may be borrowed from the same oriental source [<i>sed v. תִּכִּי, inf.</i>]) Dt 14. 5	49

תאומים	διδυμάων: poet. for δίδυμος, <i>twins</i> Gn 25. 24, 38. 27	58
תאנה	σῦκον, τῦκον: <i>fruit of the συκῆ (fig-tree, Ficus Carica</i> Gn 3. 7), <i>fig</i> Jer 8. 13 [—κ, or κ/α (like אל/אל)]	101
תאנה	Πυθών: = Πυθώ (<i>Pytho</i> , the region in which lay the city of Delphi; of Delphi itself (According to the legend, derived from the <i>rotting</i> of the serpent)) Jos 16. 6	59, 101
תאניה	ὀδύνη: v. אניה	
תאנה	תואה, πρόφασις	72
תארע	תהרע	28 t
תבואה	φύτευσις: = φυτεία (<i>generation, production; growth; plantation or simply a plant</i>), pl. Gn 47. 24 Lev 23. 39, 25. 12 Nu 18. 30 Dt 32. 13 IIR 8. 6 Jer 2. 3 Ez 36. 30 Prv 8. 19	
תבואתה	τράποιτο	86-7 tm
תבל	οὔλος (A): old Ep. and Ion. form of ὅλος (as Subst., τὸ ὅ. <i>the universe</i>) IIS 22. 16 Jes 18. 3 Job 18. 18	108-9 :
תהבן	στιβάδιον: v. בסבא Jes 25. 10	72
תדמר	Πάλμυρα: [π, τ, λ δ; —δ] IR 9. 18 ICh 8. 4	42 :
תהום	βάθυσμα: <i>deep place</i> ; ἡ ἄλμη: <i>the sea</i> Gn 1. 2, 7. 11 Ez 31. 15 Ps 71. 20, 107. 26, 135. 6 Prv 8. 27 Job 28. 14	80, 83
תוב	στρέφω: v. שוב	36 t
תתיב	ὑπο-: v. הציב	37 t
תודה	πρόσδοτος, πόθοδος: <i>solemn procession to a temple with singing and music</i> Ps 42. 5, 100. 1, 4 Neh 12. 31, 38, 40 (—προ or πο); δόσις: (διδωμι) <i>gift</i> Lev 7. 12; = δῶς = δῶτις (pref.-suf. metath.); ᾠδή: v. שיר Ps 95. 2, 147. 7	174 tm
תוך	εἶσω	169 tm
תולעת, תולע	ἀλουργημα: <i>purple clothing</i> Nu 4. 8 Thr 4. 5	50, 57, 63
”	ἀλουργής, -γός	50, 75, 91 tm, 109 t, 115 t
תלע, תולעת, תולע	εὐλή: <i>worm, maggot</i> ; of common worms Ex 16. 20 Jes 11. 11 Jon 4. 7	51, 109 t
תפזים	ὀπτητός: <i>roasted</i> ; ὀπτός: <i>roasted, broiled; baked</i> Lev 6. 14	311 t
תפת	ὀπτησις	72, 304-5 t, 307, 311 tm
תור	θεωρέω: <i>to be sent to consult an oracle; to be a</i>	

- θεωρός (*envoy sent to consult an oracle; generally, envoy sent to kings regarded as divine; spectator; one who travels to see men and things*) IR 10. 15; *to go as a spectator; observe* Nu 13. 16; θηράω: *hunt, chase; metaph., hunt after a thing, pursue it eagerly; more freq. metaph., seek after; find, discover* Nu 10. 33 Dt 1. 33 Job 39. 8; c. inf., *seek, endeavour* Eccl 2. 3 23. 39
 תורה ἔθος: v. חקק. חקק Gn 26. 5 Ex 12. 49, 18. 16 Lev 7. 7, 37, 26. 4 Nu 15. 16 Dt 33. 4 Jes 24. 5 Prv 1. 8, 31. 26 Neh 8. 1, 18 80
 תורק στύραξ: *storax, a fragrant gum; the tree producing this gum, Styrax officinalis* Cant 1. 3 93
 תותה τὰ τόξα: *in pl., also, bow and arrows; sis. in pl. for the arrows only* Job 41. 21; cf. בטחור 44. 52. 91 tm 126 t
 תחבני החכבני, החכבני Χαμονίδης
 תחלה γένεσις: *origin, source; beginning* Gn 13. 3 Hos 1. 2; cf. γεννάω, חלל Dt 32. 18 Ps 90. 2 Prv 25. 23 חלל Jes 14. 10 31 t, 72
 תחרא κατακλείδιον: *Dim. of κατακλείς, instrument for shutting or fastening doors (distd. from the bolt (μοχλός) and bolt-pin (βάλανος))* Ex 28. 32, 39. 23 50
 תחש תחשע 96 tm; תחשע 109 t, 361, 389 tm; תחשע 168 tm; תחשע 56, 76 t, 174 tm; תחשע 171 tm
 תחתיה, תחתיה, תחתיה, תחתיה κάτω: *beneath, below, under; υποκάτωθεν: = υποκάτω (v. פחה)* Jud 4. 5; *lower* Gn 6. 16 Dt 32. 22 Jos 15. 19, 18. 13 56, 107 t, 174 tm
 תחש עיף: v. עז Gn 32. 15 Prv 30. 31 49, 389
 תחש שטחא, -קה, בית-, סט-: *parrot* IR 10. 22 53, 326
 תחשע ἀλουργής, ἀλουργός: v. תולע Ez 27. 7 50, 109 t
 תחשע τέχνημα: *that which is cunningly wrought, work of art, handiwork* Ex 30. 32, 37 72
 תחש χάλαια: v. חלל 37 t
 תחשע αείρω: *lift, raise up* Gn 40. 22 Jos 8. 29; *Pass., to be suspended, hang* Dt 21. 23, 28. 66 IIS 18. 10 109 t
 תחשע καταδουλώω: *reduce to slavery, enslave* Ps 137. 3 38, 42 t, 67, 92
 תחשע חלל: *τύλη: = τύλος I (callus), swelling, callus, any callous lump, esp. a porter's shoulder which has grown*

- callous* from carrying weights Job 39. 10 (*anything rising like a lump, knob or knot* Dt 13. 17 Jer 49. 2
 כֶּלֶךְ (barrow) 12, 67, 97
- יְלִמִּי Πτολεμαῖος: v. יְלִמִּי Nu 13. 22 IIS 3. 3 62, 122
- תלת τρεῖς: v. שְׁלֹשׁ 24 t, 37 t, 99
- לתלת οὔλος (B): *woolly*; οὔλαι κόμαι *crisp, close-curling*
 hair; of the *crisp, woolly* hair of the negro Cant 5. 11 45, 51,
 108-9 t
- עֵל תֵּל τέλος: *perfection* Job 21. 23 ††
- עֵל (עשׂ) ,עֵל ,עֵל תֵּל τέλειος: (τέλος) *perfect*, of victims,
entire, without spot or blemish Ex 12. 5 Lev 3. 1; *the*
surest bird of augury IS 14. 41; *perfect* (W), *authorita-*
tive, final Ps 19. 8; of animals, *full-grown* Job 21. 23;
 of persons, *accomplished, perfect in his kind* Gn 6. 9,
 17. 1, 25. 27 Ps 50. 23, 119. 1 Prv 10. 29, 11. 20,
 13. 6 Job 1. 1, 9. 22 Cant 5. 2, 6. 9 (cf. Ib 4. 7); of
 numbers, *full, complete* Lev 23. 15; Adv., *completely,*
absolutely Jos 24. 14 Jud 9. 16 24 t, 36 t, 41-2 t, 44, 49
- עֵל תֵּל σεμνός: (σεβόμεναι) *revered, august, holy*; prop. of
 gods; at Athens the Erinyes were specially the
 σεμναὶ θεαί, or simply Σεμναί Ex 28. 30 Dt 33. 8
 Neh 7. 65; עֵל תֵּל of human or half-human beings,
revered, august; worthy of respect, honourable Cant 5. 2,
 6. 9 122
- עֵל תֵּל θαῦμα, θῶμα: (θαύομαι) (cf. θαυμάζω); (v.
 θαύομαι) of objects, *wonder, marvel* Dan 3. 32-3,
 6. 28; of a beautiful woman Cant 5. 2, 6. 9; cf.
 עֵל תֵּל mostly of women, *a beauty* Ib 4. 8 ††
- עֵל תֵּל θέμησις: = δικαιοσύνη (*righteousness, justice*)
 Ps 41. 13 Prv 11. 3 Job 2. 3, 9, 27. 5, 31. 6; v. τέλος 81
- עֵל תֵּל δείμα: (δέος) *fear, terror* (W) Dt 28. 28 Zach
 12. 4 66
- עֵל תֵּל θάνατος: (θνήσκω) *death*, whether natural
 or violent Ez 8. 14 Ps 79. 11, 102. 21 92, 122, 332-3 t
- עֵל תֵּל διὰ παντός, διαπαντός: *continually*; through all,
 through everything (W) 169 tm
- עֵל תֵּל ἀνέχω: *lift up, exalt* Jes 41. 10; *hold up, prop, sustain*
 Ex 17. 12 Ps 41. 13; metaph., *uphold, maintain* Ps
 17. 5, 41. 13, 63. 9 Prv 3. 18, 4. 4 Job 36. 17; *keep*
constant to; hold on, keep doing Jes 33. 15 Am 1. 5

- Prv 31. 19; *hold back, check* Prv 5. 22; *hold up what is one's own* Prv 11. 16, 29. 23 35 t
- תָּמַר, תְּמָרָה, תְּמָרָה, תְּמָרָה *πάλημη*: *date* Gn 38. 6 Ex 15. 27 Jud 4. 5 Ez 41. 18-19 Joel 1. 12 Cant 7. 8-9 IICh 3. 5 42 t, 56, 68
- תְּמָרָה *στέφος*: (*στέφω*) *poet. for στέφανος, σκουπιτεath, garland* Joel 3. 3 Cant 3. 6; *κίφος, Messenian for στέφανος; στέμμα* 41, 56
- תָּגַה *καταθρηνέω*: *bewail*; *ἐπι-*: *lament over* Jud 11. 4 107, 110
- „ *ἐψυμνέω*: *chant or utter over; sing of, descant on* Jud 5. 11; cf. שָׁן 39, 109-10 tm
- תָּגַה *τὰ φῶτα* Am 6. 8 337 tm
- תָּגַה *πτηνός*: *flying, winged*; π. *ὄφεις* *flying or winged serpent* Gn 1. 21 Ex 7. 9, 10, 12 Jer 51. 34 Ps 91. 13; *θηρίον*: (*in form Dim. of θήρ*) *wild animal* Jes 13. 22, 34. 13 Jer 9. 10 Ez 29. 3, 32. 2; *δράκων*: *dragon, serpent*; *perh. water-snake* Jes 27. 1 Ps 74. 13 62
- תָּגַה *ἀποπτύω*: *spit out; abominate, spurn* Dt 7. 26, 23. 8 Am 6. 8 Mich 3. 9 Ps 107. 18 Job 19. 19; *ἐκ-*: *spit at, abominate*; cf. *ἀπόπτυστος*: *spat out; hence, abominated, detested; abhorrent (W)* תָּגַה Jes 49. 7 תָּגַה Ib 14. 19 ICh 21. 6; *πτύσις*: *spitting* תָּגַה Gn 43. 32 Lev 18. 22 Dt 25. 16 Ez 18. 12, 22. 11 28 t
- תָּגַה *φουτάζω* 318 tm
- תָּגַה *φουτάς* 318 tm
- תָּגַה *ἐξαπατάω*: *deceive or beguile, deceive thoroughly* Gn 20. 13, 27. 12 Jes 3. 12, 63. 17 Jer 50. 6 Mich 3. 5 Ps 107. 40 33 t
- תָּגַה *τὸ ἔθος*: (*ἔθω*) *custom, habit*; *εἶδησις*: *knowledge* Jes 8. 20 Ruth 4. 7 72, 80
- תָּגַה *κατακλείς, -κλεις, -κληίς*: *instrument for shutting or fastening doors (תָּגַה)*; *pl., locks on a canal* Jes 7. 3; *case for arrows, quiver; sheath for a pin, in pl.* IS 17. 51 IIS 20. 8 Jes 7. 20 Jer 47. 6 Ez 21. 9 60, 72
- תָּגַה *δοῦλος (A)*: *prop. born bondman or slave, opp. one made a slave; then, generally, bondman, slave* Jes 3. 4; cf. Thr 5. 8 92
- תָּגַה *τάγαθά*: v. תָּגַה Nu 23. 22 Ps 95. 4 Job 22. 25

- תַּעֲרֹךְ τὸ ξυρόν: razor Nu 6. 5 Jer 36. 23 Ez 5. 1; κατα-
κλείς: v. אַרְחָה (spurious); θήκη (τίθημι) IS 17. 51
Ez 21. 10 60, 120 m, 141 m
- תַּפְאֲרָה תַּפְאֲרָה φάντασις: = -σία (appearance, esp. of
visual images Jes 44. 13; prestige, reputation; parade,
ostentation); = φήμη (repute; esp. of good report,
fame) Ex 28. 2 Dt 26. 19 Jes 3. 18, 4. 2, 13. 19, 28. 5,
52. 1 Jer 13. 11, 48. 17 Ez 16. 17 Thr 2. 1 72
- תַּכֵּךְ תַּכֵּךְ τύπτω: beat, strike, smite Jes 3. 16; beat pots
and pans (to make a noise) Ps 68. 26; beat, strike
oneself, esp. like κόπτομαι (כָּפַד Gn 23. 2 Jes 32. 12)
beat one's breast for grief Nah 2. 8 65
- תַּיֵּךְ תַּיֵּךְ τύπανον: (τύπτω) = τύμπανον (kettle-drum; drum
(W)); = -νος Gn 31. 27 IS 10. 5; τυπώτης: one
who forms or moulds Ez 28. 13 41, 43, 49, 57, 174:
- תַּפֵּךְ תַּפֵּךְ ράπτω: sew together, stitch; sew (W) Gn 3. 7 Job
16. 15 Eccl 3. 7 49, 69, 88
- תַּפֵּךְ תַּפֵּךְ ἐπιρ-: sew up; συρ-: stitch together; sew up (W) Ez
13. 18 88
- תַּפֵּךְ תַּפֵּךְ ἀπτω: lay hands on; metaph., take hold of Dt 21. 19,
22. 28 Jos 8. 8 IIR 14. 13; prosecute the war vigor-
ously Nu 31. 27; attack, impugn Prv 30. 9; handle;
grasp Gn 4. 21 Jer 2. 8, 46. 9 Ez 7. 29, 36. 4; treat
superficially Hab 2. 19 109:
- תַּקֵּךְ תַּקֵּךְ πήγνυμι: stick or fix in Jud 3. 21, 4. 21 IS 31. 10
IIS 18. 14 Prv 6. 1 Job 17. 3 ICh 10. 10; pitch a
tent Gn 31. 25 Jer 6. 3 49, 68, 372 m, 423-4:
- תַּרְךְ תַּרְךְ διαδοχή: taking over from another; succession;
עָמַד; relief, relay Esch 2. 12; pedigree ICh 17. 17;
ταῦρος: bull Esr 6. 9, 17 Dan 4. 22; also τ. βοῦς, v.
p. 662; priest of Poseidon Ps 74. 19 [highly suspect] 374, 39
- תַּרְךְ תַּרְךְ τρυγών: turtle-dove, Columba turtur Gn 15. 9 Lev 12.
6 Jer 8. 7 78, 120 m
- תַּרְךְ תַּרְךְ δόρυ: mast Jes 30. 17 Ez 27. 5 49, 68
- תַּרְךְ תַּרְךְ θύρα: v. דֶּלֶת, דֶּלֶת Dan 2. 49, 3. 26 234, 424, 49, 68
- תַּרְךְ תַּרְךְ τρίπος, poet. for τρίπους: of tables (طَرِيْزَة), vessels,
etc., three-legged; as Subst., tripod, i.e. three-legged
cauldron; placed as votive gifts in temples, esp. in
that of Apollo at Delphi; or they were preserved in
private houses; from a tripod the Delphic Priestess

delivered her oracles Jud 17. 5 IS 15. 23, 19. 13	
IIR 23. 24 Ez 21. 26 Zach 10. 2	4 t
תַּרְשִׁישׁ תַּרְשִׁישׁ, <i>Θαρσώ</i> , <i>oûs</i> , name of Athena; <i>Θρασώ</i> , <i>óos</i> , contr. <i>oûs</i> , <i>Bold</i> , name of Athena; <i>Ἀνδροθεά</i> , <i>man-goddess</i> , i.e. Athena Gn 10. 4 Jos 12. 24 Jcs 66.	
19 Ez 27. 12 Cant 6. 4	82, 122, 133-4, 144, 300, 326
„ <i>θρακίας</i> : (sc. <i>λίθος</i>) stone said to take fire in	
water Ex 28. 20 Cant 5. 14	137 t
„ <i>ταρσός</i> : the rows of oars on the sides of ships Ps	
48. 8	137 t
תַּעֲשֶׂה <i>θέσεις</i> : v. <i>אש</i> IR 17. 1	77, 92
תַּעֲשֶׂה <i>ένέα</i>	109 t, 316 tm, 389
آيدہ <i>Ἰδης</i> , <i>Ἰδωνεύς</i>	121, 317-19 m, 440
آدم <i>ἀδμή</i> , <i>ἀνδρός</i>	235-6 m
أب <i>πατήρ</i> : father	99
„ <i>ούτόν</i> : plant, esp. garden plant or tree	73, 291 m
أبائيل <i>πάμπουλος</i>	300 m, 323
أباد <i>καταβύω</i>	313 m
أبادد <i>ἀβάτισμός</i>	317 m, 319
أبان <i>ἀβών</i>	320 m
أبدا إلى الأبد <i>ἐς αἰδίου</i>	318-19 m
أبدى <i>αἰδίου</i>	318 m
إبريق <i>πρόχοος</i> : vessel for pouring out, jug, esp. ewer for pouring water upon the hands of guests	63
إبل <i>ῥῖς</i> : v. p. 438	314
إبليس <i>διάβολος</i> : Subst., slanderer; Satan, the Devil	58
إبهم <i>μέγας</i>	296 m
أبايه <i>πόποι</i> : exclamation of surprise, anger or pain	62
أحبوله <i>χηλή</i>	315 m
أحجيه <i>αἰνιγμα</i>	111 m
أخ <i>κάσις</i> : brother	23, 299
أدى <i>διδωμι</i>	360 m, 387

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أَرْجَوَان, أَرْجَوَان	άλουργής: <i>cloth of purple</i>	50, 63, 68
أَرْسَل, أَرْسَل	ἀγαμος: <i>unmarried, single, prop. of the man, whether bachelor or widower</i>	33
أُسْبُوع	ἐπτάς: <i>period of seven days</i>	31, 37
أُسْطُول	στόλος	339 m, 341
أَنْوَب	ὁδός	367 m, 403
أُنْه	ὑπνον	348 m
أَكَل	φάγειν: <i>eat, devour</i> ; cf. φάγων: <i>glutton</i> نَجَعَن	67
أَكُون	φάγημα: <i>v. p. 442</i>	65
أَلْ	ὁ: <i>definite or prepositive article</i>	65
أَلَا	ἄρα: <i>interrog. Particle, implying anxiety or impatience</i>	92
أَلَمْ	ἄρ' οὖν: <i>used to draw an affirmative inference</i>	323, 434 m, 467 m
أَلْمَاز, أَلْمَاز	ἀδάμας, αντος: <i>diamond</i>	47, 49
إِلَه	θεός: <i>God, the Deity</i>	121
إِلَى	πρός	62, 172 m
إِلَى	πρός	62, 172 m
أَمْ	ἤ: <i>Disjunctive, or</i>	12
إِسْم	ἡγεμών	28, 614 m
أَمْر	ἐρῶ: <i>tell, order</i> ; cf. εἶπον	112
أَمْر	ῥῆμα: <i>subject of speech, matter</i>	111
إِسْرَاه	ἐνδρίς	288 m
أَمْس	ἡμέρα χθές	xxix m
أُم	μήτηρ: <i>mother</i>	100-1
أُمَّة	ὄπμιος, λαός: <i>people</i>	56, 58
إِنْ	εἰ: <i>if, whether</i>	12, 34
إِنْ	οὐ: <i>not (W)</i>	34
إِنْ	ἐν: <i>Prep., in</i>	316
إِنْشَبَر	ἀναβαίνω: <i>go up, mount</i>	100
أَنْتَ	σύ: <i>thou</i>	34

أُنْثَى	γυνή, γυναικός: <i>woman, female</i> ; cf. ἀνδρίς; اُنْثَى	
أُنْثَى	ἀνδρογύνης, -νος: <i>man-woman; hermaphrodite</i> ; γύναν-	
أُنْثَى	δρος: <i>of doubtful sex; of a woman, virago</i>	112, 289
أُنْثَى	إِنْجَاس, إِنْجَاس	94 m
أُنْثَى	أُنْثَى, ἀνδρός	63, 285-6 m
أُنْثَى	أُنْثَى, φύλη, φύλον: <i>race; tribe or clan</i>	66, 73
أُنْثَى	أُنْثَى: c. أُنْثَى	12
أُنْثَى	أُنْثَى	320 m
أُنْثَى	أُنْثَى, أُنْثَى, أَزْوَاج	95 m
أُنْثَى	أُنْثَى: <i>yes, verily</i>	56
أُنْثَى	أُنْثَى	342 m
أُنْثَى	إِيرَان (γῆ) πυρός: <i>(land) of fire</i>	300
أُنْثَى	أُنْثَى, أُنْثَى, أُنْثَى	28, 38, 62, 100
أُنْثَى	أُنْثَى: <i>an artificial well</i>	81
أُنْثَى	أُنْثَى	xxix m
أُنْثَى	أُنْثَى	115-16 m
أُنْثَى	أُنْثَى (γῆ) πετρών: <i>land of rocks [Petra]</i>	300
أُنْثَى	أُنْثَى	102 m, 459 m
أُنْثَى	أُنْثَى: <i>moth that gets singed in the candle</i>	45, 99
أُنْثَى	أُنْثَى	116 m
أُنْثَى	أُنْثَى	43, 115 m
أُنْثَى	أُنْثَى	374 m, 426
أُنْثَى	أُنْثَى [πτο-]: <i>skilled in war, warlike</i>	61
أُنْثَى	أُنْثَى	95 m
أُنْثَى	أُنْثَى	97 m
أُنْثَى	أُنْثَى	172 m
أُنْثَى	أُنْثَى: <i>half-ass, i.e. mule</i>	51
أُنْثَى	أُنْثَى	40, 639 m
أُنْثَى	أُنْثَى	77, 455 m
أُنْثَى	أُنْثَى: <i>seat of an oracle</i>	133, 300, 326, 422-3

بلا	παρά	172 m
بَلَدٌ	πόλις: city, country	40
بَلَعَ	βρογχιάζω: gulp down	57
بَلْعَةٌ	βρόγχος: gulp, draught	57
بَلْعُومٌ	βρόγχος: generally, throat	57, 93
يَلِغٌ	εὐλογέω	41, 43, 115 m
بَلَاغَةٌ	εὐλογία	115 m
بَلِغٌ	εὐλογος: eloquent	43, 115 m
بَنَى (غَسَّانٌ)	γένος	291 m
بَيْتٌ	οἶκος: house, temple	13, 24, 77, 101
يَبْصُرِي	ιατρός: v. p. 498	73
بَيْنٌ	διὰ μέσον	291 m
تَلْمِذٌ	μαθητής: pupil, student, apprentice; disciple (W)	72
تِينَةٌ	σῦκον: v. p. 602	101
تَدْيٌ	τιτθός: a woman's breast, rarely the male breast; cf. στῆθος	52, 77
تَغْبٌ	κυναλώπηξ	57, 90 m
تَغْرٌ, تَغْرَةٌ	φῶς	337-8 m
تَغْرَةٌ	ἄρθρον	xxviii m
مِثْقَالٌ	σήκωμα: v. p. 600	72
يَقَهُ	πιστόν: v. p. 454	73
ثَلَاثٌ, ثَلَاثَةٌ	τρεῖς: three	37, 99
ثَلَجٌ [snow]	χάλαζα: hail	37
ثَنَاءٌ	αἶνη	110 m
ثَنَائِي	αἰνετήριος	110 m
أَتْنَى عَلَى	αἰνίζομαι	110 m
تَوْبَةٌ	στρέψις: a turning round	37
تَوْرٌ	ταῦρος: bull	45
جَارٌ	πρόσχωρος: Subst., neighbour	62
الْجَبْسُ	ἡ γύψος: chalk, gypsum	67

جحر	φῶς	337-8 m
جدا	μέγας	296 m
جدل, جديله	χηλή	319 m
جذر	ρίζα: root	50, 69
جدل	στόλος	339 m, 341
اجترأ	ἀνδρέω	283 m
جری	ἀνδρείος	288 m
جراء	ἀνδρειότης	288 m
جری	κυρέω: v. p. 461	399
جری	ρέω	359 m, 412
جزاء	δίκη: satisfaction, penalty	58, 93
جزيره	πόλις, πτόλις: island	40
جساره	ἀνδρειότης	283 m
جسور	ἀνδρείος	288 m
جلال	ἀγαλμα: glory; μέγεθος	56, 296-7 m, 355 m
جیل	μέγας	56, 296-7 m
جند	δέρος: skin, hide	66
جمل	κάμηλος	314 m
جمل	ὄπλον	342 m
جوده	μέγεθος	56, 296-7 m
جیل	κύκλος	94 m
حائط	τείχος: wall	64, 80, 95
حاد الضبع	ὄξυθύμος	298 m
حافر	χηλή	314 m
حايض	ὀξύτης: sharp, sour	41
حامى, حامي	κηδεμών: protector, guardian	92
حب	ἀγαπάω: love	49, 91, 100
حبيب	ἀγαπητός	91, 102 m, 107-8
خسن	ἀπασιτόν, ἵψον	67, 97 m
حبل	ὄπλον	319, 321, 342 m

حَتَّى	ἕως ὅτε	319 m
حجب	καλύπτω: cover or veil oneself (cf. حجاب/κάλυμμα)	92
حجر	ἀγῆρατος, πέτρος	94 m
حراره	πυρετός	105 m
حارب	πολεμέω: to be at war or make war; fight, do battle	61
حرب	ἀρμάν, ἔρις, πόλεμος	61, 73, 97 m
حارث	Ἄρητος, Ἀρήτη: the Prayed for	324
حرث	ἀράω, ἀροτριάζω: plough, till	36
حرف	χηλή	319 m
حرق	ἐπιβρύκω (ῥώχειν), -ύχω, τρίζω: gnash, gnash the teeth	69, 109
حرون	ἀνδρεῖος	288 m
حريم	χρήμα: of persons, χ. θηλειῶν womankind	91, 327, 374 m
حزمه	δράγμα: handful; esp. as many stalks of corn as the reaper can grasp in his left hand, truss, sheaf	59
حزن	ἀσάζειν, πενθέω	92 m
حسب	ψηφίζω: count, reckon	53
حشا	γεμίζω: stuff, gorge; حشى load, freight	44, 243, 350 m
حشد	ὄχλος: crowd, throng	93
حسان	ἀζανίτης, ὀχείος (ἵππος): horse kept for breeding; ὄχημα: riding horse	95
حشه	λάχος: Poet. word, share	56, 421
أَحْصَى	ψηφίζω: v. حسب	53, 93, 421
حصى	ψηφός: a small round worn stone, pebble	66, 95
حش	ῆκω; ἴκω	421 m
حشيره	ψίαθος: a rush-mat, used for sleeping on, mat (V)	100
حط	τίθημι, κατα-: place, put, set down	64, 372 m, 421
حظ	τύχη: chance; good fortune; ill fortune, misfortune, ill-luck	65, 421
حف	ἀμπέχω: surround	56
حق	δίκη: right, truth	58

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حَكِيم, حَاكِم	ἡγεμών	28, 637 m
حَلَّة	στολὴς; ὄπλον	339 m, 342 m
حَلَق	φάρυγξ; ριιτην	93
حَقْنَم	λάρυγξ, υγγος: λτηνη or upper part of the windpipe; but in Poets confused with φάρυγξ (gullet) حَلَق بَلْعَم	93
حَلَم	ὄραμα: vision during sleep, dream	73
حَلِيب	γλάγος: v. p. 478	108
حَنِيد	εἶγαυμα	355 m, 376
حِمَار	ὄνος: ass	37. 40-44. 50. 100
أَحْمَر	ξανθός, Σκάμαιδρος	93, 110, 316 m
حَمْد, أَحْمَد	αἰνίζομαι	110 m
حَمْد	αἶτη	110 m
حَمَاد	ἐπαιέτης	111 m
حَمُود, حَمِيد	αἰνετός, αἰνητός: praiseworthy	109, 110 m
مُحَمَّد	ἐπαινετός: praiseworthy, laudable; ἐγκωμιαστός: to be praised مَحْمُود	109 m, 111 m
حَايِض	ζυμίτης: v. p. 480	41
حِمْن	γόμος	360 m, 381
حَمِيد, حَمِي	θύμος	297 m
حَنْجَرَه	ὄαρυγξ: v. حَلَق	38
حَن	ἐλεέω: to have pity on, show mercy to	50
حَنَان, حَان	ἐλεεινός: showing pity; ἐλεήμων: pitiful, merciful	50
حَوْرِي	κόρη: girl; with reference to virginity, maiden	44, 50
حَو	περί	172 m
حَاة	αἰών	320 m
حَيْن	„	319-20 m, 662 m
مُخْتَار	αἰρετός: v. p. 454	130
خَا	καλύπτω: hide, conceal	23, 297, 299
خَبز	ὀπτάω: bake bread	47
مُخْبَز	ὀπτάνιον: oven	14, 47, 70

خبط	κόπτω: <i>strike, beat, knock</i> ; ἀπτω: <i>have intercourse with a woman</i>	43, 299
خاتم	τύπος: <i>impression, seal, stamp</i>	79
خراء	κόπρος: <i>excrement, ordure, of men and cattle; in pl.</i>	93, 101
خرب	φθείρω: <i>destroy</i>	65
خراب	φθόρος: <i>destruction, ruin</i>	65
خَر	ῥέω	369 m. 412
خريف	ῶρα (C): <i>spring</i>	13, 50
خَشَش	ψιθυρίζω: <i>metaphr. of trees, whisper (i.e. rustle)</i> ; ψοφέω: <i>sound, make a noise; rustle (W)</i> [the latter homologue is to be preferred]	53
خطب	καταινέω	110 m
خضر	πτόρθος: v. p. 476	416
خَصَّ	γράφω: <i>drawing</i>	113 m
خفَض	κουφίζω	13, 24, 353 m, 421
خَذَف	κουφίζω	353 m
خَفَى	καλύπτω: v. خبا	92
خَفَّ	χηλή	314 m
مَخْتَب	χηλή	315 m
خَلَف	γεννάω: v. p. 480	289
خَلِيل	ἐταῖρος: <i>comrade, companion</i>	56
خمد	κουφίζω	353 m
خَمَد	πέντε: <i>five</i>	23, 99, 299
خَيْط	μίτος: <i>thread</i>	299
خَيْل	ἵππος, καβάλλη, κήλη	329 m
دائره	τροχός: <i>wheel</i>	93
دار	θύρα: <i>dwelling</i>	73, 76
دام	δινεύω: <i>whirl, roll about</i>	58
دَوَم	ἐπιδινεύω: <i>whirl for the throw</i>	58
داود	ἀγαπητός	91, 102 m
داهیه	Αἰδης	318 m

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دَبَكَ	τὰ βάκχεια: <i>Bacchic frenzy, revelry</i>	331
دَجَلَه	αἴλουρος: <i>cat</i> ; τίγρις: <i>tiger</i>	
دِرْخَم	δράχμη: <i>drachma</i>	66, 78, 100
دَلَو	χήλινος	319 m
إِنْدَقَ	δαίζω	341 m
دَسَن	δέμας	xxx1 m
أَذْخَم	ξανθός: <i>yellow; of horses, bay</i>	93, 121, 366 m, 401
نُور, صُور	διάδοχος: <i>v. p.</i> 466	30, 101
دِين	δίκη: <i>judgment</i>	59
حَذَى, حَذَا, ذَى	ὅδε: <i>demonstr. Pron., this, formed by adding -δε to the old demonstr. Pron. ὁ; to designate what is nearer as opp. to what is more remote</i>	75, 101
دَب	ὄπλον	319, 342 m, 406
ذَبَح	θύω: <i>sacrifice, slay a victim; simply, slaughter</i> ; σφάζω: <i>slay, slaughter, properly by cutting the throat</i>	30, 67
ذَخَائِر	ἀγορά: <i>supplies, provisions</i>	337
ذِرَاع	χείρ: <i>hand and arm, arm</i>	47, 99, 319
ذَكَر	ἀνδρ; ἀρσεν, ἀρρεν	285-6 m
ذَنْب	στόλος	319, 339 m
ذَهَب	ξανθός: <i>yellow, of various shades, used of gold</i>	99, 101, 366, 400 m
ذَيْل	στόλος	339 m
رَاب	τυρόω: <i>curdle</i>	65
رَأْس	κράς	60, 348 m
رَأْفَد	ῥόος: <i>stream</i> (الرافدان: the Euphrates and the Tigris)	300 m
رَأَى	ὁράω: <i>see, look</i>	44, 101, 344
رَبَّى	τρέφω, ἐκ-: <i>bring up, rear, esp. of children bred and brought up in a house</i>	64
رَيْب	τρόφιμος: <i>Subst., nursling, foster-child</i>	64
الرَّجْلَه (نبات)		288 m
رَجِم	ἐλέεω: <i>v.</i> حَنَّ	50
رَحْم, رَحْمَان	ἐλεήμων: <i>v.</i> حَانَ	50

رَحْمَة	ἔλεος: <i>pity, mercy, compassion</i>	50
رَحَى	τροχός: <i>potter's wheel</i> ; v. دائره	93
رَخْو	πρᾶος: <i>soft</i>	62, 53
رشح	ρέω	369 m, 412
رعب	ταρβέω: <i>fear, dread; stand in awe of, revere</i>	63
رَعْد	βροντή: <i>thunder</i>	42
رَعَى	τρώγω: <i>gnaw, nibble, munch, esp. of herbivorous animals</i>	65
رَفَأ	θεραπεύω	55, 59, 299, 344 m
رَقِيق	τραυλοηχέω: <i>twittler</i>	64
رَقَبَة	τράχηλος, λου: <i>neck</i>	64
رَقِيق, اِرْق	ἀνδραποδίζω	287 m
رَقِيق, رَقِيق	ἀνδράποδον, -δισμός	287 m
رَكْض	τροχάζω: <i>run quickly</i>	64
أَرْحَب	ταρβέω: v. رعب	63
رَحِينَة, رَحِين	ρύσιον: <i>pledge</i>	97
رِيح, رِيحَة	ρόος: <i>current</i> ; [extended to mean 'wind', 'odour']	56, 65
رِيح	τροχός: <i>whirlwind</i>	56
رَبِيق	ρόος: v. رِيح (saliva)	55
زَائِر	ξένος: <i>guest, visitor</i>	52
زُبُر	ὄπλον	342 m
زَبَلَة, زَبَل, زَبَالَة	σκύβαλον: <i>dung, manure, refuse</i>	52
زَخْرَف	ἀγαλμα	355 m, 376
زَرْب	ρέω	369 m, 412
زَرَع	σπείρω: <i>sow</i>	101
زَرْقَة	δράκων: <i>dragon, serpent</i> (river near Jaffa)	92
زَقَق	σειώ: <i>shake</i>	12
زَلَمَد	ἀνήρ	285-6 m
زَوْج	ζεύγνυμι	107 m
ز-س	future prefix, -σ-	84

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ساعة	ώρα (C): <i>time of day, the time of day, hour</i>	50, 100
سليم, سالم	ὅλος: <i>whole, i.e. safe and sound</i>	49
سبح	αἰνίζομαι	110 m
تسبح	ἐπαίνεις	110 m
سبع	σκύμνος: <i>cub, whelp. esp. lion's whelp</i>	121, 322
سجّل	θέαγον	323 m
سجّي	ἀσιγήρ, ἀφθονος	98 m
سرح	στέλλω	338-40 m
سرح	ἀπο-: <i>send off</i>	339-40 m
سرقند	Θεράππη, -ης: <i>a port on the east coast of the Mediterranean</i>	300
سرخ	στέγη: <i>roof</i>	41
سخر	ἀρῦρον	xxviii m
„	ἔπος: <i>line of writing</i>	
سقم	πακτόω: <i>stop up, cork</i>	67
سفر	στέλλω	338-40 m
سافر	ἀπο-	338-40 m
سفر	στόλος	339 m
مكوا	Σκευᾶ	321-2 m
سكب	χέω: <i>pour; smelt</i>	51
سكت	ἡσυχάζω: <i>keep quiet</i>	55, 92
سكن	οἰκέω, σκηνέω: <i>v. p. 593</i>	418
ساكن	σπικλίνω	371 m, 418
سكون	<i>a point of vocalization</i>	22, 99, 336
سلاح	στόλος	339 m, 341
تسلط	βασιλεύω, -ρίζω: <i>to be king, rule, reign</i>	101
أشمر	ξανθός, Σκάμανδρος: <i>brown, auburn</i>	48, 93, 316
يلوان	Shiloah Jes 8. 6 (<i>a spring near Jerusalem</i>)	336
سمار	σχοῖνος: <i>v. p. 436</i>	77
السّوّال	<i>a pre-Islamic Jewish poet</i>	325
بين, بينه	ὀδούς, ὀδόντος: <i>tooth</i>	45, 82

سهوله	σχολή: <i>leisure, rest, ease</i>	44
سوء	κακόν: <i>evil, ill</i>	60
سور	θώραξ: <i>breastwork, parapet</i>	43, 45, 59, 77
سوف	ἐσόμενος: <i>future Participle of εἰμί [future pointer]</i>	84
سيف	ξίφος, σκίφος: <i>sword; rapier</i> (V) شيش	45
شارد	δράπης, -πέτης: <i>runaway, fugitive</i>	49
شاطيء	ὄχθη, -θος: <i>the bank of a river, shore</i>	46
شاطر	ἴστωρ: <i>knowing, learned, skilled</i>	23
شاف	σκοπέω: <i>behold, watch</i>	52
شال	φέρω: <i>bear or carry a load</i>	101
شال	στολή, -λīs: <i>garment (shawl)</i>	339, m, 341
شام	ξανθός, Σκάμαιδρος: <i>in Ep. mostly used of fair, golden hair (but in later Gr. of complexion . . .)</i>	316 m
,,	Φοινίκη: <i>Phoenicia [Arabic name for Syria]</i>	93
شوم	κακόν: v. سوء	60
شبر, شبر	δῶρον	100 m, 320
شبل	σκύμιος: v. سجع	121
شج	σχίζω: <i>split, cleave</i>	93 m
شجرة	ξύλον: <i>tree</i>	45
شد	στέλλω	338 m, 341
شده	δίφθογγος	21 m
شارد	δραπέτης: v. p. 585	49
شريس	γοργός: <i>grim, fierce, terrible</i>	386
شرط	εῖρηται: <i>treaty, agreement</i>	40
شيرش	ρίζα: v. جذر	45, 50, 60, 386
شرم	σπαράσσω	371 m, 417
شعل	πυρόω: <i>burn with fire, burn up</i>	56, 93, 100
شغل	ἀγορά: <i>business of the ἀγορά</i>	355 m, 377
شفي	θεραπεύω	344 m
شق	δαίζω 341 m; σχίζω: v. شج; σπαράσσω	93, 371 m, 417
شكس	ὀξυθυμέω	298 m

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شَكِس	ὀξύθυμος, -μίας	298 m
شَكْل	ἐκδέω: v. p. 542; συγκλίνω: v. p. 371	419-20
شَلَح	ἀποστέλλω	13, 100, 338-40 m*
شِمَال	εὐώνυμος: euphem. left, on the left hand (because bad omens came from the left)	56
شَمْس	ξανθός; ἥλιος	93, 101 m, 366
شَمْلَه, شَمْلَه	χλαμύς: mantle	49
شَمْدُور	Σκάμανδρος	316 m
شَوْشَه	χαίτη: mane	78
شَيْخ, شَيْخ	ἡγεμών	28, 93, 637-40 m
شِيد	σύνδεσμος	308 m, 583 m
شَابُون	σάπων: soap	422
صَبغ	χρῶμα: colour	45
صِبَاغ	χροιά: colour	101
صَدَّ	στέλλω	338 m
صَدْر	στῆθος: breast; metaph., the breast as the seat of feeling and thought	52
صَدْفَه	πέθος: v. p. 448	93
صَدَق	ἐνδικος, ἔν-	362 m, 389
صَدِيق	ἐνδικος, ἔν-	362 m, 389
صَرَف	ξηραίνω: drain dry	100 m
أَصْفَر	ξανθός	93, 316, 366 m, 401
,,	ὠχρός: pale, wan, esp. pale-yellow, sallow; the colour yellow	50
صَمَد	ἀθάνατος	323 m
صَم	πακτόω: v. ظم	61
صَمَّ عَلَى	καταινέω: agree, promise to do	110 m
تَتَمِيم	αἶνη	110 m
صَنَم	ἄγαλμα: statue in honour of a god	45, 48, 74, 99, 355 m
صَهْر	πενθερός: connexion by marriage, e.g. brother-in-law	74, 262 m

صَاد	ζητέω: <i>seek, seek for; search after</i>	43
صَيَّاد	ζητητής: v. p. 557	57
صَيْدَه	ξουθός: <i>golden yellow; Σιδών</i>	22, 31, 336, 393
صَبْع	vaiva: <i>the striped hyena</i>	45, 51, 79, 101
ضَحَك	καχάζω: <i>laugh aloud</i>	24, 44, 99
ضَرُورَه	χρέος: <i>need</i>	101
ضَفِيرَه	στέφος: <i>wreath</i>	52, 319
ضَفِيرَه, ضَفَر	χηλή	315 m
ضَلَع	σκέλος: <i>side</i>	81
ضَمَه	a point of vocalization	99
طَاوُوس	ταώς: <i>peacock</i>	49
طَاف	δινεύω: v. دام	58
طَالُوت	τελευταίος	47, 324-5 m
طَبَخ	ὀπτάω: v. خَبَز	47, 100
ضَبَع	θύμος	297-8 m, 300
إِضْطَرَب	θορυβάζομαι: <i>Pass.. to be troubled</i>	97 m
طَرَبُوش	κάλυψις: <i>covering (headgear)</i>	72
طَرَف	ἄρθρον	xxviii m, 318
طَرِي	πρᾶος: v. رَخَو	93
طَعْم, طَعْم, طَعْم	γεῦμα: <i>taste; ἔδεσμα: v. p. 400</i>	47, 401 m
طَنَل	τρυφερός, τρυφήλός: <i>delicate; tender; of an infant</i>	43
طَنَق	ἐξαποστέλλω	339-40 m
ضَهَر	καθαίρω: v. p. 487	394
طُور	διάδοχος: v. p. 406	101
ضَهْرَه	κάθαρσις: <i>cleansing from guilt or defilement; purification</i>	82
طُور	ὄρος	368 m, 410
طُوفَان	[deluge] τυφών: v. p. 528	77
طُوق	τροχός: <i>hoop</i>	93
طَيْرَان	πτέρυξ: <i>flight</i>	62

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طَيْرَه	πτερόν: omen	62
طين	θίς: sand or mud at the bottom of the sea	43, 47, 73
طَيِّب	ἀγαθός: good, in moral sense	101
طَبْي	ὑαίρα: a kind of antelope	45, 51, 101
ضَر	χηλή	319 m
ضَلَف	ὀπλή	314 m
ضَلَن	σκιάζω: cast a shadow	33
ضَل	σκία: shadow; shade of trees, etc.	45
ضَهْر	ἀγορά: ἀγορῆς διάλυσαι the time just after mid-day	99, 377
ضَايِر	ἄκουρος: childless	44, 380
ضَال	καλός: good, of fine quality	60
ضَال	μέγας	297 m, 300
ضَالِه	τὸ ὅλον: the universe	24, 37, 42, 49
ضَام	αἰών	320 m
ضَانِي	πονέω: suffer	61
ضَايِر	ἐπαίρα: courtesan	56
ضَبَاس	αἶψα: Ajax	121
ضَبَارَه	ἔπος: word	50
ضَبْد	ὀπηδός: attendant	128
عَبْدُ اللَّهِ	(possibly) אַבְדָּא IR 4. 6 Neh 11. 17 אַבְדָּא Jer 36. 26 ὀπηδός θεοῦ	128
عَبْدُ الْمَلِكِ	a follower of Moloch, in pre-Islamic times; cf. מַלְךְ	93, 307
عَبِي	γεμίζω	360 m, 385
عَبْر	μέγεθος	298 m
عَبْد	πυραύστης: v. برغوث	62, 93
عَجَلَه	κύκλος: wheel	73
عَد	ἀριθμέω: number, count, reckon	63, 382
عَدَد	ἀρίθμημα: number	63
عَدَّ	στέλλω	338 m, 340
عَدِيد	μέγας	296 m

عَدَن	Ἰδης	121, 318 m
عَدَن	Ἀθήνη: <i>Athene</i> (the port of Aden)	121, 134, 300
عَذَاب	πάθος: <i>suffering</i>	61 •
عَذْرَاء	ἄνευ ἀνδρός	289 m
عِراق	ἀργός: = πεδῖον (<i>plain</i>)	300
عَرَبُونَ	ἀρράβων, ῥύσιον	97 m
أَعْرَابِيّ	عَرَبِيّ Ἀράβιος, -ικός: <i>Arabian</i> ; ἐρημικός: <i>living in a desert</i>	130
عَرِيَّة	πόρευμα: <i>carriage</i>	62
عرف	ἀρπάζω	383
عَرَفَات	ὄροφοι	40, 130 m
عِرْق	ῥακίς: <i>branch of a blood-vessel</i>	93
„	ρίζα: <i>v. جذر</i>	50
عَرُوس	ἐραστός	103 m
عَرَّه	μέγεθος	298 m
عُدَّة	ὄπλον	342 m
عَسَى أَنْ	τάχ' ἂν: (τάχα, Adv., <i>perhaps</i> عَسَى, <i>probably, perhaps</i>)	63
عَفَقَ، عَفَّقَ	ἀγαπάω: <i>treat with affection</i>	33, 91
عَشْر	ἀγορά: ἀγορῆς διάλυσις ن. نُشْر	397
„	ἐτηρίς: <i>term of years</i>	
عُشْفُور	σπρουθός: <i>sparrow</i>	81
عَضَادَة	σπήλη	339 m, 341
عَضُنْ، عَضُلْ	μέγας	50 m
عَضْلَه	Ἰδης	121, 318 m
عَظْم، عَظْم	ὀστέον: <i>bone</i>	81, 99
عَظْلَه	σχολή: <i>leisure; idleness</i>	45
أَعْطَى	δίδωμι: <i>give, grant, offer</i>	58
عَفِيف	νηφάντος	104 m
عَقْرَب	σκορπίος	331 m

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عُقْلَه	ἄρθρον	xxviii m
عَلَى	πολλάκις: <i>perhaps, perchance</i>	61
عَلَوُش	κάλλιστος: <i>best, of the finest quality</i>	60
عَلَى	ἀνά: <i>on, upon</i>	168 m
عِمَامَه	στέφος, στέμμα: <i>crown, wreath</i>	54, 56, 93
عُمْدَه	μείζων	297 m
عُمَر	θύμος	297 m
عُمَر	Ὅμηρος: <i>Homer</i>	121
عُمَر	γεμίζω: <i>load</i>	44
عِمْلَاق	ἐνδορογίας	289 m
عُتْرَه	ἀτήρ [a hero of pre-Islamic Arabia]	285 m
تَعْنَى	πονέομαι: <i>work hard, toil</i>	61
تَعْبِد	αἰνίζομαι	110 m
عَهْد	εἰρήνη: <i>treaty, agreement</i>	40
عَيْن	παιδίον: <i>little or young child</i>	61, 101
عَيْن	ὥς: <i>as; etc.</i> p. 337	337 m
عَبْرَف	ἐχθρότης	104 m
عَبَه	νάπος: <i>grove</i>	57
عَبِي	ἄβας, ἀβύτης	94 m
عُرَاب	κόραξ: <i>raven</i>	302
عُرَام	ἔρως B, ἔρως: <i>love</i>	97 m
عُرَب	ἔσπερος	378 m
عُرْد	τραυλοχέω: <i>v. رَفَر</i>	64
عُرْفَه	ἐπερωον: <i>v. p. 89</i>	414
عُرْلَه	κουρά	394 m
عُشَق	καταγοητεύω: <i>cheat</i>	45
عُضَايَه	κάλυψις: <i>covering</i>	82
عُغْلَام	δοῦλος: <i>slave</i> ; πῶλος: <i>young man</i>	53, 67, 99, 101
عُور	γῆ: <i>land (in Transjordan)</i>	
عُيْمَه	νέφος: <i>cloud</i>	44, 57
أَنَاد	ὠφελέω: <i>benefit</i>	93

فائده	ωφέλεια, -λησις: <i>profit, advantage</i>	93
فتح	πετάννυμι: <i>open</i>	101
فتح	a point of vocalization	99
فتاه, فتى	παῖς, παιδός: <i>child, boy or girl</i>	82
تَفَجَّعَ, أَوْجَعَ	ἀλγέω, αὐγεῖν	98 m
فَجَل	ῥαφανίς: <i>radish</i>	93
فخذ	ἐπιγουνίς, -δος: <i>part above the knee, thigh-muscle</i>	380
فَرَج	ῥαγάς: <i>fissure; = rima, γυναικεία φύσις (female organ)</i>	100
فَرَضَ, فَرِضَه	ἔργον: <i>task</i>	50
فِرْعَوْن	Φαραώ, ἑφορος: <i>Pharaoh; overseer, guardian, ruler</i>	336, 345
فَسَخ	κουφίζω: <i>cancel</i>	353 m
فَرَّ	φράζω: <i>explain</i>	24, 44, 69
فُسَيْقَاء	ψηφοθέτημα: <i>tessellated pavement work</i>	53
مَنْجِل	ἄρθρον	xxviii m
فَتِين	πινυτός: <i>prudent</i>	73, 105 m
فُطْنَه	πινυτή: <i>understanding, wisdom</i>	73
فَعَل	ποίημα: <i>work; deed, act</i>	74, 84, 331
فُتْرَه	ἄρθρον	xxviii m
بَنَكَاحَه, بَنَكَاكَه	ἀσπακῶς	98 m
فِلَاحَه	ἔργον: <i>tillage</i>	50
فَتَقَّ, فَتَقَّ	χηλή (cf. p. 371)	315 m
فَنَار	ὄανή: <i>torch</i>	65, 69
فَنَجَان	ἀγγεῖον: <i>vessel</i>	38
فَنَهْم	πινυτή: v. فُطْنَه	73
عَلَى الْفَوْرِ	ἀνὰ τόπον: <i>on the spot, immediately</i>	64
فِيل	θηρίον: <i>wild animal; freq. of elephants</i>	92
قَبَضَ	ἄπτω: <i>take hold of</i>	14
قَادِر, قَادِر	μέγας	296 m
قَزَم	ἄνδριον	288 m

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قاضى	δικαστής: <i>a judge</i>	53, 101
قبل	πρό	172 m
قَبْلَ, قَبْلًا, قَبْلَهُ	πρός	173 m
قَبِيلَه	φυλή: <i>clan, tribe</i>	74
قتل	κτείνω: <i>kill, slay</i>	23, 33
قِثَاء	κολοκύνθη: <i>round gourd</i>	60
قُدَّاسَه	ἀγιωσύνη: <i>holiness, sanctity</i>	74
قُدَّس	ἀγίασμα, ἀγιαστήριον, ἀγίστευμα: <i>sanctuary</i>	79
قُدَّيس, قُدَّوس	ἀγιστός: <i>hallowed</i> ; ἅγιος: <i>holy, pure</i> ; ἀγνός: <i>chaste, pure</i>	21, 40, 102, 107
قُرْآن	χρημα: <i>oracle</i>	93, 327, 374 m, 427
قُرْن	κέρας	348 m
,,	κράς	348 m
قُرْب	περί	172 m
قُرْبَه	πολείδιον, πολίδιον: <i>Dim. of πόλις (city)</i>	571 m
قَسَمَ	σχίζω: <i>split, divide, part, separate</i>	53, 93
قَصَاصَه	ξύσμα: <i>shavings, filings</i>	52
قَسَبَه	σχοῖνος: <i>rush, reed</i> W.	78
قَصْر	οἶκος: <i>v. بيت</i>	77
قَصَدَه	αἶτη, αἶνος	110 m
قَصِي	ἔσχατος: <i>farthest, extreme</i>	55
قَطْر	πόλις, πτόλις: <i>country</i>	40
قَنَز	κουφίζω	353 m
قَنَدَه	κόβινος: <i>basket</i>	78
قَنَل, قَنَل	κουφίζω	353 m
قَمَدَه	στέφος, στέμμα: <i>v. عمامه</i>	56
قَمِينَه, قَمِين	κάμινος: <i>kiln</i>	399 m
قَنَنْذ	ἀκανθώδης, -θόχοιρος: <i>v. p. 569</i>	90 m
قال	καλέω: <i>call, summon; invite</i> אקאל Esth 2. 14, 4- 11; <i>invoke</i> אקל Gn 12. 8; <i>Pass., of the god, to be invoked</i>	

Dt 28. 10 Jer 44. 26; Pass., <i>to be called</i> נִקְרָא Dt 25. 10 ICh 13. 6 Zach 8. 3; special construction— Ἀλησίου ἔνθα κολῶνη κέκληται where is the hill called the hill of Alesion (Il. 11. 758) يُقَالُ لَهُ IIS 20. 1 Jes 48. 1	395
قوم δῆμος, λαός: v. أمه	56, 58
قيم κηδεμών: guardian	92
كليل ὅλος: whole, entire, complete in all its parts	49
كاهن διάκονος: attendant or official in a temple or religious guild	73
كبد ἥπαρ, ἥπατος: liver	82
كبير ἀψίον· μέγα (big)	98 m
كتب γράφω: write	101
كاتب γραφεύς: scribe, scribe	40
كتاب γραφή: book	21, 40
كتاب γραμματεῖον: a school	40
مكتوب γράμμα: letter	40
كيتان χιτών: tunic (Accadian <i>kitinnu</i> 'linen garment'; Hebrew <i>kētōnet</i> 'tunic' . . .); cf. كتان, linen	77
كثير ἀψίον· πολύ (many)	98 m
كذا καὶ ὡς: even thus (W)	51
كذب ψεῦδος: falsehood, lie	47
كرخانه ἐργαστήριον	xxvii–xxviii m
كوسί κλισία: couch or easy chair	332
كرشه كيرش, χορδή: guts, tripe	47
كسره a point of vocalization	99
كعب, كعبه κύβος: cube, esp. cubical die; block of stone	130
كفت ἀπτω: v. p. 503	14
كفيه στέφος: v. عمامه	
ككب χαροπός	90 m
كل ὅλος: = πᾶς (all, the whole, every)	21, 40, 47, 49

كَلَابٌ	χηλή	315 m
كوز	πρόχοος: v. بريق	63
كوفان	Σκυθῶν (γῆ): the land of the Scythians	129
كوفد	Σκυθία: Scythia	129
كوفي	Σκυθήης: Scythian	44, 129
كَيّ	καυσις: cautery	73, 78
لَا، لَنْ	οὐ: not (W)	12, 24, 35
لَانَق	προσήκων: Part. of προσηκω, as Adj., befitting, proper, meet	62
لَبَسَ	ἀμφοιάζω; καλύπτω: v. p. 502	174-5 m
تَلَجَّلَج	τραυλίζω: mispronounce a letter, lisp; of children	64
لَعَنَ، لَحَسَ	λείχω: lick up	12
لَحَى	γένυς: jaw	47
لَتَجَّ	τραυλίζω: v. تلجلج	64
لَان	γλῶσσα: tongue, language, dialect; anything shaped like the tongue	68
تَلَجَّلَج	τραυλίζω: v. تلجلج	64
لَغَد	λόγος: speech, language	43, 73
لَقَمَانٌ	ὁ ἡγεμών	23, 637 m
لَمْ	οὐ: v. لَا	12, 35
لَمَا، مَا	τί χρήμα: why?; what?	64, 426
لَمَّجَد	λόγος	399 m
لَيْث	λίς: Ep. for λέων, λέοντας: lion	43, 82, 101
لِيل	λύξ: v. p. 503	39
لَمَسَ	ψηλαφάω: feel about for, graze or search after	53
لَتَى	πότε	400 m
مَجْمَرٌ، مَجْمَرٌ	θυμιατήριον: v. p. 568	71
مَجَنَ، مَجَنَ	ὄπλον	342 m, 406
مَحَنَ	ὄπλον	342 m
مَخَّ	μυελός: marrow, brain	77
مَخْلَبٌ	χηλή	315 m

مَدِيح	αἶνη: = αἶνος, ἔπαινος	110 m
مَدْحِي	αἰνετήριος	110 m
مَدِينَه	πόλις: v. قريه	63, 82
مَرَكَب	πορθμεῖον, -μῖς: passage-boat, ferry-boat, ship, boat	62
مِسَار	κέντρον: rin, rize	71
مَعَارِي	χρῆμα: in pl., money	91-2, 328, 424
مَعَ	μετά	94 m
مُقْتَضِم	μέγεθος	298-9 m
مِلِين	πλινθεῖον	308 m
مَلِك	βασιλεύω, -λίζω; to be king, rule, reign	37, 99
مَلِك	βασιλεύς: king, chief	37, 99
مُلْك	βασιλεία: kingdom, dominion	101
مِنْ	ἀπό: from	169 m
مِشَر	βωμός: raised platform, stand	77, 79, 100-1
مِشَار	πρίων: saw	49, 79
مِنْ	δόμα, δῶρον: v. pp. 140-1, 389	387
مَوْت	θάνατος: death	55, 59
مَوْسَى	μάντις: diviner, seer, prophet	325
مِينَاء	λιμήν: harbour	55
ن		101, 333
نَار	φάος, φῶς: fire	337-8 m
نَبَات	φυτόν: v. أَب	74, 80
نَبِيء	προφήτης: prop. one who speaks for a god and interprets his will to man; prophet (W)	62
نَحَا	ἡγέομαι: lead the way	50
نَحَت	χαράσσω, -ττω: engrave, carve	44
نَعَاس	κνηκός: pale yellow, sauny	60
نَخْل	φοῖνιξ, -ικος: date-palm	65, 82
نَخ	κουφίζω: cancel	353 m
نَشَف	ξηραίνω	366 m, 402
نَصَح	αἰνίζομαι	110-11 m

نظر	τηρέω: watch over, take care of, guard	33, 92
نُطق	φθόγγος: speech	66
نعل	ὑπόδημα: shoe or half-boot	74
نعم	ναὶ μὲν: yea, verily; in answers, yes	56
نفخ	φυσάω: blow, puff	101
نقش	χαράσσω: v. تحت	33, 100, 425
نمر	μεριζόμενος: Pass. of μερίζω, to be divided	101
نهار	ὥς	65, 337-8 m
نوم، نيام	ὑπνος, -ον: sleep, slumber	57, 77-8
نور	φῶς	30, 101, 337-8 m
نيل	Νεῖλος, ῥόος: stream	313 m
حافه	στέγος: v. حمامه	56
حام	δινεύω: roam about	58
حَوْلَاء	ὁδε, οἶδε: demonstr. Pron., these	76
حاون	ὄλμος: mortar	28
حبط	κουρίζω: lighten, assuage	353 m
حَمَا	ἡσυχάζω: to calm	92
حَدَى	ἡγέομαι: guide	42, 50
حَدَى	ὁδός: way, road; τῆς ἀληθείας ὁ. the way to truth	45, 50
حَلْ	ἄρα: v. لَا	28, 92, 353
هنا	ὄνυ: here	40, 92
هناك	ἐνθα: there, thither	40, 92
چند	ἀνοδος: inland, esp. into Central Asia	300
حَيْكَل	οἶκος: v. بيت	77
وَتَد	πάσσαλος: peg	61
يَتَد	πιστόν: confidence	73
وَد	ἀγαπάω	108, 240 m
ودود	ἀγαπητός	102 m, 107-8
وراء	ὕστερος: behind	57
وَرْد	ρόδον, βρ: rose	41
وردی	ρόδινος: made of or from roses	41

وَرَشَه	ἐργαστήριον	xxviii m
وَرَك	ἄρθρον	xxviii m
وسيل	ὁδός	367 m, 403
وَسْوَش, وشوش	ψιθυρίζω: <i>whisper, whisper slanders</i>	51, 53
وصل	ἤκω	421 m
أَوْصَى عَلَى	τίθημι, κατα-: <i>make a testamentary disposition</i>	64
وضع	τίθημι	372 m, 423
وَعَدَ, وَعْظُ	αἰνίζομαι	110-11 m
وَلَدَ	βλαστός: <i>offspring</i>	101
وَحَنَ	ἄβαγνα, φθίνω	94 m
يَدَ	γυῖον: <i>the hand</i>	101
يَعْقُوبَ	κακκάβη (B): <i>partridge</i>	60
يَاقُوتَ	ἀνθραξ: <i>a precious stone of dark-red colour, including the carbuncle, ruby, and garnet</i>	63
يَوْمَ	ἡμαρ: <i>day</i>	57

EPILOGUE

Untold χρήματα, מֶסָרִי/مَسَارِي have been poured on to the foregoing pages—glittering χρυσὸς ἀπρόσβλητος, אֶפְרָסֶה and scintillating ἀδάμας, אֶמְאָר, besides δραχμαί, דְּרַחְמַי past counting—and it is time to take stock of these precious Graeco-Hebraic-Arabic finds. It is therefore proposed to contrast change in sound and form with semantic sameness and similarity of expression, to establish the multilateral connection between homologues, to point out exceptional ones, and to outline the pattern of life which emerges from the general survey. So that, looked at from any and every aspect, it should be manifest that Hebrew is Greek by another name.

There is not much new in what I am about to say. An open-minded scholar who has studied what I have so far elaborated, and mastered it, would find most of my new-style colophon to be a leisurely exercise in dotting the *is* and crossing the *ts*. But if my experience is anything to go by—and I cannot be expected to ignore my own experience—his kind, if not exactly a *rara avis*, is by no means a common bird. There are bound to be prejudiced and sceptical readers. I hope that to them my valedictory observations would act as a gentle reminder of some crucial points, and might stimulate them to examine further some of the past six hundred and thirty illuminating pages.

IDENTITY OF HOMOLOGUES

In the course of the evolution of a language, letters—even when preserving their shape—alter their pronunciation; words, too, metamorphose in various ways. These usual, nay, inevitable phonetic and morphological mutations which—with the passage of time and change of circumstance—occur in one and the same language, are reflected in the differences prevailing between Greek and Hebrew words. So that Hebrew is Greek, albeit somewhat altered Greek—Asiatic or Continental Greek, as distinct from European Greek—and it altered as to sound and form in an

unparalleled manner, resulting in a differentiation which is peculiar and defies comparison.

Words also change and extend their meaning or become obsolete in the course of philological development. Since they clothe our concepts, they in some respects resemble clothes. Like clothes, they are subject to the vagaries of fashion; like old clothes, old words are turned to new uses or discarded and replaced. Here again, the relation between Greek and Hebrew is unique. In contrast to so much phonetic and morphological change undergone by Greek homologues, despite the exposure over many generations by Hebrew homologues to the likelihood of a multitude of semantic alterations, the meanings of respective Greek and Hebrew homologues almost invariably coincide with uncanny precision.

Take יֵשׁׁ as an example: it is not derived from ὀρθός, any more than ὀρθός derives from יֵשׁׁ; nor is יֵשׁׁ a dialectal variant of ὀρθός; יֵשׁׁ is ὀρθός—despite their obvious phonetic dissimilarities—because (a) these can be fully accounted for, and (b) the several meanings of these two words are identical. It is submitted that as one generation succeeded another, the Continental Greeks, or ἡπειρωταί—the Hebrews, that is—pronounced ὀρθός more and more differently from their European kinsmen: the spiritus lenis changed into ʾ, according to Proposition 11; the first and second o turned into a, according to Prop. 5 (4); and ρ dropped out, according to Prop. 17 (5); θ became ך (a letter, though not necessarily the sound it represents, unknown in ancient Greece), according to Prop. 9 (5); and terminal σ became ρ, according to Prop. 5 (P).

The changes undergone by ὀρθός to assume the phonetic disguise of יֵשׁׁ, have been analysed from the viewpoint of Baghdadi and Sephardi pronunciations. An Ashkenazi or Yemenite, however, would have dispensed with the conversion of o into a, for he sees יֵשׁׁ and reads יֵשׁׁ—pronouncing the proper noun יֵשׁׁ (oxytone), as the others would the abstract noun יֵשׁׁ (paroxytone). This fact is of exceptional significance, because it seems to show that, among a section of the Jews, Greek sounds and words have, to this day, preserved—partly, at any rate—their original Hellenic pronunciation; and that the Jews have, to that limited extent, preserved their Hellenic identity.

None of these changes occurred abruptly or arbitrarily; they, like numerous others, must have come about by usage and abuse, slowly and almost imperceptibly permeating the whole vocabulary. It is characteristic of them, however, that they followed a distinct pattern, mirrored in the variation of letters and vocalization found throughout the Bible, and in similar variations which distinguish the Greek dialects. This is so true, that certain Hebrew homologues show both the complete and the incomplete alterations undergone by the Greek words to become their respective Hebrew homologues, in accordance with the said biblical and dialectal modifications, e.g. μέσος מִתְּחִלָּה/מֵאַחֲרֵי; and μόριον מְעַרְבֵי מְעֻרָּה according to Props. 5 (M), 9 (4); γαληνός שְׁלֵמָה, according to Props. 9 (5), 17.

יָשָׁר is ὀρθός, and not vice versa, because ὀρθός resulted in יָשָׁר and not the other way about; for there is no rule in Hebrew whereby terminal ר turns into ש, whereas final σ turns dialectally into ρ. Similarly, as regards the homology עֶקֶר ἄκουρος: it is more correct to state that עֶקֶר resembles ἄκουρος than vice versa—on the analogy that a son resembles his father rather than the father the son—because the Hebrew adjective developed from the Greek adjective. This is a compound made up of two independent constituents—a privativum and κοῦρος, κόρος (boy, son)—whereas עֶקֶר seems to be, and has always been considered to be, a simple word. There is no עֶ and קֶ in Hebrew. It is submitted that ἄκουρος was pronounced עֶקֶר, and not עֶקֶר ἄκουρος; because it is Greek that anciently—long before the Trojan War—started altering into Hebrew, and not Hebrew into Greek.

Semantically, however, יָשָׁר covers the meanings of ὀρθός: in line, *straight* (opp. σκολιός crooked (W), *bent* (עֲקָלְקָל) and πλάγιος aslant (W), *athwart*; metaph., *crooked*, *treacherous* (וְנִלְוִי)) Ez 1. 7; *right, safe, prosperous* Jer 31. 9 (8) Ps 107. 7 Esr 8. 21; *right, true, correct* IIS 1. 18, 19. 7; *true, real, genuine* IS 29. 6 IIR 10. 15; *upright, just* Dt 32. 4 Ps 33. 1 Job 1. 1; of persons, '*straight*', *straightforward* IS 29. 6 Job 1. 1; ἡ ὀρθή (sc. ὁδός) *straight, right* Hos 14. 10.

This is equally true of the kindred homologies of ὁρθός, although not all their Hebrew constituents are cognates of יָשָׁר:

ὄρθιος: *steep, uphill*; ὄρθιον: *steep descent* מוֹרָד Mich 1. 4 (prefix-suffix metathesis, θ/ד) יָרַס Nu 22. 32.

ὁρθότης: *straightness*, opp. κάμψις (צָמִיד), metaph., *rightness, correctness* יָשָׁר Dt 9. 5 Ps 25. 21 יִשְׁרָה IR 3. 6 יָהָר Prv 17. 7 יָשָׁר, θ/ש, σ/ר, -ρ, -τ).

ὁρθόω: generally, *build, raise* יָרָה Gn 31. 51 Job 38. 6; *rise from one's seat, stand up* קָוָם Gn 37. 7 Lev 19. 32 IIS 13. 15 Esth 5. 9, 7. 7 לוֹ קָם Cant 2. 10; *go straight* אָסַר Prv 9. 6 [cf. ὁδεύω] צָלַח Jer 12. 1; Pass., of actions or persons acting, *succeed, prosper* צָלַח Nu 14. 41 Jer 22. 30; of persons and places, *to be safe and happy, flourish* צָלַח Ez 17. 10 (י/י, -θ; -σρ, θ'χ/ק, +מ; י'א, θ/ש, +ר; י'צ, ρ/ל, θ'ח/ח); = ὁρθιάζω; cf. θάλλω.

διορθόω: *make straight* יָשָׁר Jes 40. 3 Prv 3. 6 אָשַׁר Jes 45. 2 הָיָשָׁר Ps 5. 9.

ἐξορθόω: *set upright* הָקִים Lev 26. 1 Dt 27. 2 IR 7. 21.

κατορθόω: *set up, erect* הָקִים Ex 26. 30 IIS 24. 18 Jer 10. 20 הָקִים Ex 40. 17; metaph., *keep straight, set right* אָסַר Jes 3. 12, 9. 15 הַצְלִיחַ Gn 24. 21 Dt 28. 29; *accomplish successfully, bring to a successful issue* הַצְלִיחַ Gn 39. 3; *go on prosperously, succeed* הַצְלִיחַ Gn 39. 2 Ps 1. 3 ICh 29. 23; of success in war הַצְלִיחַ IR 22. 12 Jer 32. 5 הָרַשִׁיעַ IS 14. 47 (-σ, θ'ש; ÷ע).

κατόρθωμα: *that which is done rightly, virtuous action* מִישָׁר Ps 67. 5; in pl. opp. ἀμαρτήματα (מַרְדּוֹת *sinful actions*) מִשְׁרִים Jes 26. 7 Dan 11. 6 ICh 29. 17; *perfection* מִישָׁר Jes 11. 4 (prefix-suffix metathesis).

Compare, or rather contrast with the above homologies, the explanations of two English words set out in *The Concise Oxford Dictionary*: one descended from Old English, the other derived from another modern Aryan language. Unlike Hebrew words *vis-à-vis* their respective homologues, these two words bear hardly any semantic relation to their respective origins, because they have undergone derivative developments.

I. 'true' (-ōō), adjective, adverb, and verb transitive. 1. In accordance with fact or reality, not false or erroneous . . . 2. In accordance with reason or correct principles or received

standard, rightly so called, genuine, not spurious or hybrid or counterfeit or merely apparent, having all the attributes implied in the name . . . 3. Accurately conforming *to* (type, etc.). 4. (Of voice) in perfect tune. 5. Loyal, constant, adhering faithfully . . . 6. (Of wheel, post, beam, etc.) in correct position, balanced or upright or level. 7 (arch.) Not given to lying, veracious; honest . . . 8. ~ *bill*, bill of indictment endorsed by grand jury as being sustained by evidence; ~-*blue* adjective and noun, (person) of uncompromising principles or loyalty . . . 9. adverb Truly . . . 10. verb transitive Bring (tool, wheel, frame, etc.) into exact position or form required . . . [Old English *tréowe* (*tréow*, see TRUCE), cf. Dutch *getrouw*, German *treu*, Old Norse *tryggr*]

'true . . . [Middle English *trewes*, pl. of Old English *tréow* compact, faith, see TRUE]

II. 'sutler, noun Camp-follower selling provisions etc. [from Dutch *soeteler* (*soetelen* besoul, cf. German *sudlen* to sully)]'

The question naturally arises, and it is a standing question, one that is implicitly put at every turn: Is it a mere coincidence that a variety of shades of meaning should be shared by two words which in effect closely resemble each other, one Hebrew and the other Greek? If it is not, if indeed it cannot be an accidental happening, then one is, one must be—both in logic and common sense—inevitably and forcibly driven to the conclusion that these are twin-words, identical words; that, practically and realistically speaking, they are one and the same word which happens to be *differently pronounced*.

RIVALRY

As a rule, suitable Greek candidates to form a sound homology are scarce, but occasionally several present themselves with plausible credentials. Then one suffers from *embarras de richesse*, and one has to exercise great care in choosing between the rivals, allowing each one of them to press its suit to the utmost. A classic example is: *κουρίζω* (B), *ξυρίζω*, *ποκίζω*. Phonetically, every one of them is a good match for $\Pi\lambda$; while semantically, all three treat of hair-cutting, though each conveys a different shade of meaning. In the circumstances, which of them—if any—would properly homologize with $\Pi\lambda$? Clearly, this is a typical case where the prescribed tests have to be applied in order to resolve

the obvious dilemma. After due consideration of the several claims, the palm in this contest easily goes to *ποκίζω*, for two reasons: first, the contexts point to *וָלַל* being mostly used in connection with wool shearing; and secondly, *וָלַל* has three cognates—*וָלַל*, *וָלַל*, and *וָלַל*—and *ποκίζω* provides excellent homologies for them. The two losing verbs now dispute the homology of *וָלַל*; and on the same tests being applied, *ξυρίζω* wins. Lastly, *κουρίζω* (B) is related to *κείρω* *וָלַל* and *κουρά* *וָלַל*. And so it goes on—via homonyms and synonyms, via various phonetic and morphological similarities and dissimilarities, in an endless chain of interconnected homologies.

ποκίζω: *shear wool* *וָלַל* Gn 38. 12, 13 Dt 15. 19 Jes 53. 7; = *πέκω*.

πεκτέω: (*πέκω*) *shear, clip*; *πέκω*: *shear* *וָלַל* Jer 7. 29 Mich 1. 16 Job 1. 20.

πεκτήρ: *shearer* *וָלַל* IS 25. 11; = *ποκτήρ*.

πόκος: (*πέκω*) *wool in its raw state, fleece* *וָלַל* Ps 72. 6 *וָלַל* Jud 6. 37; *shearing* *וָלַל* Dt 18. 4; = *πόκτος*.

ξυρίζω: = *ξυρέω*, -άω (*shave*) *וָלַל* Lev 21. 5 Jer 16. 6; *ξύρω* is collat.

καταξύράω: *shave close* *וָלַל* Gn 41. 14 Lev 14. 8, 9 Nu 6. 9 *וָלַל* Jud 16. 17 *וָלַל* Lev 13. 33 *וָלַל* Ez 27. 31 *וָלַל* Is 29. 18.

ξυρήκης: Pass., *close-shaven* *וָלַל* Lev 13. 40.

ξύρησις: *baldness* *וָלַל* Jer 15. 2.

ἀνθραξ: *carbuncle, malignant pustule* *וָלַל* Jer 3. 24 *قَرَح*.

κάρα (A): *head; peak, top* *וָלַל* Lev 13. 42.

ποκίζω → *κιζω* (*πο* dropping by apharesis or as a syllable with *π*) → *λίζω* (*κ* changing to *γ*) → *λίσδω* (*ζ* splitting into its constituents) → *λῖν* (*σ* and *δ* each changing to *ι*): *וָלַל*. Alternatively, *ποκίζω* → *λοκίζω* (*π γ* → *λ*) → *λακίζω* (*ο'α*) → *λαῖζω* (*κ:ι*) → *λαῖνω*: *וָלַל*. E.g.: *κυρέω* *וָלַל*, *κόμη* *וָלַל*, *σεῖω* *וָלַל*, *δῶρον* *וָלַל*.

ξυρίζω → *ϋρυρίζω* (*ξ* changing to *ρ*) → *ϋρυπῶ* (*ζ* changing to *π*): *וָלַל*. E.g.: *δόξα* *וָלַל*, *ζυμίτης* *וָלַל*.

ἀνθραξ → *αθραξ* (*ν* dropping out) → *θαραξ* → *θαρξα* (consonant/vowel metathesis) → *θορξα* (*α* changing to *ο*) → *χορξα* (*θ* changing to *χ*) → *ρορξα* (*χ* changing to *ρ*) → *ρορπα* (*ξ* changing to *π*): *וָלַל*. Alternatively: *ἀνθραξ* → *ἀνθρακος* (gen.) → *ανθαρκος* (consonant/vowel metathesis) → *θαρκος* (aphesis) → *χαρκος*.

(θ/χ) → χαρκας (o/a) → קארקας (χ/ק) → קαρχίας (κ/Π) → קαρχία (apocope): קרחה. E.g. ζώνη/הגדרה, βρία/בירה, ἔπος/דבר, θεσπίζω/כִּשְׁרִי, χρησμός/קסם, κόμη/צמה, καινίζω/הנך.

VARIETY OF CO-HOMOLOGUES

Now and again one comes across a Greek noun or verb with several homologues the morphological, phonetic and/or semantic variety of which renders them suspect, e.g. ἡγεμών, πιέζω, φέρω.

הַשֵּׁמֶן זַעִים וְמוֹדִים לְפָנַי הָיִמן, הָמָן, הוֹהֵם יְסָאָם אֲמִים: ἡγεμών

شَيْخٌ نَسِيجٌ نَسِيجٌ هَادِي هَادِي قَائِدٌ لِيدٌ مَنُضَحٌ مَنُضَحٌ حَكِيمٌ

עֲשָׂק עֲסַר עֲסַר עֲסַר מַעַךְ מַחֵק מַחֵץ מַחֵץ זוֹר: πιέζω
פִּצְפֹּץ.

עֶרֶךְ עֶרַח עֶרַב עֶבֶר וְשָׂא וְעַר הָרָה בָּרָא: φέρω, φερέω
פָּרַח פָּרַח.

It would not be surprising if the sceptic were to jib at the sight of these three lists; and I expect my readers to suffer in a greater or smaller degree from scepticism, in view of the novelty of my theory and its revolutionary character. Yet on investigation, each homologue would be justified, some of them would be found to be mutually corroborative, and all of them would exemplify and confirm the relevant Propositions. Thus:

ἡγεμών: one who leads—guide מְנַהֵל Jes 51. 18 הָיִמן Esth 3. 1 חֲשֵׁמֶן Ps 68. 20 וְזָבִים Ib 2. 20 אֲסָא Dt 2. 10, 11 אֲסָא Gn 14. 5 לְפָנַי; leader זַעִים יְסָאָם Jos 13. 21 Gn 23. 6, 25. 16 Mich 5. 4 Ps 83. 12 נְסִיךְ 32. 32 Jer 20. 1 Neh 11. 11 ICh 26. 24, 27. 16 IICh 28. 7 נְסִיךְ Ez 32. 30 נְסִיךְ Ex 22. 27 Nu 16. 2, 17. 17 Ez 26. 16, 32. 29; chief, sovereign הוֹהֵם Jos 10. 3 לִידָה Jos 10. 3 IS 9. 16 IIS 6. 21 IR 1. 35 IIR 20. 5 Ez 28. 2 Dan 9. 25 נְסִיךְ Ex 22. 27 Ez 34. 24, 37. 25, 46. 18; leader of a chorus מְנַחֵם Ps 109. 1.

πιέζω, πιάζω: press tight מַחֵץ Ps 68. 24 מַעַךְ IS 26. 7 עֲסָס Mal 3. 21; squeeze זוֹר Jud 6. 38 מַעַךְ Ez 23. 3 מַצָּה Jud 6. 38 Job 16. 12; compress מַעַךְ Lev 22. 24 עֲשָׂה Ps 139. 15; press or weigh down, of a heavy weight; bear heavily upon זוֹר Job 39. 15 מַחֵץ Jud 5. 26

Ib.; metaph., *oppress, distress* קָשַׁע Lev 5. 21 IS 12. 3 Jer 50. 33 Zach 7. 10 Prv 22. 16 Eccl 4. 1 קָשַׁע Jes 23. 12; of a river, *to be exhausted* from the heat of the sun קָשַׁע Job 40. 23 (v. p. 195); *press hard*, of a victorious army קָשַׁע Nu 24. 17.

φέρω, φέρω: impf. ἔφερον, Ep. φέρον (without the augment, like the tense קָשַׁע); fut. οἴσω, οἴσομαι; from ἐνεγκ-, (προσ-), aor. 1 ἤνεγκα, aor. 2 ἤνεγκον, inf. ἐνεγκεῖν; from ἐνείκ- comes aor. 1 ἤνεια, aor. 1 ἤνικα; and other tenses; *bear or carry a load* נָשָׂא Dt 1. 12, 32. 11 Jud 9. 54 IR 2. 26 Am 5. 26 נָשָׂא Ez 27. 9; *bear* (as a device) on one's shield נָשָׂא Ex 28. 12; of a pregnant woman הָרָה Gn 16. 4, 11, 38. 24-5 Jud 13. 3 IIS 11. 5 Jes 7. 14 Ps 7. 15; *bear, carry*, with collateral notion of *motion* נָשָׂא Ex 10. 13 Jes 40. 24; *lead, direct; point to, incline* נָשָׂא Ex 35. 21 Nu 6. 26 Dt 32. 40 Ez 18. 6 Ps 24. 4 Job 11. 15; of wind, *bear along* נָשָׂא Jes 41. 16 Ez 3. 12, 14; *endure, suffer* נָשָׂא Gn 50. 17 Ex 34. 7 IIR 18. 14 Jes 46. 4, 53. 4. 12 Ez 18. 19 Mich 7. 9 Job 21. 3; *bear thing impatiently* נָשָׂא Jer 10. 19 Ps 55. 13; *bring, fetch* נָשָׂא Jes 38. 21 Ps 96. 8; *bring, offer, present* נָשָׂא IIS 19. 43 IR 9. 11 ICh 21. 24; *bring, produce, cause* נָשָׂא Ez 17. 23 Joel 2. 22 Hag 2. 19 כָּרַח Ex 9. 10 Cant 7. 13; *bring one word, bring a message; hence, tell, announce, report* נָשָׂא Ex 23. 1 Nu 23. 7 IIR 9. 25 Jes 14. 4 Ps 15. 3 נָשָׂא Jer 5. 28; *bring forth, produce*, whether of the earth or trees נָשָׂא Ez 17. 8. 23, 36. 8; *bear fruit, be fruitful*, also of living beings הָרָה ICh 4. 17 כָּרַח Gn 1. 22 Ex 1. 7; generally, *create, form* נָשָׂא Gn 1. 1, 27 Jer 31. 22 (21); *carry off or away* נָשָׂא IS 17. 34 Hos 5. 14; *carry away as booty or prize* נָשָׂא IIR 20. 17 ICh 18. 11; *rob, plunder* נָשָׂא Ps 139. 20; *get for oneself, receive* נָשָׂא Ps 24. 5; generally, *get for one's own use and benefit, take and carry away*, esp. *to one's own home* נָשָׂא Nu 16. 15; *stretch, extend to or towards* נָשָׂא Lev 9. 22 Dt 32. 40 IIS 20. 21; *carry or have in the mouth*, i.e. *speak* נָשָׂא Nu 23. 7 Jes 3. 7, 42. 2 Jer 7. 29 Ps 16. 4; *to be borne or carried; to drift* (W) נָשָׂא Ps 109. 23.

φορέω, -εύω: Frequentat. of φέρω, implying *repeated or habitual* action; *be pregnant, v.s.*; most commonly of clothes, armour, and the like, *bear constantly, wear* נָשָׂא IS 14. 3, 22. 18 Jes 22. 6 Zach 6. 13 (cf. Ps 104. 1 Job 40. 10) נָשָׂא Jes 22. 6 נָשָׂא ICh 12. 8 (9); *to be borne along, v.s.*; *fetch for oneself, fetch regularly, v.s.*

φέρω belongs to the mixed class of verbs, including: αἰρέω:

דבר, אמר; εἶπον: התודה, הודה, ידע; εἶδον: ברה, בחר, אכל; ἐσθίω: עלה, נסק, ירד, זרח, הלך; ἔρχομαι: חוה, שור, ראה, וראה, הביט, ידע, אור; ὁράω: נשק, חוש, רקד, רוצ, דלק, דהר; τρέχω: שתה; πίνω: כאב, בצע.

I. אֵא: asper to lenis under Prop. 11, syncope by eliminating γ under Prop. 15, apocope regarding -ων. Similarly, إلام; except that there is no apocope, and ν turns into م under Prop. 5 (M).

הוה is a compound made up of the definite article הו, and הם—a noun which undergoes the same metamorphosis as אֵא, except that the spiritus asper remains unchanged.

הימן: syncope as in אֵא and הם; no syncope in הימן.

זמזם: this noun is duplicated, like the verb כצצץ; asper to י under Prop. 11, syncope and apocope as in אֵא and הם.

زعميم: asper to ز, γ to ع under Prop. 9 (3), apocope regarding -ων.

חשמן: asper to ח under Prop. 11, γ to ש under Prop. 9 (5).

גיד: MIV 1, asper to ג under Prop. 11, γ to ד, e.g. ἔργω/ἔρδω, under Props. 6 and 10 (3), apocope regarding -μων.

נסך: MIV 1, asper to נ under Prop. 5 (Σ), γ to כ under Prop. 5 (Γ), apocope regarding -μων.

גיא: MIV 1, asper to ג under Prop. 5 (Σ), apocope regarding -γμων.

נהל/ηγέομαι, ἐφ: MIV 1, γ to ל under Prop. 5 (Γ); cf. ἡγέομαι/נהל, ἐφ-/נהל.

נצב/ηγέομαι, ἐφ: MIV 1, asper to צ under Prop. 11, γ to ב under Prop. 9 (2).

شیخ: asper to ش under Prop. 9 (5), γ to خ, e.g. γεννάω/خلف, and Props. 6 and 10 (3), apocope regarding -μων; cf. נסך, ÷ MIV 1.

قائد: asper to ق under Prop. 11, γ to د, e.g. γαργαλίζω/دغدغ, apocope regarding -μων; cf. قاد/ηγέομαι: guide, lead, conduct, command.

لتمان is a compound made up of the definite article ل(أ), for ó, and قمان for ἡγεμών—ق interchanging with γ or the asper, and/or γ dropping out by syncope.

In شيوخ, ἡγεμών undergoes prefix-suffix metathesis, and

μ drops out under Prop. 5 (M); whereas *شيخ* follows the Greek pattern.

هادي also follows the Greek pattern— γ turning into *ד*, and *-μων* dropping away by apocope; cf. *قائد*.

Similarly, *حكيم*: the asper turns into *ח* under Prop. 11, and γ into *כ* under Prop. 5 (N), while *-ων* drops away by apocope.

II. π dialectally changes into *מ* in *מחץ*, *מחק*, *מעך* and *מצה* under Prop. 5 (N), and drops out of *עסס*, *עשה*, *עשק* and *عسر* by apheresis and/or under Prop. 17 (4); the internal vowel ϵ changes into *ה* in *מחץ* and *מחק*, and into *ע* in *מעך* under Prop. 9 (3); ζ changes into *צ* in *מצה* and into *ס* in *عسر*, into *ס* in *עסס*, into *ש* in *עשה*, and into *ש* in *עשק* under Props. 5 (4), 9 (4), (5); *עשק* exhibits terminal *ק*, and *זור* and *عسر* terminal *ר/ך*.

העמן and *زعيم* and *המן* and *הימן*, *הזהם* and *إسلام* and *حكيم* and *شيخ* corroborate each other. So do *מחץ* and *מחק*, *מעך* and *עסס*, *עשה* and *עשק*. Moreover, the soundness of the multihomology *עסס/מצה/עשק/عسر* is strongly corroborated by the multihomology *מץ/πείσιμος* Prop. 30. 33/עס'ס Cant 8. 2: *عصر*: *juice pressed out*. Furthermore, the fact that *עשק* bears two totally different meanings of *πείσιμος* confirms the soundness of the homology. Lastly, only through Greek and the prefix-suffix metathesis can the initial μ in *شيخ*, as distinct from *شيخ*, be accounted for.

III. Since *φέρω* is one of the mixed class of verbs, *נצר* homologizes with *ἐνεργεῖν*. Otherwise, ϕ converts to *צ* in *נצר* and *עצר* (Prop. 6), and drops out of the rest (Prop. 17). The *ע* in *עצר* is prosthetic (Prop. 18), while the *נ*, the *ה*, the *ר* and the *צ* are terminal (Prop. 19). ϵ and α interchange—except in *ערה* (α/ϵ) which is in the *קל* and not *פעל*—and so do ω and α (Prop. 5). *נער* and *נצח* display the MV *נ* (Prop. 48).

HYBRIDS

Change did not exclusively occur between the two constituents of single Graeco-Hebraic homologies—such as *κάμψις/צמיד*, where *צמיד* and *κάμψις* have each a single homologue with one

meaning; and κλέπτω/לָבַד, where לָבַד and κλέπτω have each a single homologue, though both homologues share more than one common meaning. For certain Greek words, which differed from each other semantically as well as phonetically, so altered individually that they approximated each other's *pronunciation*, became assimilated to each other and coalesced into a single Hebrew homologue. Such a hybrid Hebrew word embodied and signified the various meanings of its Greek components—the words that had merged to form it—while these formative words lost their independent and individual existence, and fused into Hebrew homonyms or homophones, respectively conveying the several meanings of the Greek formative words. As a matter of fact, יָשָׁר is such a hybrid, since two other adjectives joined ὀρθός to form it, namely: εὐθύς and ἴσος:

εὐθύς, εἶα, ὕ, ἰθύς: *straight, direct*, whether vertically or horizontally (opp. σκολιός (עֲקֵלְקֵל), καμπύλος (كَامِطَو) (כַּפּוּף)) יָשָׁר Ez 1. 7 Hos 14. 10; in moral sense, *straightforward, frank*, of persons, יָשָׁר Dt 32. 4 Ps 33. 1 Job 1. 1.

ἴσος, ἡ, ον, Ep. ἴσος and ἕϊσος, Cret., Arc. ἴσος; later ἴσος: *equal* سَوِي; *equal, like* שָׁוִי Esth 7. 4 سَوِي; ἴσον, τό, *copy* of a document, *the same* שָׁוִי Jos 10. 13; *just, fair* יָשָׁר Dt 6. 18, 12. 8 IIS 19. 7 Jer 18. 4 Mich 3. 9 Ps 7. 11 Job 1. 1; of persons, *equal in rights* שָׁוִי Dt 32. 15; generally, τὰ ἴσα *equality* מִשְׁרִים Ps 45. 7 מִשְׁרִים Ib 9. 9, 58. 2 Prv 1. 3; of persons, *fair, impartial* יָשָׁר Job 1. 1 שָׁוִי Dt 32. 15, 33. 26; of ground, *even, flat* שָׁוִי Gn 14. 5, 17 מִשְׁרִים Dt 3. 10 Jos 20. 8 Ps 143. 10; Adv., ἴσως *fairly, equally, equitably* מִשְׁרִים Mal 2. 6 Ps 67. 5 מִשְׁרִים Ib 9. 9, 58. 2 (מִשְׁרִים). [Technically and strictly, מִשְׁרִים and מִשְׁרִים are not homologues but equivalents.]

So we now *know*, inter alia, that Israel was called שָׁוִי because it espoused equality of rights, that the epithet שָׁוִי was given to God because he is fair and impartial (cf. 'Ορθωσία: = 'Ορθεία, a name of Artemis; 'Ορθώσιος: a name of Poseidon, and an epithet of Zeus), that סֵפֶר הַיָּשָׁר was a national miscellany of Hebrew epics faithfully recorded.

Hybridization embraces nouns and verbs as well as adjectives. Thus, there is יָד and יָד, וּפָל and וּפָל, הַפִּיל and הַפִּיל—as

well as יָשָׁר and יֵשֶׁר. For יָד, in יָד תַּחַת יָד (Ex 21. 24), is not the same as in וַיַּהֲפֹךְ יְהוֹרֵם יָדָיו (IIR 9. 23), or as in וַיִּשְׁימוּ יָדָיו (Ib 11. 16), or as in יָד אֲבִשְׁלָם (IIS 18. 18), or as in יָדֵי גֵרָה לִילָה (Gn 43. 34), and certainly not as in יְדֵי גֵרָה לִילָה (Ps 77. 3) or in יָד יִקְוֶה (Prov 6. 5); *v. p.* 404.

Again, נָפַל, in אֶל-יָפַל דְּמִי אֶרֶצָה (IS 26. 20), is not the same as in בֵּין רַגְלֵיהָ כָרַע נָפַל בְּאֶשֶׁר כָּרַע שָׁם נָפַל שְׂדוּד (Jud 5. 27), or in אֵשׁ אֱלֹהִים נָפְלָה מִן-הַשָּׁמַיִם (Job 1. 16), or in אֲנָה נָפַל (IIR 6. 6), or in וַיִּפֹּל אֲבֵרָם עַל-פָּנָיו (Gn 17. 3), or in וַתִּפֹּל (Job 1. 15), or in וַתִּפֹּל עַל-רַגְלָיו (IS 25. 24), or in וַתִּפֹּל הַבַּיִת (IIS 1. 19), or in נָפְלוּ גְבוּרִים (Jud 16. 30), or in לֹא-נָפַל דְּבַר/ (Job 12. 3) לֹא-נָפַל אֹנִי מִכֶּם (Jos 21. 45), or in אֵיךְ יִפֹּל דְּבַר (Jer 38. 19), or in נָפְלוּ אֶל-הַכַּשְׂדִּים (Ruth 3. 18), or in חֲבָלִים נָפְלוּ-לִי (Ps 16. 6), or in נָפְלָה יֶרֶכָה (Nu 5. 27), or in מִשְׁמַיִם (Jes 14. 12), or in עַל פְּנֵי כָל אַחִיו נָפַל (Gn 25. 18), or in תִּפּוֹל (Job 31. 22).

Likewise, הָפִיל, in לְהַפִּיל אֶת-דָּוִד בִּיד-פְּלִשְׁתִּים (IS 18. 25), differs from הָפִיל in לְהַפִּיל תַּחְתְּכֶם (Jer 42. 9), in הָפִיל פֹּר (Esth 3. 7), in וְכָל-עֵץ טוֹב תִּפְּלוּ (IIS 20. 15), and in וְלֹנְפַל יֶרֶךְ (Nu 5. 22).

That is why each of these three words—יָד, נָפַל and הָפִיל—has hitherto been ascribed various meanings. But a Hebrew word with more than one meaning raises a presumption that the several meanings concerned indicate the existence of Greek homologues bearing these respective meanings. This presumption is rebuttable; so that if and in so far as the Hebrew word in hand has separate Greek homologues bearing the said different meanings or some of them, then it is a hybrid word, and the presumption would be confirmed. If, however, the Hebrew word in hand has a Greek homologue which bears all the said meanings, then the presumption would be rebutted, the possibility of coincidence would be excluded, and the soundness of the homology would be established. The following homologues illustrate both aspects of the presumption.

יָד, in Ex 21. 24 and IIR 9. 23, is the homologue of *γυῖον*: *hand, foot*; *πούς, ποδός*: *foot*; cf. IR 22. 34;

in IIR 11. 16, that of *ἀγυιά*: *street, highway*, chiefly in pl.; or of *ὁδός*: *way, road*; cf. Ps 107. 17 Job 8. 4;

in IIS 18. 18, that of Ἀγνιεύς: *pointed pillar, set up as a statue of Apollo or his altar at the street door*;

in Gn 43. 34, that of λάχος: *allotted portion, portion obtained by lot, share*; and

in Ps 77. 3, that of αὐγή: *eye* יָע; cf. Thr 1. 16, 3. 48-9.

Similarly, לַפַּל in IS 26. 20 is the homologue of βάλλω: *pour*; and in Jud 5. 27 (the second לַפַּל), βάλλω: *lie down*;

in Jud 5. 27 (the first לַפַּל) and Job 1. 16, that of πίπτω: *fall down*; in Gn 17. 3, πίπτω: *fall down*, and, when intentional, *cast oneself down*; in IIR 6. 6, πίπτω: *fall*; in Job 1. 15, πίπτω: *fall violently upon, attack*; in IS 25. 24, πίπτω: *throw oneself down, fall down*, ἀμφὶ σὸν γόνυ Euripides *Hecuba* 787; in IS 31. 8 and IIS 1. 19, πίπτω: *fall in battle*; cf. Ib 1. 4; in Jud 16. 30, πίπτω: *fall, be ruined*; in Jos 21. 45 Job 12. 3, πίπτω: *fall short, fail*; in IS 29. 3 and Jer 38. 19, πίπτω: *escape*; in Ruth 3. 18, πίπτω: *generally, fall, turn out*; and in Ps 16. 6, πίπτω: *fall to one, i.e. to his lot*; cf. Jud 18. 1;

in Jes 14. 12, that of σφάλλω: *Pass., to be overthrown, fall*, esp. of persons falling from high fortunes;

in Nu 5. 27 Job 31. 22, that of διαπίπτω: *fall away, slip away, fall asunder*;

in Gn 25. 18 that of νέμω: *abs., hold land, occupy, dwell*; cf. Gn 16. 12; cf. לַפַּל'מַּלְאִינָה: *turn black* Gn 4. 5 (מַלְאִינָה).

Likewise, לַפַּל in IS 18. 25 is the homologue of ἐμβάλλω: *let fall into the hands of*; in Jer 42. 9, ἐμβάλλω: *hand in, submit a petition*; and in Esth 3. 7, ἐμβάλλω: *draw lots*;

in IIS 20. 15 IIR 3. 19, that of καταβάλλω: *throw down, overthrow, fell* (W); and

in Nu 5. 22, that of διαπίπτω: *v. sup.* [Is it לַפַּל and not לַפַּל?]

There is an etymological link between ἀγνιά and Ἀγνιεύς, but none between them and αὐγή or γυῖον; yet they are short words, and include among their few letters a vocal υ, and γ which changes into δ. These factors make them quasi-homophonous, and must have facilitated their assimilation to one another and their coalescence into the monosyllabic ᾤ. Neither is there such a link between βάλλω, πίπτω and σφάλλω; but here, too, there exist factors which work assimilation; β, π, and φ are interchangeable as labials, under Prop. 6, and the three verbs have

two letters in common: the MV ל, and λ through the intervention of the terminal ל, under Prop. 19 (2). On the other hand, λάχος became ל' by aphesis, under Prop. 14; by apocope, under Prop. 16; by the interchange of χ and θ dialectally, under Prop. 5 (θ); and the conversion of θ into ל, under Props. 6 and 10 (4), e.g. πάθος/לחץ Prv 3. 25 Job 22. 10 ל' Ib 31. 29.

Indeed, πίπτω and σφάλλω have coalesced so closely as to have derivatives the respective homologues of which are also homonyms, namely: πτώμα/למָוֶה Jud 14. 8 Ez 31. 13 (*fallen body; corpse, carcase*), and σφάλμα/למָוֶה Prv 29. 16 (*fall, failure, defeat*). To round off the kinship, πτώμα also means: 'of buildings, ruin'; its homologue here being מלמָוֶה Jes 23. 13, 25. 2; while in its meaning, 'payment which falls due', the homologue is the homophonous מלמָוֶה Am 8. 6. V. מלמָוֶה/σπλον, p. 342.

The homology מלמָוֶה/νέμω is fundamentally different. For one thing, the initial ל is not prosthetic but radical; for another, the מ interchanges with μ dialectally under Prop. 5 (M). This is corroborated by the homology מלמָוֶה Job 20. 5/ἀνομος: *lawless, impious*. Cf. מלמָוֶה/οἰκέω: *dwell, live* (MIV ל, κ, π).

As to מלמָוֶה, in Nu 24. 4, 16, its homologue is ἀμβλός: metaph., *dim, faint* of sight; while that of מלמָוֶה, in Eccl 6. 3, and מלמָוֶה אשׁת in Ps 58. 9, is ἀμβλωθρίδιον: *abortive child*; and that of מלמָוֶה, in Gn 6. 4 and Nu 13. 33, is νέφος: metaph., *a cloud of men*: applied by Pindar, *Nemean Odes* 10. 9, to a single hero. I submit that מלמָוֶה אשׁת is not a term consisting of two words, the first being the same as the one in Eccl 6. 3, and the second being a variant of מלמָוֶה—but a single word, the complete homologue of ἀμβλωθρίδιον, of which מלמָוֶה is an incomplete one. It must have been split through a misunderstanding.

Let me observe in passing: (1) that the verb מלמָוֶה illustrates a peculiar change in philology, that is, the advent of MIV ל, a functional prosthetic built into the verb by incorporating with it the reflexive prefix ἐν, under Prop. 48; (2) that the three homophonous homologues—מלמָוֶה, מלמָוֶה, מלמָוֶה—illustrate another peculiar change, namely, the many-sided prefix-suffix phenomenon, under Prop. 21; and (3) that these three nouns confirm the general rule that the Hebrew homologues of Greek derivatives preserve the original letters of the principal homologues

from which they are respectively derived, since they embody the MV 1 in נפל.

Incidentally, it is just possible, but unlikely, that the suffix-prefix phenomenon is not peculiar to Hebrew; for it might be paralleled by the conversion of the suffix -δε into the prefixed word *ad*, the suffix undergoing consonant/vowel metathesis in the process. Yet it must be remembered that *ad* has other independent functions in which, like נל, it is the homologue of εἰς.

However, a further point to make is that the homologies נל/γυῖον/Ἀγυιεύς and נל/ὁδός derive strong support from the synonymous homologies, נל/נל/נל/נל Gn 34. 21/εὐρύγυια (*with wide streets*)/εὐρυόδεια (*with broad ways*). נל/αὐγή acquires strong corroborative support from an unexpected quarter—a secondary meaning of נל, apparently developed in Hebrew. Because, since the *spokes* of a wheel issuing from its hub to the felloe look like radii, they were known as *rays*—another meaning of αὐγή (IR 7. 33). Similarly, the two *tenons* at the bottom of the boards which formed the walls of the tabernacle (Ex 26. 17).

Moreover נל/βάλλω has two fellow-homologues free from the MV 1, namely: נל Ex 29. 2 Ps 92. 11—*bathe*; and נל Prv 20. 16—*place on deposit*; whereas נל πίπτω has one fellow-homologue with the MV 1, נל Ps 38. 3 Dan 4. 10—*fall*. These homologies are amply corroborated, as follows:

נל Dt 9. 25/ἀντιβολέω: *meet as a suppliant, entreat, supplicate* [βολέω = βάλλω]; προσπίπτω, -ίτνω (poet.), ποτιπ-: *supplicate*;
נל Hos 7. 8/συμβάλλω: *jumble up together*;
נל Prv 20. 16/καταβάλλω: *deposit*;
נל Ex 22. 25/συμβάλλω: *lend on bond*;
נל Ez 18. 12, נל Ib 18. 7/καταβολή: *deposit*;
נל βολή, נל Hos 13. 13/βολαί: ὠδῖνες (*travail, throes* (W));
נל Job 39. 3/καταβολή: *throwing down, esp. begetting*;
נל IIS 22. 6 Ps 18. 5/καταβολή: *periodical attack of illness, fit*;
נל Eccl 5. 5/καταβάλλω: *overthrow, bring down to nothing*;
and נל Dan 5. 20/ἀποπίπτω: *fall off from*.

For good measure, let me add the following homologies:

נל/νοσάζω, -ίζω: *to be ill*; causal, *produce sickness* Gn 12. 17

IIIR 15. 5 IICh 26. 20; נַעַץ Pass. Ps 73. 5 נָאָה Jes 19. 22 IICh 21. 18; *v. p.* 139.

נַעַץ/νόσημα: *disease*; of any *grievous affliction* Ex 11. 1 Lev 13. 3 IR 8. 37 Ps 38. 12, 89. 33, 91. 10 IICh 6. 29 נָאָה Ex 12. 13, 30. 12.

נָאָה/πταίω: *trs. cause to stumble, fall* Jud 20. 35 IICh 14. 11; Pass. נָאָה Lev 26. 17 Jud 20. 32, 36, 39 IIS 10. 15; *intr. stumble, trip, fall* נָאָה Ps 91. 12 Prov 3. 23 נָאָה Jer 13. 16; *v. p.* 139.

נָאָה/πταῖσμα: *stumble, trip, false step; failure, misfortune, euphem. for defeat* Jes 8. 14 מַצֵּבָה IIS 17. 9, 18. 7.

Here again, we have two verbs—this time widely different in pronunciation and literal content—so closely and fully coalescing together, that their derivatives (νόσημα and πταῖσμα) have the same homologue—נָאָה. Mark, incidentally, that νοσάζω—by virtue of the terminal -ζω—homologizes both with נָאָה in the נָאָה, and with נַעַץ in the נַעַץ.

REMARKABLE HOMONYMS

נָאָה in Gn 40. 10 means 'blossom', but a kind of bird in Lev 11. 16. These two homonyms are involved in a remarkable coincidence, since the first is the homologue of ἄνθος (A) (*blossom*), while the second is that of ἄνθος (B) (*a kind of bird, perh. the yellow wagtail*): ἄνθος → νᾰθος (Prop. 20) → νᾰθ (Prop. 16) → νεθ (Prop. 5 (A)) → νεץ (Prop. 9 (4)): נָאָה.

The first homology is buttressed up by three others: נָאָה/ἄνθος (A) Cant 2. 12, in which no apocope takes place, and a terminal נ is added under Prop. 19 (4); נָאָה/ἀνθέω: *metaph., be brilliant, shine with colour* Ez 1. 7 (cf. ἀνθίζω); נָאָה/ἐξανθέω: *put out flowers, blossom* Cant 6. 11—not to mention נָאָה/ἀνθέω Zach 9. 16, and נָאָה/ἐξανθέω Jes 27. 6.

No less extraordinary are the homologies נָאָה/κακκάβη (A) (*three-legged pot*) and נָאָה/κακκάβη (B) (*partridge*). Not only are the Hebrew proper and the Arabic common nouns homophonous, but also the meaning of the former Greek word seems to confirm the biblical account of Jacob's birth (Gn 25. 26). For the sight of the second twin's hand holding the heel of the first twin, as the two issued out of their mother's

body, one after the other, must have naturally conjured up in the midwife's mind the picture of a three-legged pot.

נִקְבָּה (Gn 5. 2), the homologue of διακοπή (*gash, cleft; cutting* or *canal* through an isthmus or mountain), exemplifies to perfection the existence of fashion in the use of words. It was used for *female* among the Hebrews, as *θηλυς* was among the Greeks.

The corresponding word in Arabic is أنثى, the homologue of γυνή, γυναικός (*woman, opp. man; female, mate* of animals) and/or ἀνδρίς (fem. of ἀντήρ, *woman*). Curiously enough, a synonym of διακοπή—namely: ραγή, with significant Arabic and Hebrew homologues—strongly supports the homology נִקְבָּה. διακοπή.

ραγή = ραγάς, ρήγμα.

ραγάς: *fissure* فَلَاقَ فَرجَه شَقَّ شَرْمَ شَرخ; *chink* فَلَاقَ شَقَّ شَرخ; *crvice* فَلَاقَ شَقَّ; = *rima*, γυναικεία φύσις فَرج Jud 5. 30.

This last word, which must originally have referred to *female pudenda*, as it does here, came to be used in Arabic (رَحِم) as well as Hebrew exclusively for *uterus*—Gn 20. 18, 29. 31 Ex 13. 2 Nu 12. 12 IS 1. 5 Job 31. 15—yet another example of change in philological fashion.

ρήγμα: *cleft* فَلَاقَ شَقَّ; *chasm* فَلَاقَ شَقَّ; *chink, c.s.*

But the strongest and most direct corroboration comes from an entirely independent and external source—the inscription on the Siloam stone—in which נִקְבָּה, however pronounced, refers to the *water-tunnel* cut through the mountain during the reign of King Hezekiah. In the circumstances, what other language than Greek did he speak?

Two pairs of homophonous homologies also attract attention by reason of their exceptional similarity, namely: נִקְבָּה/ρήγμα: c.s. IR 19. 3, and נִקְבָּה/ρήγμιν, -μίσ: *sea breaking on the beach, surf* Jon 2. 4 Ps 93. 4; נִקְבָּה/συγκλείς: (καλέω) *an assembly specially summoned* Ex 19. 5 Dt 7. 6 Mal 3. 17, and נִקְבָּה/σύγκλεισις: (κλείω) *safe storage* Eccl 2. 8 ICh 29. 3.

Of the same genre are נִקְבָּה/κομιδή and נִקְבָּה/κομίσκη, נִקְבָּה/ἀγνία and נִקְבָּה/γυῖον, and others. Hence the challenging question: What would he have said, had my namesake (who was aptly surnamed צפנת צפנת) been asked by Pharaoh to interpret

ἐνδεκα עשר אחד Dt 1. 2 אחת עשרה Jos 15. 51; εἰς (δέκα) nine (תשע) Nu 29. 26.] *V.* p. 361.

אֵיךְ, אִיכָה, אִיכָה, אִיכָה and הֵיךְ are the homologues of ὅπη—אִיכָה homologizing with the epic version, the two כ representing the double π being separately vocalized (Prop. 13). In הֵיךְ, ה turns into ε, under Prop. 5 (E); π turns dialectally into κ, under Prop. 5 (K); and η drops out by apocope, under Prop. 16. In addition, the spiritus asper and the spiritus lenis interchange in אֵיךְ, under Prop. 11. These two homologues are incomplete, while the other three are complete.

ὅπη, Ep. ὅπη, both in Hom., (better written ὅπη), ὅπα, ὅπηα: of Place, *by which* or *what way*, *in which* or *what direction* or *part*: sometimes nearly = ὅπου, *where* אֵיךְ Jer 3. 19 אִיכָה Cant 1. 7 אִיכָה IIR 6. 13; of Manner, *in what way*, *how* אֵיךְ Ps 137. 4 אִיכָה Thr 1. 1 אִיכָה Cant 5. 3 הֵיךְ ICh 13. 12. [Perhaps אִיכָה is—or is also—the homologue of ὅπου.]

יֵעַן and בִּיעַן are homologues of διὰ: in יֵעַן, δ drops out, under Prop. 17 (1), and י is terminal; whereas in בִּיעַן, δ interchanges with ב dialectally, under Prop. 5 (B).

διὰ: Prep., causal—*by reason of*, *on account of* יֵעַן IIR 19. 28 Ez 5. 9; *because of* יֵעַן Hag 1. 9; *because* (W) יֵעַן Gn 22. 16 Lev 26. 43 IS 15. 23 Ez 20. 16 בִּיעַן Lev 26. 43 (*v.* p. 169).

אֵת, בֵּין, בֵּית, עִם and עִמָּדִי (rather עִמָּדִי) are the homologues of μετά. In אֵת, μ and α drop out by apharesis and apocope respectively, under Props. 14, 16; in בֵּין, μ and β interchange dialectally, under Prop. 5 (B); the second syllable drops out by apocope; and the י is terminal; in בֵּית, only the α drops out; in עִם, there is consonant-vowel metathesis between μ and ε; while the second syllable drops out by apocope (cf. μεν, σύν); a similar metathesis occurs in עִמָּדִי, not only between μ and ε, but also between τ and α; while ד and τ interchange dialectally, under Prop. 5 (A); cf. πεδά.

μετά, πεδά: Prep., *in the midst of*, *among*, *between*, with pl. Nouns בֵּין Gn 1. 4, 15. 17, 31. 37 Ex 12. 6 Lev 27. 12 Nu 30. 17 Dt 25. 1 Jud 5. 27 IIS 19. 36 IR 18. 42 Jes 2. 4 בֵּית Prv 8. 2; *with*, *together with* עִם Gn 18. 23, 24. 12 עִמָּדִי Ib 3. 12, 19. 19, 29. 19; *with*, *and* אֵת Ex 1. 1 Jud 8. 7 [Latin, *et*] (*v.* p. 171).

לֹא and לֹא־ are homologues of *ἐς/εἰς*: in one, the spiritus changes into ל, the final *σ* turns dialectally into ρ, and ρ into λ; while in the other, the diphthong changes into לֹא, under Prop. 9 (2), and the final *σ* into ρ.

εἰς or *ἐς* (orig. *ἐνς*): Radical sense *into* לֹא־ Job 29. 19; and then more loosely, *to* לֹא־ Ex 3. 1 לֹא Gn 1. 9, 3. 16 לֹא Jud 16. 26, 19. 18 לֹא Gn 24. 28 לֹא Nu 23. 18 IS 20. 8 Ps 118. 27 לֹא IS 1. 10, 2. 11 Jes 31. 1; of Place, *to* לֹא Eccl 12. 5 לֹא־ Job 5. 26 לֹא־ Ex 23. 31; to denote a certain point or limit of time, *up to, until* לֹא־ Gn 3. 19, 32. 25 לֹא־ Ps 104. 23; *as far as* לֹא־ Jud 19. 18 [Latin, *ad*]; *εἰς τὸ νῦν hitherto* לֹא־ Eccl 4. 3 לֹא־ Ib 4. 2; *εἰς ἀτῆδιον for ever, ad infinitum* לֹא־ Nu 24. 20 לֹא־ Job 31. 12 לֹא־ Jes 65. 18 (v. p. 169).

I submit that לֹא־, in Job 36. 15, means לֹא־, and that the former spelling is as correct as the latter; because ל and לֹא are interchangeable, and both homologize with ἀπό: by apheresis, μ and π interchange dialectally, while ל and π interchange in Graeco-Hebraic homology. Similarly, לֹא־ in IIS 22. 16 is, *mutatis mutandis*, precisely the same as לֹא־ in the almost identical verse and chapter, Ps 18. 16. Incidentally, לֹא in the previous verse, Ib 18. 15, is the variant of לֹא־ *ἐρύω* (A): *draw* the bowstring, *draw* [the bow] Ib 78. 9—not לֹא־, the homologue of *ρίπτω*: *throw, hurl* Ex 15. 1—where ל and לֹא interchange and both interchange with π. As to לֹא in Zach 9. 15, 10. 7, it is like ἀπό, in that the spiritus lenis interchanges with ל, and π with לֹא, under Props. 5 (M), 6, and 11.

Mark, on one hand, the phonetic similarity between the homologies לֹא/οὐδείς and לֹא/ἀτῆδιος; and on the other, the difference in sequence of words in the phrases *ἐς (εἰς) ἀτῆδιον*, לֹא־ and *εἰς οὐδείς לֹא־*. Of course, the latter is one of the numerous examples which illustrate the prefix-suffix metathesis in words, as distinct from that in letters, e.g. *πῶμα*. But if the Greek phrase were superimposed on the Hebrew one, their homologous constituents would tally; because Greek is written from left to right, and Hebrew from right to left. This, it seems, is the origin of the prefix-suffix phenomenon.

The difference between *לֹא־/φοιτάω* and *לֹא־/φοιτάζω* is explained elsewhere.

ASHKENAZI PRONUNCIATION

Here are a few examples to prove the unacknowledged antiquity and unsuspected prevalence of Ashkenazi pronunciation, and its accordance with Attic standard or dialectal variation.

אָב Gn 45. 8, אֹב Dt 18. 11/φάτις: *voice from hearen, oracle*; of the interpreter of dreams [cf. ὁμφῆ: *voice of the gods*];

אָ Ps 76. 8, אֹ Ib 90. 11/ἐκεῖ: *then* [cf. τότε];

אֵיכָה Cant 1. 7, אֵיכָה IIR 6. 13/ποῦ, ὅπου: *where? wherever*;

אֱלֹהִים Dan 2. 18, אֱלֹהִים Dt 32. 17/θεός: *God, the Deity*, in general sense, both sg. and pl. [The pl. of אֱלֹהִים is אֱלֹהִים Gn 1. 1. This is quite different from אֱלֹהִים in Gn 6. 2. 4, where it is the homologue of ἡρώς, gen. ἡρώος: *hero; heroes, as objects of worship, esp. of local deities, founders of cities, patrons of tribes, etc.*];

אֶצֶק Jes 44. 3, אֶצֶק Ib./χέω: *pour out*;

דֶּרֶבֶן IS 13. 21, דֶּרֶבֶן Eccl 12. 11/δρέπανον: *reaping-hook; scythe; curved sword, scimitar*;

הוּא Gn 2. 11, 3. 12, 26. 9 Job 31. 11/ὁ: *he, she, it*;

הַהָרִים ICh 11. 34, 35, הַהָרִים Ib 11. 27/ὄρειός: *of or from the mountains, dwelling on the mountains*;

הִתְפַּתַּח Jes 52. 2, הִתְפַּתַּח/ἀναπτύσσω: *undo, open*;

וַתִּרְוֵנוּ Nu 13. 2, וַתִּרְוֵנוּ Jud 1. 23/θεωρέω: *gaze, observe*; = ἐπιθεωρέω (*examine over again or carefully; inspect*);

הַחֲבִירַי Job 16. 4, הַחֲבִירַי Ib 35. 16/καθάπτω: *assail*; in a military sense, *attack*; cf. אָח/אָח;

הַחֲפִשִּׁים ICh 26. 21, הַחֲפִשִּׁים IIR 15. 5/κρύψις: *hiding, concealment; disappearance; suppression*; cf. הַחֲפִשִּׁים/ἐπικρύπτω;

יָנוּעַן Ps 59. 16, יָנוּעַן/πεινάω: (—πει) *to be hungry, to be starved*; simply, *to be in want of, lack* (يَجُوعُونَ: ج/ي, ع/ي);

יְרוּאֵל ICh 20. 16, יְרוּאֵל ICh 7. 2/εἰρη θεοῦ;

כֹּה Dan 7. 28, כֹּה Gn 15. 5/ὥς: *so, thus*;

קוֹבַע IS 17. 5, קוֹבַע Ib 17. 38/κύμβαλος *crown of a helmet*;

כְּנִיעִיהוּ (like חֲנִיעִיהוּ Jer 36. 12) ICh 15. 27, כְּנִיעִיהוּ (like post-biblical חוּנִי) ICh 31. 12/Ζεὺς ἐγέννησε: *Zeus begat, created/Διογενής: sprung from Zeus*;

לְעוֹלָם, לְעִילּוֹם ICh 33. 7/τέλος: *for ever, all the time, always, permanently, for good*;

מִבְּחֹר Jes 37. 24, מִבְּחֹר IIR 19. 23/αἵρεσις, ἀφαίρεμα: *choice; that which is taken away as the choice part*;

מִגְדָּל Gn 11. 4 Neh 3. 1, 11, מִגְדָּל Ex 14. 2/μέγας: *high*;
מוֹפֶעֶת Jer 48. 21, מִפְּעֵת Jos 13. 18; מִיפְּעֵת ICh 6. 64
[מִי, Ashkenazi pronunciation of מִי, like *ai* in *aim*; v. p. 23];

מִלְכָּם IIS 12. 30 Jer 49. 1, מִלְכָּם IR 11. 5/πλυνθεῖον: *brick-works*;

מִצָּר IR 7. 36, מִצָּר Hab 2. 15/μόριον: *in pl. esp. parts or genitals, male and female; less freq. in sing.*;

מִשְׁטָח Ez 26. 5, מִשְׁטָח Ib 47. 10/στρωμα: *anything spread or laid out for lying or sitting on; pavement*;

מִשְׁלָח Dt 12. 7, מִשְׁלָח Jes 11. 14/ἐπι-χείρημα: *undertaking, attempt, esp. of a military enterprise (v. מִשְׁרָ, מִשְׁרָ, p. 634)*;

מִשְׁקָל Lev 19. 35, מִשְׁקָל Ez 4. 10/σταθμόν: *weight*;

נִסְךְ Jes 40. 19, נִסְךְ Ex 9. 33/τήκω: *melt, melt down (trans. of metals; bring clouds down in rain)*;

הַסְכִּית Dt 27. 9, הַסְכִּית Jes 7. 4/ῥαυχάζω: *keep quiet, be at rest; impose silence; leave unspeakable*;

עֹז Ps 90. 11, עֹז Ib 76. 8/ισχύς: *might, power, vigour*;

עֵינָן Ez 48. 1, עֵינָן Ib 47. 17; עֵינָן Jud 1. 31;

פְּנוּאֵל Gn 32. 32 ICh 4. 4, פְּנוּאֵל Ib 32. 31;

פְּרוּז Dt 3. 5, פְּרוּז Esth 9. 19/ἀφρακτος: *unfenced, unfortified, unguarded*;

קָטַל Job 24. 14 Dan 5. 19/κτείνω: *kill, slay*;

קָטַן Gn 9. 24, קָטַן Ib 1. 16/ἐλάχιστος: *smallest, least*;

קִנְיָ Ex 20. 5, קִנְיָ Jos 24. 19/φθονερός, ἐπιόθονος: *envious, jealous, of persons; of the gods, jealous of those who abuse their rights, or who enjoy unbroken felicity*;

קָרוּאֵי Nu 26. 9, קָרוּאֵי Ib 16. 2/κλητός: *invited; called out, chosen; summoned to court*; קָרוּאֵי IS 9. 13 Esth 5. 12 ὁ κεκλημένος (καλέω): *guest*; Nu 1. 16 Ez 23. 23/κλειτός: (κλείω (B)) *famous*;

רוּהֶגָה ICh 7. 34, רוּהֶגָה Ib.;

שָׂם IIS 14. 7, שָׂם/τίθημι: *set, put, place; give a child a name* [cf. Ex 4. 11];

שֹׁ Ps 50. 23, חֹ Prv 10. 29/τέλειος: *perfect*, of victims, *entire*, without spot or blemish; of persons, *accomplished*, *perfect in his kind*; שֹׁנאו IIS 5. 8, שֹׁנאי/στυγητός: *hated*, *abominated*, *hateful*;

שֹׁן Jos 17. 11, שֹׁן Jer 48. 45/Ζεύς, Ζήν, Δάν, Δήν, Τάν: *Zeus* (short for שֹׁן בית שֹׁן, the temple of Zeus—like שֹׁן for משכן שֹׁן. To this day, גִּלֵּה is known as بیت גִּלֵּה);

שֹׁלמה IIS 12. 24, سَلْمَان;

שֹׁפרור Jer 43. 10, שֹׁפריר/πέπλος: *any woven cloth used for covering*; *carpet*;

שֹׁגמולוהי (תגמוליו, תגמולוהו) Ps 116. 12/ἀμοιβή (ἀμείβω): *requital*, *recompense*, *repayment*, *compensation*;

שֹׁתהלתִּיךְ, instead of תהלתִּיךְ Ps 9. 15/ἐπαίνεσις: *praise*;

שֹׁם Gn 20. 5, חֹם Ps 78. 72 Prv 10. 29/τέλειος: *perfect*.

The comparison שֹׁ/עֹ serves a double philological purpose in Ashkenazi pronunciation: it illustrates the change in vocalization from קמץ to חֹלם, and the literal confusion of עֹ with חֹ. Similarly, the comparison שֹׁם/חֹם. First, שֹׁם דרך is written instead of חֹם דרך, in accordance with Ashkenazi pronunciation. Secondly, unlike חֹם in Ps 78. 72—which is an abstract noun, regularly vocalized—here חֹם (like שֹׁם) is an adjective, the regular vocalization of which is חֹם (like שֹׁם), written according to Ashkenazi pronunciation. V. pp. 23–4.

BEYOND ORDINARY LINGUISTICS

A type of change which does not involve ordinary linguistic rules occurs when two companion-words, forming a Greek phrase, merge into a single Hebrew word by dint of usage, under Prop. 38. Such words constitute another kind of Hebrew hybrid, e.g. שֹׁלל' וְלֹתִי IIR 24. 14/οὐκ' Dt 1. 36—*except*; שֹׁלל' οὐμ' אֵל Job 2. 5—but still, but for all that, all the same, nevertheless, notwithstanding (W); שֹׁלל' οὐν/אֵל Gn 28. 19—*however*; τὰ τόξα/חֹתֶם Job 41. 21—*arrows*; τὰ φωτά/חֹתֶם Dt 6. 8—the illuminations; τηνικάδε: Adv. = τηνίκα, answering to a relative, at this time חֹתֶם Nu 23. 23 (τηνικάδε → καδε → καεδ → חֹתֶם); τὸ ἐπιόν (sc. ἔτος): the coming (year) חֹתֶם Gn 18. 10;

τὸ ἐπιόν (sc. ἔτος) *τηνικάδε at this time next year* כַּעַת הַיּוֹם Gn 18. 10, 14 IIR 4. 16, 17; *χθὲς ἡμέρα/למול* Ex 5. 8, 14, *ἐχθὲς ἡμέρα/למול* IS 4. 7—*yesterday*; *καλὸς καγαθός (καὶ ἀγαθός)* orig. denotes a *perfect gentleman/خواجه* καὶ ἀγα(θός)—(*καλός*: in a moral sense, *beautiful, noble, honourable*; *ἀγαθός*: *good, well-born, gentle, aristocrat*); *ὁ ἡγεμών/لَقَمَان (أل-قمان)*—*one who leads; one who does things first, shows the way to others; leader, chief, sovereign*.

By means of no philological analysis can any one of the above Greek expressions be spelt out from its Hebrew or Arabic homologue. No more can 'riding-coat' from *redingote*, *جبل طارق* from 'Gibraltar', or *طرف الغرب* from 'Trafalgar'. As a matter of fact, these Graeco-Hebraic-Arabic homologies prove that Hebrew constitutes a peculiar development in the Greek language, and that it is not Greek that constitutes a peculiar development in the Hebrew and Arabic languages. For each one of these single Hebrew or Arabic words has resulted from the *pronunciation together* of two Greek ones. The latter can be separated and used independently, whereas each of their Hebrew or Arabic counterparts seems to be, and has always been deemed to be, a simple and indivisible word. There is no mere *ל* or *לפני* in Hebrew; whereas *τὰ φώτα* are two separate words—an article and a noun, both in the plural and in the neuter gender—each with its own independent use and meaning; so that it would be quite absurd to imagine that *לפני* was pronounced *τὰ φώτα*. Similarly, *خواجه* and *لَقَمَان*.

RESOLVED DIFFERENCES

Now once the phonetic and formal differences between Hebrew and Greek are duly accounted for and properly resolved, they cease to divide the two languages and proceed to bind them together, via the semantic stability of Hebrew; so that the identity of the two languages becomes all the more manifest. Thus when the said dissimilarities between *ל* and *ὁρθός* are explained, the differences between the two words disappear; and the identity of each word with the other becomes evident, in sound and form as well as in meaning. However, the identity of this pair is not isolated: the whole family of *ל* is involved, and the identity of the two languages is consequently consolidated. For

the derivatives of ישר have equally felicitous homologues, although they vary in structure: ישר and ישרה homologize with ὀρθότης, while מישור and מִישָׁר do with κατόρθωμα.

Indeed, one homology after another demonstrates clearly and conclusively that the Hebrews spoke Greek and were sensitive of its nuances. Let two of the above homologies speak for themselves.

We have seen that πτώμα has two meanings: 'fallen body' and 'carcass'. In the book of Ezekiel, its homologue, מפלה, refers to a fallen tree; whereas in the book of Judges, it refers to the remains of a lion. Again, ἐπιχείρημα also bears two meanings, a general and a special one; and both senses are respectively illustrated in the books of Deuteronomy and Isaiah by its homophonous homologues, משלח and משלוח. So that the prophet of Babylon and the historian of the Judges (or Despots) of Israel, writing five hundred years apart, elegantly use the same word—a word with two shades of meaning, distinguished in Greek. Likewise, two great prophets who lived a thousand years away from each other also use a particular word, albeit slightly differently pronounced—one the Sephardi and the other the Ashkenazi way—in its two somewhat different senses; and this semantic difference is established by its Greek homologue in conformity with the texts concerned. A third example is the homology παρακαταθήκη/פקדון, פקדון. In Leviticus פקדון is an ordinary deposit, but in Genesis it is a sacred trust placed under the protection of the state. פקדה in the book of Numbers also means a 'sacred trust', presumably under divine protection; whereas in the book of Jeremiah it means 'a ward'. Here again, the texts are centuries apart. But it would have made no difference to my contention that the Hebrews spoke good Greek and spoke it well, if the whole Bible had been written or copied (cf. Dt 34. 10 Jud 18. 30) by one man in a single day at any time before the eruption of Alexander.

PLUS ÇA CHANGE, PLUS C'EST LA MÊME CHOSE

There are numerous examples of change in word and phrase, name and description of place or person; yet however many the

changes may be, the language does not change: it is that of Hellas throughout. Here are some, classified by association:

רפאים/זמזמים, רפאים/אימים; שרה/שרי, אברהם/אברם, ארבע; רפאים/ענקים, נפילים/ענק, עֶלֶק/עמלק, רפאים/עוג, בלק, אגני, אג; שרץ/שניר, שיאן/חרמון, לח/בית-אל, חברון, יערים/בעלה/בעל; צער/בלע; שר/רב; הימן, הוהם.

εὔρημα, later *εὔρεμα*: (*εὐρίσκαω*) *intention, discovery, thing discovered not by chance but by thought; that which is found unexpectedly*, i.e. much like **Ερμαιον* (prop. *gift of Hermes*, i.e. *unexpected piece of luck, godsend, windfall, treasure-trove (W)*); *foundling*; *εὔρημα* אברהם, *εὔρεμα* אֲבָרָם Gn 17. 5. [Like **Ερμαιον* are most theistical names, such as אריאל, ירבעל, פדהצור.]

There is historical support for these homologies. Terah begat his eldest son, Abraham, at the age of seventy; and therefore he was an unexpected piece of good luck, a godsend. In fact, there was a marked infertility in Terah's family: his daughter, Sarah, gave birth to Isaac at an advanced age; his son, Haran, begat only לוט (*τελευταῖος*); while his descendants, Rebecca and Rachel, were late in conceiving.

κύριος, α, ον; also ος, ον; *κύρρος*: (*κύρος*) of persons, *having power or authority* גִּבּוֹר Gn 6. 4, 10. 8, 9 Jud 6. 12 IIS 23. 8 גִּבּוֹר Gn 27. 29, 37 Zach 13. 7 Thr 3. 1 גִּבּוֹר Dan 2. 25 גִּבּוֹר Ps 34. 11 Gn 21. 22, 37. 36, 39. 21, 40. 2, 47. 6 Ex 1. 11, 2. 14, 18. 21 Nu 21. 18 Jud 9. 30 IS 22. 2 IIS 3. 38 IR 11. 24 Jes 3. 4, 9. 5, 23. 8, 32. 1 Jer 35. 4 Prv 19. 10 Dan 1. 7, 10. 20 Esr 8. 20 ICh 11. 6, 15. 16, 24. 5, 28. 1 שרה Jud 5. 29 Jes 49. 23 Thr 1. 1 Esth 1. 18; *legitimate wife* שרה Gn 17. 15 (cf. Ib 20. 12) IR 11. 3; Subst. *κύριος*: *lord, master* שר Prv 19. 10 Eccl 10. 7; *head of a family, master of a house* גִּבּוֹר Jos 7. 14, 17, 18 Mich 2. 2 עֶקֶר Lev 25. 47; generally, *guardian, trustee* גִּבּוֹר IR 15. 13; fem. *κυρία*, *ה*, שרי Gn 16. 1, 17. 15; in later Greek freq. written *κύρα* שרה Ib.; *mistress, lady of the house* גִּבּוֹר IIR 10. 13 Jer 13. 18 גִּבּוֹר Gn 16. 8 Jes 24. 2, 47. 5, 7 עֶקֶר Ps 113. 9 [cf. *οἰκουρός*].

εὖσχος: of good size, bulky, massive עֹק Jos 2. 10 Dt 2. 10 Jos 21. 11.

שָׂטָן/ψίθυρος: *whisperer, slanderer*/إبليس/διάβολος: *slanderer; the Devil, hence Satan*.

After all, the change from אֲבֵרָה to אַבְרָהָם, and from עֲרִי to עֶרְוָה, was purely a *difference in pronunciation*; yet one cannot tell what implications that difference had at the time, or in Abraham's dissident household. For instance, it might indicate discontent with contemporary trends, and a desire to revert to old traditional ways. However, we need not speculate. The meaning of לוֹט and a new meaning of עֶרְוָה have incidentally been established. In IR 11. 3 עֶרְוָה is contrasted with פְּלוֹנִשִּׁים, and therefore cannot have its ordinary meaning of *ladies, mistresses*, but the special one of *legitimate wives*.

לֵט changed names because Leto ceased to be worshipped there. She was supplanted by אֵל/θεός/ἥλιος, an innominate deity or the Sun-god. But Mount Hermon did not change names; it was called different Greek names by different people.

It seems that in ancient times big men were called *leaders*, because leaders were generally big men. Moreover, it is clear that ἡγεμών was *pronounced differently* by different people and at different times.

In ancient times a ruler adopted the title of leader, guide, guardian, protector. Why, only recently this island had a Protector, Italy its *Duce*, and Germany its *Fuehrer*.

THREE VERSIONS

According to the First Book of Samuel, King Saul had three sons, namely: Jonathan, Ishui (יִשׁוּי), and Melchi-shua (IS 14. 49); and all three died with him on Mount Gilboa (Ib 31. 8). The LXX renders יִשׁוּי by Ἰεσσιού, and a note in the N.E.B. refers the reader to 'Ishbosheth in 2 Sam 2. 8, Eshbaal in 1 Chr 8. 33'. According to the First Book of Chronicles, however, Saul had four sons, namely: Jonathan, Melchi-shua, Abinadab, and Eshbaal—אֲבִינָדָב and אֶשְׁבָּאֵל being rendered in the LXX by Ἀμινάδαβ and Ἀσβάλ. As a matter of fact, a fourth son of Saul who survived the battle of Jezreel turns up in life-size in the Second Book of Samuel, under the name of אִישׁ בַּשֵּׁת, Baal's votary (2. 8–10, 4. 1–12), rendered by Ἰεσοσθε. He dared to rebuke Abner; but when Abner died, he was

treacherously murdered. Only through my theory can these various versions be reconciled; and only through it can the identity of יְשׁוּׁ (יְשׁוּׁי, ἡθὺς πόσιος), מֶלֶךְ־יִשׁוּעַ (ἡ. Μολόχ), אִישׁ אֲשֶׁר בִּשְׁתִּי and אֲשֶׁר בִּשְׁתִּי, אֲבִינֹדֶב and עֲמִינֹדֶב, and their meanings, be explained and demonstrated.

To start with, mark the similarity between the enigmatic words: אִישׁ בִּשְׁתִּי, אֲשֶׁר בִּשְׁתִּי, אֲתֵבֶלֶת, יֵשֶׁב בִּשְׁתִּי, Ἰεσσαίου, Ἰεσσαοσθέ (Ἰεσ-βοσθέθ). Now let the diligent student follow up!

SOLITARY WORDS

The word סְבָה occurs only once (IR 12. 15), and so does נְסָבָה (IICH 10. 15). They are two variants of the same word, appearing in two identical verses that refer to the very same episode. Only my theory explains the presence of the initial NIV 1 in the latter, and the reason why this addition does not alter the meaning. Moreover, their common homologue, συμβεβηκός, alone provides the right meaning: it is neither 'cause' nor 'reason', but *chance* and *accident* attributed to God. Cf. IR 2. 15 Prv 16. 33. A similar pair is שִׁיחַ and נְסִיחַ (Ps 83. 12), homologues of ἡγεμών.

συμβαίνει: of events, *come to pass, fall out, happen*; τὸ συμβεβηκός *chance event, contingency*; hence, κατὰ συμβεβηκός *by accident, contingently*; τοῦ συμβαίνειντος ἐστὶ *it depends upon accident, easily happens*.

מְסָבָה is another solitary word which occurs in a tricky passage (Job 37. 12). It is etymologically unrelated to סְבָה; but its prefix-suffix homologue, στρέμμα, conjures up a contextually congenial meaning, and incidentally confirms the multihomology סָבַב/סָבַב/סָבַב. Solitary this word undoubtedly remains, yet no longer isolated, thanks to my theory.

στρέμμα: *conspiracy, band of conspirators* מְסָבָה Job 37. 12 מְסָבָה Jer 2. 19, 3. 22, 5. 6, 14. 7 מְסָבָה/מְסָבָה Ez 37. 23.

A noun which sounds like a cognate of מְסָבָה, but is etymologically different from it, is מְסָב; for it links with סָבַב/סָבַב/סָבַב. Solitary this word undoubtedly remains, yet no longer isolated, thanks to my theory.

ἵζω: mostly in poets and later prose, the Att. form being καθίζω; causal, *make to sit, seat, place, set* הוֹשִׁיב IR 2. 24 IICH 23. 20; *settle* סָבַב Dt 32. 10 הוֹשִׁיב IS 12. 8 IIR 17. 6 הוֹשִׁב

Jes 5. 8, 44. 26; *set up and dedicate* אָחַד; *sit, sit down* יָשַׁב Gn 37. 25, 43. 33 Jud 5. 16, 19. 6, 21. 2 IS 20. 19 IIS 2. 13 IR 1. 46, 21. 13 Ez 14. 1 Ps 47. 9 Ruth 4. 2; *lie in ambush* סוּב Ps 49. 6 סִנְבַּב Jer 31. 22 (21); *of things, subside* חָדָא.

καθίζω: causal, *make to sit down, seat* הוֹשִׁיב IR 2. 24 IICH 23. 20; *set, place, encamp* הוֹשִׁיב IS 30. 21; *set up* יָשַׁב Ez 25. 4; *put in a certain condition* הוֹשִׁיב Ez 36. 11; *marry* הוֹשִׁיב Esr 10. 14, 18 Neh 13. 23, 27; *sit, incline at table* סוּב IS 16. 11.

ἵσθα: *seat* מוֹשֵׁב Cant 1. 12 מוֹשֵׁב IS 20. 18, 25; cf. κάθισμα.

To the untutored reader who has accepted the above homologies as genuine, מוֹשֵׁב is a synonym of מְשׁוּבָה, and מוֹשֵׁב of מוֹשֵׁב. Yet an Ashkenazi would read מְשׁוּבָה מוֹשֵׁב, and מוֹשֵׁב מוֹשֵׁב; while an Ephraimite would have lisped מְשׁוּבָה מוֹשֵׁב and מוֹשֵׁב מוֹשֵׁב. Therefore, מוֹשֵׁב is not a synonym of מְשׁוּבָה, any more than מוֹשֵׁב is one of מוֹשֵׁב; they are, two by two, identical words *differently pronounced*. So are any Greek word and its Hebrew or Arabic homologue.

Again, an Ashkenazi would read יָשַׁב יָשַׁב, like יָשַׁב; yet יָשַׁב and יָשַׁב are not identical words, because one is the homologue of ἵζω and the other that of καθίζω. Indeed, if one wished to use the verb יָשַׁב instead of the verb סוּב, one would have to add: לֹאכֵל לָהֶם—cf. Gn 37. 25.

As to נִקְבָּה תְּסוּבָה גִּבּוֹר, Jeremiah foretells that, from being hunted, woman would turn hunter.

A CHAIN OF HOMOLOGIES

As we have seen, one of the strongest proofs of the identity of the two languages is the endless concatenation of Graeco-Hebraic homologies. The random homology ἔχθω ἔχθω is in point.

ἐχθέω, ἔχθω (ἐχθος), ἐχθραίνω, later form of ἐχθαίρω: (ἐχθρός *hate, detest* צָרָר Ex 23. 22 Nu 10. 9 Jes 11. 13 Ps 23. 5 Esth 3. 10 שָׂטַן Gn 27. 41, 49. 23, 50. 15 שָׂטָן Ps 38. 21, 71. 13, 109. 4.

κατεχθραίνω: *hate intensively* הִצָּר Jer 48. 41.

ἐχθιστος, η, ον: *bitterest enemy*; irreg. Sup. of ἐχθρός, á, ον: (ἐχθος) *hated, hateful* אֶכְזָר Dt 32. 33 יָרָר Jes 28. 21; *hating, hostile* אֶכְזָר Thr 4. 3 אֶכְזָר Jer 6. 23 Prv 17. 11 יָרָר Jes 14. 6; as Subst., *enemy* אֶכְזָר Thr 4. 3 אֶשׂוֹר Ps 17. 11 צָר Gn 14. 20 Dt 32. 27,

43 Jos 5. 13 Jes 59. 18 Jer 30. 16 Thr 1. 5, 7, 17 Esth 7. 6 שָׂטָן
IR 5. 18; *one who has been φῶλος, but is alienated* אֲכִזָּר Job 30. 21.

ἔχθρα: *hatred, enmity* חֵצְרָה Prv 27. 4.

ἔχθημα, τό: = μίσσημα (*object of hate*); ἔχθρασμα, τό: = ἔχθρα
(*hatred, enmity, personal enmity*) מִשְׂמָה Hos 9. 7, 8.

ἔχθος: *hate* שָׂטָן (cf. ψιθυρισμός) Esr 4. 6; *object of direst hate*
שָׂטָן Jer 16. 18 שָׂקָן Lev 11. 10.

ψιθυρίζω: *whisper* وَشَّوْش; *whisper what one does not dare speak*
out, whisper slanders שָׁטָן Zach 3. 1 وَشَّوْش [ψιθυρίζω → πιθυρίζω →
πιθυίζω → πιθυίζω → πθυίζω → πθυίζω (שָׁטָן) → שָׁטָן (שָׁטָן)]
[שָׁטָן (שָׁטָן) → שָׁטָן (שָׁטָן) → שָׁטָן (שָׁטָן)].

ψιθύρισμα, τό: *whispering*; ψιθυρισμός, ό: *whispering, slandering*
שָׁטָן Esr 4. 6.

ψιθυριστής, ό: *whisperer*; at Athens as epith. of Hermes;
slanderer שָׁטָן Zach 3. 2 Job 1. 6 الشَّيْطَان [of Satan; = ψίθυρος,
ψίθυρ].

ψιδόνες: διάβολοι [v. διάβολος], ψίθυροι (as Subst., ψίθυρος =
ψιθυριστής) שָׁטָן Job 1. 6 الشَّيْطَان.

διάβολος, ον: *slandorous, backbiting*; as Subst., *slanderer, enemy*;
hence, = *Satan, the Devil* إبليس.

שָׂטָן and שָׂקָן are two totally unrelated words: the first
relates to worship, the second to dietetics. They have been
confused and used one for the other, owing to their homo-
phony. For it is clear from the contexts that שָׂטָן in Jer 16. 18
stands for שָׂקָן, while שָׂקָן in Ez 8. 10 means שָׂטָן. The
homologue of שָׂטָן is εἰκαστός (*apprehended through an image*),
a verbal adjective derived from εἰκάζω (*represent by an image or*
likeness), the homologue of שָׂקָן (Lev 11. 10), on the other
hand, has for homologue ἔχθος (*object of hate*), or ἀπεχθής (*hateful,*
hostile, hated) which derives from ἀπεχθάνομαι (Pass., *to be hated,*
incur hatred), the homologue of שָׂקָן (Dt 7. 26). This last homo-
logy is corroborated phonetically by another: שָׂקָן (Lev 11.
43)/καταχραίνω (*befoul*). Morphologically, as a verbal adjective,
εἰκαστός suggests that שָׂטָן ought to be vocalized שָׂטָן;

semantically, it indicates in the clearest possible way that the pagans did not worship *idols*, but gods whom idols *represented*.

I may point out that the above is not the product of imagination—speculation, *croire les on dit*, and the like are quite out of place in this book—but the result of methodical research pursued by measured procedure and disciplined application. Not to speak of thinking, my hobby. The amount of thinking that has been done to write and produce this little book!

IDIOMATIC AND HOMERIC PHRASES

Four idiomatic phrases relating to ὑπό β—among many others—are neatly reproduced in Hebrew. Thus, ὑπό: of *accompanying* music ואשלהך בשמחה ובשירים בתף ובכנר Gn 31. 27; ὑπὸ πομπῆς ἐξάγειν τινα *in or with* solemn procession לעשת חנוכה Neh 12. 27—where תורה is the homologue of πρόσσος, πόσος: *solemn procession* to a temple with singing and music; with Dative (esp. in Poets, never in LXX or N.T.), of Position *under*, ὑφ' ἄρμασ: *under*, i.e. *yoked to*, the chariot ואסרתם את־הפרות בעגלה IS 6. 7, 10; ὑπ' αὐλητῆρι πρόσθ' ἑκίον *advanced to the music of* the flute-player כהולך בחליל לבוא בהר־יהוה Jes 30. 23. Yet another phrase is: τὸ ἐπίον (sc. ἔτος) τηνικάδε *at this time next year* כעת חיה Gn 18. 10 IIR 4. 16, 17—where τηνικάδε, *at this time*, is the homologue of כעת Nu 23. 23. A sixth is αὔριον τηνικάδε *tomorrow at this time* מחר כעת Ex 9. 18, where αὔριον is the homologue of מחר via the prefix-suffix metathesis. Note in passing the reversing of the order of words in Hebrew, also according to the prefix-suffix phenomenon.

We have come across similarity of expression in Greek phrases, in the idiomatic use of ordinary verbs to indicate a special action—e.g. casting lots—and in the formation of hybrids. However, there is a peculiar Homeric phrase which deserves individual attention. Since βούς is of epicene gender, to mark the male Homer adds a word, βούς ἀρσεν (Il. 20. 495) or ταῦρος βούς (Ib 17. 389). This peculiar phrase is mirrored in Hebrew directly and indirectly as well as in its two versions.

βούς, βῶς, ὅ and ἡ: *bullock* פֶּר Ex 29. 1 Lev 4. 8, 14 Nu 23. 2 Jes 34. 7; *bull* אֵבִיר Ib. Ps 22. 13, 50. 13 בקר IIR 4. 3, 4 פֶּר

P^s 22. 13; *ox* בֶּקָר Ex 21. 37 Nu 7. 3, 17 IR 5. 3 Am 6. 12 בָּקָר;
cow כֶּרֶה Gn 32. 16 Nu 19. 2 بَقَرَة; in pl. *cattle* בְּעִיר Ex 22. 4
 בֶּקָר Gn 12. 16 Ex 9. 3 Lev 27. 32 Jes 65. 10 Joel 1. 18.

β. α. בֶּן־בֶּקָר Gn 18. 7 Nu 15. 8 בֶּן־בֶּקָר Nu 8. 8; τ. β. שׁוֹר פֶּרֶשׁ Ps 69. 32, פֶּרֶשׁ־הַשׁוֹר Jud 6. 25. In the latter version the words follow the Greek order, τ. β. שׁוֹר פֶּרֶשׁ; then their order is inverted according to the ubiquitous prefix-suffix phenomenon, פֶּרֶשׁ־הַשׁוֹר. But in the former version the order is inverted in both Hebrew phrases, בֶּן־בֶּקָר and בֶּן־בֶּקָר. On the other hand, בֶּרֶב־בּוֹר IR 5. 3 is a compound made up of בּוֹר and בֶּרֶב—בּוֹר being the homologue of βoûs, and בֶּרֶב either homologizing with παῖς (Prv 31. 2) or equating פֶּרֶשׁ. In the former case, בֶּרֶב־בּוֹר is a variant of בֶּן־בֶּקָר, in the latter that of פֶּרֶשׁ־הַשׁוֹר. Like בֶּן־בֶּקָר is the Aramaic בֶּן־תּוֹרִין Esr 6. 9.

Therefore, it can rightly be claimed that the Bible is as Greek as Homer.

HOMOLOGUES IN THE GENITIVE

A curious difference exists between the two tongues where a Hebrew noun or adjective homologizes with the Greek word in the genitive, instead of the usual nominative, under Prop. 29. This is significant because, in so far as the noun or adjective is nearer the root of the word in the genitive than in the nominative, it indicates the survival in Hebrew of a primitive usage in very ancient Greek, and not a change that took place with the passage of time, in the course of the development of either language. For instance, in the homology כֶּבֶד/ἡπατος, ἡπαρ, the Hebrew constituent preserves the τ (dialectally changed to δ)—which, by the way, Latin *jecur* does not—in the Indo-European *yēqurt* and the Sanskrit *yákr̥t̥*. Such homologization may occur within a compound, e.g. פֶּדְיָהּ־אֵל πᾱῖς (παῖδος) θεοῦ Nu 34. 28 (god's gift); פֶּדְיָהּ־צִיר πᾱῖς (παῖδος) Διός/θεοῦ Ib 1. 10 (Zeus's/god's gift); פֶּדְיָהּ, פֶּדְיָהּ πᾱῖς (παῖδος) Διός Neh 11. 7, 13. 13 (Zeus's gift). V. p. 82.

MORE GREEK THAN THE GREEKS

On the other hand, there are certain Hebrew words that may be deemed to be more Greek than their homologues, because they

show up letters that are suppressed in the homologues, e.g. κωφός/כבד, πρόφασις/הָאָנָה, φάσις/הָבִינִית, καινός/שֶׁדֶךְ.

κωφός, ἡ, όν: (κόπτω) *blunt, dull, obtuse*, opp. όξύς (*sharp*, שָׁרֵף Ez 5. 1 קֶשֶׁה Jes 27. 1) כָּבֵד Ex 7. 14; metaph., of sound, *mute, voiceless, dull*; of men or animals, *dumb* Ib 4. 10 Ez 3. 5.

κωφάω: (κωφός) Pass., *grow dumb or deaf* כבד Jes 59. 1; *become stupid* כבד Ex 9. 7.

κωφώω: *numb, deaden* כבד Gn 48. 10 Ex 9. 7; *deafen*, in Pass., כבד Jes 59. 1.

ἐκκωφέω: *deafen* הכבִּיד Jes 6. 10 Zach 7. 11; *stun, blunt* (W) כבד IS 6. 6 הכבִּיד Ex 8. 28, 10. 1.

πρόφασις: (προφαίνω) *falsely alleged motive (or cause), pretext, pretence* הָאָנָה Jud 14. 4 הָנוּאָה Job 33. 10.

φάσις: (φαίνομαι) *appearance* הָבִינִית Hos 13. 2 הָבִינִית Ex 25. 9 Ez 8. 3 ICh 28. 12.

κωφός and its derivatives suppress the τ in κόπτω from which verb κωφός derives, but that τ is represented by ט in כבד. In fact κόπτω (*beat or strike oneself, beat one's breast or head through grief*) is the homologue of סָפַד (Gn 23. 2), δ and τ exchanging dialectally under Prop. 5 (Δ). Again, πρόφασις and φάσις suppress the ν in προφαίνω and φαίνομαι from which they are respectively derived. But that ν shows up in הָאָנָה and הָבִינִית—but not in הָנוּאָה, where the נ is the MV נ. Incidentally, the fact that κόπτω is from root ΚΟΠ, and that φαίνω derives from φάω—so that both the τ and the ν are adventitious—is neither here nor there. As it happens, the ν is omitted in the homologues אָפַד/הָפַד and אָפַד/הָפַד.

ἀποφαίνω: *make known, declare* התפאר Ex 8. 5.

ἐπι-: Pass. *show oneself, appear*; of a divine manifestation הופיע Dt 33. 2.

It can therefore be said that, *pro tanto*, the Hebrews (Asiatic Greeks) are more Greek than the (European) Greeks.

THE SEPTUAGINT

The Septuagint seldom gives the Greek homologue. Thus, the homology כָּבֵד/καθίζω is in accord with the LXX which has κατακλιθῶμεν (*lie at table*). This must be right; for it may safely be assumed that when Samuel was discussing his secret errand

οἰκίζω: c. acc. rei, *people with new settlers, colonise* הוֹשִׁיב
Ez 36. 33; c. acc. person, *settle, plant as a colonist or inhabitant*

הוֹשִׁיב IIR 17. 6, 24 שָׁכַן Nu 14. 30 הָשְׁכִין Gn 3. 24 Ez 32. 4; intr. = οἰκέω.

κατοικίζω: *bring home and re-establish there, restore to one's country* הוֹשִׁיב Ez 36. 11; *settle, establish* שָׁכַן Jer 7. 3, 7.

συνοικέω: *dwell or live together* הִתְגוּרָר IR 17. 20; *live with in wedlock* הוֹשִׁיב Est 10. 14, 18 Neh 13. 23, 27.

οἶκημα: *dwelling-place, in pl., building, house* מִגוּר Job 18. 19 מוֹשֵׁב Ex 12. 20 Nu 24. 21 מִשְׁכָּן Jes 22. 16 Ez 25. 4 Hab 1. 6 Job 39. 6; *temple, shrine* מוֹשֵׁב Ps 132. 13 מִשְׁכָּן Ib 84. 2; *store-room* מִגוּרָה Hag 2. 19.

οἶκημα/שָׁכַן is not to be confused with σκηνήμα. שָׁכַן tent, tabernacle Ex 25. 9 IIS 7. 6 Cant 1. 8; = σκηνή, סִנֵּה Dt 33. 16 סִנֵּה Jos 15. 49.

Only reference to Greek accounts for the additional נ in מִמְשָׁרָה (Joel 1. 17), since it is the homologue of οἰκημάτων, Dim. of οἶκημα: the first נ replaces the -ν, and the second the suffix -μα. This double prefix-suffix is unique.

CIRCUMCISION

Circumcision is neither a Greek nor a general Hebrew custom; it was established by Abraham—the head of a dissident Hebrew sect—and has been followed by his descendants to this day, to mark their covenant with God, a covenant carved in the flesh. Naturally, since the Greeks did not practise circumcision, they did not evolve a relevant vocabulary. Therefore, the sect of Abraham had to adopt and adapt good old Greek words to meet the new experience.

Thus κείρω, the homologue of עָרַל (Lev 19. 23), means: *cut short, shear, clip*, esp. of hair; *cut off one's hair*. To the Greeks, whether European or Asiatic, this verb did not import the phallic operation; neither had such a rite. Again, κουρά, the homologue of עָרְלָה (Gn 17. 11 Lev 19. 23 Jos 5. 3), means: *cropping of the hair; cropping, lopping; shearing; that which is cut: lock of hair, wool shorn, fleece, cut-off end*. To the Greeks, this noun did not mean 'foreskin', simply because in their experience it was not cut off, it was not a separate and independent 'cut-off end'. Indeed, the foreskin is an integral part of the penis, and its severance constitutes an extremely artificial operation. Accordingly, ἀκουρος (κουρά) only means *unshaven*; but phonetic-

ally (minus κ) and morphologically it is acceptable as the homologue of עָרֵל (Gn 17. 14 Ex 12. 48) 'uncircumcised'—on the same basis that ἄκουρος (κούρος) is that of עָקָר.

However, κείρω has a weak homological rival in ἀκρωτηριάζω, adopted by Philo (2. 211) for circumcision; because it fails the fifth test, since it does not provide a derivative to homologize with עָרֵל.

ἀκρωτηριάζω: *cut off; cut the beaks off the prows; of persons, cut off hands and feet, mutilate; Medic., amputate; metaph., mutilate, maim* עָקָר Gn 49. 6 Jos 11. 6, 9 עָרֵל Lev 19. 23. [Cf. μασχαλίζω.]

ἀκρωτήριον: *end or extremity of anything; in pl., extremities of body, hands and feet, fingers and toes* עָרֵל Gn 17. 11, 23 Lev 19. 23 Jos 5. 3 Jer 4. 4. [Cf. μασχαλίσματα.]

On the other hand, there is no rival, weak or strong, to μασχαλίζω as the homologue of מוֹל. Besides, this verb homologizes with מָהַל as well as if not better than with מוֹל. Although מָהַל is a non-biblical word, it can be confidently asserted that it is not a post-biblical one; because it is inconceivable that after the advent of Alexander the Jews modelled מָהַל on μασχαλίζω, as they did עֲשֵׂבַי on σύνηθος (pronounced συσηθος).

μασχαλίζω: (μασχάλη (μάλη)) *put under the arm-pits, hence, mutilate a corpse, since murderers believed that by cutting off the extremities (nose, ears, etc.), stringing them together, and passing the string round the neck and under the arm-pits of the victim they would avert vengeance* מוֹל Gn 17. 10, 21. 4 Dt 30. 6.

μασχάλη: (μάλη) *arm-pit, in pl.,* אֶצִּיל Jer 38. 12 [mark the similarity with Lat. *axilla*]; *corner* אֶצִּיל Jer 41. 9 Ez 13. 18; *μάλη: arm-pit* (Lat. *ala*), almost confined to the phrase ὑπὸ μάλης *under the arm* יָדַי תַּחַת אֶצְלוֹתַי Jer 38. 12, מִתַּחַת לַחֲבִלַיִם Ib. [Mark, in Latin also the μ is dropped; cf. μετά/et.]

μασχαλίσματα: *extremities cut off from a corpse* מוֹלֵת Ex 4. 26.

μασχαλιστήρ: *generally, girth* אֶצִּיל Ez 41. 8.

μολεύω: *cut off and transplant the suckers or shoots of trees* מוֹל Job 18. 16.

ARABIC AND HEBREW

These two languages are interwoven together with Greek, in a harmonious pattern the proper understanding of which

accrues to their mutual philological advantage, semantically as well as etymologically. Thus, I have demonstrated how the Bible helped solve the mystery of طالوت. On the other hand, it was this solution that suggested the link between לוֹט and τελευταῖος, seeing that Lot was Haran's only child, and that לוֹט seemed to be an abbreviation of طالوت. But for that solution, I doubt very much whether I would have appreciated the connection between the Hebrew noun and the Greek adjective, although it is strongly supported by the dropping of the τε- syllable according to rule. I am also indebted to Arabic for the homology لَخْنٌ *éikastós*, hinted at by the words شَخْصٌ and شَخْصٌ. This homology is of some theological consequence, since it definitely establishes that our pagan forebears were polytheists, not idolators; revealing and vindicating antiquity's intellectual calibre. Doubtless, the ignorant, both ancient and modern, would confuse the symbol with the deity it represents (Jer 2. 27). Yet in matters of religion—any religion—one has to distinguish the theological and priestly concept of God from popular and plebeian belief.

However, there is another mysterious word in Arabic, which can only be interpreted—that is, accurately interpreted—through Greek and *viz* the Bible, namely, قرآن. Commentators differ widely as to its derivation; indeed some maintain that it is a radical word. But none has so far offered an explanation of it, consistent with the belief that the Koran is peculiarly the word of God; that it descended, was dropped, was inspired, to Mahomet from heaven. In my submission, قرآن is a pre-Islamic word which must have been as familiar in Mecca as the word אִתְּרָא was in Jerusalem, and the said belief originated from its meaning. For this Arabic word is not, as some opine, related to قرأ—any more than the homophonous אִתְּרָא *chráw* (*warn* or *direct by oracle*), in Jon 1. 2, is related to אִתְּרָא *kaléw* (*summon, invite*) in Nu 1. 16 and Esth 5. 12. قرآن is simply the homologue of אִתְּרָא *chrēma* (*oracle*) in Jon 3. 2; and the ancient phrase القرآن الشريف means 'the oracle of God' (τὸ χρῆμα ἱερόν).

Hopping over a period of fourteen centuries, we note that recently 'foreign' *Mesopotamia* yielded to 'native' *Iraq*. Yet عراق is the homologue of ἀργός, the synonym of πεδίον אֶרֶץ. Now אֶרֶץ, we know, is an abbreviation אֶרֶץ *pedíon árrou*, 'the

plain of the junction' (of the two Scythian rivers (נהרי־כוש): פֶּרֶת/θῆρ, lion, and לִבְיָקָל/αἰλουρος, cat, τίγρις). So that it is not a bare speculation to assume that Arabic عراق is short for some such reconstructed Asiatic Greek term as عراق-ארם, a name consigned to oblivion in the wake of the catastrophic upheavals which overtook the region between the fall of Troy and the rise of Alexander. Later, some time after his *blitzkrieg*—which reshaped the history of the Middle East, including the Land of Israel, for the next three hundred years—the European Greeks called the country Μεσοποταμία. And it is only because our authentic Bible has preserved the other short as well as long Hebrew names of פֶּדֶן ארם and פֶּדֶן, that it has been possible to decode the word عراق and trace it to its Greek origin. Clearly, so-called native 'Iraq' is not less Greek than so-called foreign 'Mesopotamia', and one topographical Greek name—full or abbreviated—alternates with another geographical Greek name, exactly as does the Greek word *topographical* with the Greek word *geographical*.

Similarly, the phonetic disguises assumed by adjoining ایران, خلیج and شط no longer mask good old περὸς (γῆ), 'land of fire'; ἀκτὴ: *rugged bank* or *strand* of a river; and κόλπος: *gulf*—as Arabic continues to yield its Hellenic secrets for all to see.

Therefore, to explain a striking name which occurs once exclusively in the Koran, I had to search the Bible. The Koran in its turn, through that search, repaid handsomely by helping me discover the meaning of לוֹט, a truncated and otherwise inconspicuous name in the Bible. Finally, the Scriptures have assisted me to decipher عراق and to reveal the true significance of the title of the book sacred to Muslims; while Arabic has given me the clue to עֵקֶשׁ εἰκαστός, an homology of theological import. In brief, from the Koran to the Bible, and back to the Koran; from Hebrew to Arabic, and back to Hebrew; yet in effect, from Greek to Greek. Without question, from the Indian Ocean to the Atlantic there is no escaping the Greeks.

THE HEBREW WAY OF LIFE

Two historical events bring out perfectly the contrast between the way of life of the ancient Greeks and that of Israel,

and mark the triumph of the spirit over brute force. Alexander—an outstanding Greek leader—invaded Asia, sword in hand, at the head of a well-trained, well-equipped army, with the avowed intention of subjecting its peoples. A rabbi—a Hebrew of the Hebrews, Saul by name—landed in Europe alone, Bible in hand, confessing his ardent purpose to save the souls of the Gentiles; 'for salvation is of the Jews' (John 4. 22). Alexander's exploits were comparatively ephemeral. Paul's evangel and his Hebrew book are still with us and going strong.

Why? What is it that animated the principal preacher of Christianity, and has sustained his kindred down the ages?

The belief in one, eternal, just and merciful God, creator of the universe; in the pre-eminence of truth and justice; in the ideals of equality and redemption from error; in the special care to be given to the sick and the needy; in the priority of peace and service; in accountability and the advent of the Messiah; and, above all, in the supremacy of the spirit—a composite credo peculiar to Israel. This aspect of the life led by our forefathers is not related to the Greeks, whether European or Asian. It is not Hebrew (*ἡπειρωτικός*), characteristic of the Hebrews (*ἡπειρώται*) in general, but peculiar to that detached section of them known as the Chosen People. Historically, this unique philosophy, epitomized here in a few incomparable verses, originated in Abraham who migrated from the banks of the Euphrates to Canaan on the Eastern shore of the Mediterranean, a country colonized by Cimmerians, Greeks, Phoenicians, and Scythians, which his descendants conquered and made it their own. It became the theatre of their moral and spiritual struggles during twelve hundred eventful years. E.g. Gn 14. 22, 18. 25, 21. 33 Ex 18. 21, 23. 5, 34. 6 Nu 15. 15, 16 Dt 6. 4, 8. 3, 16. 20 IR 12. 7 Jes 1. 26, 2. 4, 10. 3, 31. 3, 43. 20 Ez 34. 4 Hos 9. 3 Zach 4. 6, 8. 3, 19 Ps 146. 6 Prv 16. 6, 23. 23 ICh 22. 8, 28. 3 Mat 3. 10–11, 5. 22, 10. 28, 16. 26 Mark 1. 8, 10. 42–4 Luke 7. 22, 10. 37 Gal 3. 28 Eph 3. 16 IPet 4. 10. That philosophy is expounded in *Law and Life according to Hebrew Thought*. Here I will advert to the Greek background against which those unremitting struggles relentlessly took place.

I. The entire set-up of Hebrew worship was Hellenic. Abraham worshipped Ἰϑ/Ζεύς, the eternal God, judge of all the earth,

who administered justice, differentiating between the righteous and the wicked. He gave the priest of אֵל עֲלִיִן / *Hēlios 'Υπερίων*, the creator of heaven and earth, a tithe of all the booty acquired as a result of his victory over the captors of Lot; and swore by אֵל עֲלִיִן. Moreover, he attempted to sacrifice his son on Mount מֹרִיָה / *μωρία*. Besides Zeus, Isaac and Jacob—no doubt, under the influence of Rebecca, Laban's sister—acknowledged the divinity of פֶּהָד / *Φοῖβος*, and Jacob swore by פֶּהָד. His wife, Rachel, stole the תְּרָפִים / *τρίπους* from her father's shrine; and soon after returning to Canaan Jacob cleared his household of the native gods, the gods of זָכַר / *ἐγχώριος*. Long after the Patriarchs had died, and in spite of centuries of Egyptian influence, God revealed himself to Moses under the name of יְהוָה / *Διὸς Παιῶνος*, and the first two of the Ten Commandments declare יְהוָה to be the God of Israel, to the exclusion of other deities. Indeed, יְהוָה is a jealous God. It was peculiar of him that, whereas other gods were installed in temples of stone, he dwelt in a mobile מִשְׁכָּן / *σκηνή*. As we have seen, the vocabulary relating to the structure, furniture and vessels of the מִשְׁכָּן / *σκήνημα*, and to the rites and services thereat performed, is completely Greek.

II. Some homologies clearly indicate that there were regular suppliants among the Hebrews. Women attended the Tabernacle at Shilo as well as in the Wilderness, and it is recorded that Isaac prayed for issue, and that Rebecca went to seek the Lord over her pregnancy. Judging by Hannah, women used to pray for offspring; and it is of them that the sons of Eli took advantage to the point of public scandal.

אָגֵר / *ἀγύρτης* (*ἀγείρω*): prop. *collector*, esp. *begging priest* Prv 30. 1; cf. *fakir*, another homologue of *ἀγύρτης*.

עָרַד / *ἐρωτάω*: *ask*; *beg*, *entreat* Gn 25. 22; עָרַד, like עָרַד / *ἔπος*.

יָקַח / *ἰκέτης* (*ἰκνέομαι*): *one who comes to seek aid or protection*, *suppliant* Prv 30. 1.

נָדַד / *εὐκτός*: (*εὐχομαι*) *wished for*, *desired* Gn 49. 26.

הִתְפַּלֵּל / *ἀντιβολέω*: *meet as a suppliant*, *entreat*, *supplicate* Dt 9. 18 IS 1. 10, 12, 26, 27.

שָׁאַל / *αἰτητός*: (*αἰτέω*) *asked for* IS 9. 2.

שָׁבַח / *σέβομαι*: *revere*, *worship*; of suppliants Ex 38. 8 IS 2. 22.

III. The שְׁלִישִׁי /*τριάκας*, *ádos* (the number thirty Nu 11. 20, 21; the thirtieth day of the month IS 20. 5, 18, 24; a month containing thirty days Ib 20. 27, 34) was celebrated in style at King Saul's court on two consecutive days: the first שְׁלִישִׁי , on the last day of the current month, the pagan way; the second שְׁלִישִׁי , on the first day of the following month, the Hebrew way (Nu 28. 3-15). Thus, David and Jonathan discussed Saul's victimization of David three times: IS 19. 2, 20. 5, 35. On the second occasion they met on the eve of the first שְׁלִישִׁי —i.e. on the last day but one of the thirty-day period of the then current month—and swore eternal mutual loyalty. This שְׁלִישִׁי was observed in accordance with the Greek custom, and David's absence from the festive board was noted by Saul in silence. The next day—which was the second שְׁלִישִׁי ($\text{יְהִי מִמָּחָרֶת, הַחֹדֶשׁ הַשְּׁנִי}$)—the first day of the new thirty-day period, was celebrated in obedience to Mosaic Law. David's renewed absence on that day provoked a bitter altercation between Saul and his eldest son (Ib 20. 34). It was on the morrow of that day, on the second day of the month, that David and Jonathan met for the third time and—for the second time—swore eternal mutual loyalty.

At Athens the *τριάκῶες* were dedicated to the memory of the dead, and offerings were made to Hecate. As to the Hebrew שְׁלִישִׁי , Rabbi Dr. Norman Solomon, of London, opines—and I respectfully agree—that the context suggests that it was an occasion for תְּאֵסִי , the homologue of *κάθαρσις* (cleansing from guilt or defilement, purification). Cf. Nu 10. 10 IIR 4. 23 Jes 66. 23 Ps 81. 4. In fact, as Rabbi Solomon Sassoon points out, all festivals involved תְּאֵסִי .

IV. Like the Greeks, the Israelites had their זֶבַח Dt 18. 11 IS 28. 3 *φάτις* (voice from heaven, oracle; of the interpreter of dreams זֶבַח Gn 45. 8); זֶבַח Dt 18. 11 Jes 19. 3 *δοιδός* (singer, minstrel, bard; of the Sphinx; enchanter); זֶבַח Jer 27. 9 cf. זֶבַח Dan 1. 20. 2. 10) מְשִׁיבָה Ex 7. 11 מְשִׁיבָה Ib 22. 17 IR 17. 1 *θέσις* (filled with the words of God, inspired); זֶבַח Gn 20. 7 Ex 7. 1 *προφήτης*, זֶבַח Jud 4. 4 *προφήτης*, fem. of *προφήτης* (one who speaks for a god and interprets his will to man; interpreter, expounder of the will of Zeus; expounder of the utterances of the *μάντις* (diviner, seer, prophet)); זֶבַח Dt 18. 10 IIR 21. 6 *γόης* (sorcerer, wizard;

γοητεύω); עוֹן Jer 27. 9 מעוֹן Jud 9. 37 Mich 5. 11 οἰωνιστής (one who foretells from the flight and cries of birds); קסם Jes 3. 21 χρήστης (one who gives or expounds oracles, prophet, soothsayer).

V. The belief in Hades, עֵדֶן, אֲבֵדֶת, has been dealt with elsewhere.

VI. The belief in spirits, angels, and resurrection was, at the time of Jesus, a debatable issue among the Jews (Mat 3. 16, 10. 1, 22. 23 Acts 23. 8). As a matter of historical fact, supernatural and ultranatural beliefs were neither static nor uniform in Israel. If any of them were ever formulated into doctrines and expounded in guilds of priests or schools for prophets, no record of it remains outside the Pentateuch; and we know that even some of that was missing for a time (IIR 22. 3-24. 24). What we have is incidental, disjointed, sporadic, and not altogether consistent (Gn 15. 7, 22. 11, 31. 11 Ex 23. 20 Nu 20. 16 Jos 5. 13-14 Jud 6. 21, 13. 20 IS 2. 6 Jes 7. 11 Ps 6. 6, 30. 4, 49. 15, 139. 8 Job 7. 9 ICh 21. 15). For instance, in one verse Ecclesiastes wonders whether the spirit (רוּחַ, πνεῦμα) of man goes upward and the spirit of the beast goes downward to the earth (3. 21); whereas in another he categorically states that at death 'the spirit shall return to the God who gave it' (12. 7) — 'the God of the spirits of all flesh' (Nu 16. 22, 27. 16). Here—as in Ez 37. 5—רוּחַ means 'soul', its Arabic homologue being رُوح. But not only man and beast are endowed with רוּחַ, God possesses it, too (Gn 6. 3 Jes 40. 13 Zach 4. 6; cf. Jer 51. 14 Am 6. 8), and inspires man with it (Gn 41. 38 Ex 31. 3 Nu 24. 2 Jud 3. 10). רוּחַ also means 'wind' (Gn 8. 1 Ex 10. 13 Ps 104. 4). In that meaning the Arabic counterpart is ريح, the synonym of ريح and رائحة—all three being the homologues of רוּחַ, 'écœur'. None of these homophones homologizes in Greek. In fact, the only Greek words which come anywhere near resembling רוּחַ are ῥόος and τροχός. On the other hand, נֶפֶשׁ and נְשָׁמָה respectively homologize with ψυχή and πνεῦμα.

The spirit of God could have a good influence generally over man (Jud 3. 10, 11. 29 IS 16. 13-14), or it inspires him with wisdom, knowledge, understanding, skill, fear of the Lord (Ex 28. 3, 31. 3-5 Jes 11. 2). But God inspires man with an evil

(רעה, πονηρόν Jud 9. 23 IS 16. 14-16, 23, 18. 10, 19. 9) or false (שקר, ψευδής IICh 18. 21-2) spirit, as well as with a good spirit (טובה, ἀγαθόν Neh 9. 20). Through it, God communicates with man (IIS 23. 2 Ez 11. 5 Joel 3. 2 Neh 9. 30). It is referred to as the holy spirit once in the Old Testament, and always in the New (Πνεῦμα Ἅγιον) and in the rabbinical records (רוח הקדש) (רוח קדשך, πνεῦμα τὸ ἅγιόν σου Ps 51. 13 Mat 3. 11 Eph 4. 30 פסחים 34 יומא 9b).

איש הרוח is a synonym of אֵשׁ האלהים (IS 9. 8 Hos 9. 7) and a prophet who went on a mission to anoint Jehu king of Israel was referred to by his brother-officers as הַמְשִׁיחַ הַזֶּה (IIR 9. 11).

To avoid speculation, I shall merely give the relevant homologies and let the student work out the theories as best he can.

ψυχή: *life* Ps 30. 4, 86. 13 Job 6. 11, 33. 28; ἐν τῇ χειρὶ τοῦ ψ. ἔχοντα taking his *life* in his hands Jud 12. 3. ואשימה נפשי בכפי IS 28. 21; ואשים נפשי בכפי IS 19. 5; רשם את-נפשו בכפו metaph., of things *dear as life* Gn 12. 5; *departed spirit, ghost* Ps 94. 17; the immaterial and immortal *soul* Gn 1. 30; generally, *being, living creature* Gn 2. 7; *self* Job 32. 2 Thr 3. 51 نفس: *mind* Dt 4. 9 ICh 28. 9; in the early physicists, of the primary substance, the source of *life and consciousness* Gn 1. 30: when concrete the Hom. ψ. is rather *warm blood* Gn 9. 4-5 Lev 17. 11, 14 Dt 12. 23 Prv 1. 18 than *breath* IR 17. 21-2 Job 41. 13.

πνεῦμα: (πνέω) *breeze* نَبْه نِيم; *breathed air, breath* Gn 2. 7, 7. 22 IR 17. 17 Jes 2. 22; *life* Job 27. 3; *living being* Dt 20. 16 Jos 11. 11 Ps 150. 6; the *spirit* of God Jes 30. 33 Job 32. 8, 33. 4; *spirit* of man Jes 57. 16 Prv 20. 27 Job 27. 3.

הַשְׁתַּחֲוֶה הַשְׁתַּחֲוֶה ἐνθουσιάζω: *to be inspired 'by a god'* IIR 9. 11 Jer 29. 26 Hos 9. 7, or *possessed by a god* IS 21. 15; ci. ἐνθουσιαστικός: *inspired*, esp. by music IS 10. 5-6, 10 IIR 3. 15 Ez 33. 32; הַשְׁתַּחֲוֶה סוּן-: *to be inspired and rave together*, of the Bacchae IS 21. 16; הַשְׁתַּחֲוֶה ἐνθουσιασμός: *inspiration, enthusiasm* IIR 9. 20; *frenzy* Dt 28. 28, 34 Zach 12. 4 הַשְׁתַּחֲוֶה ἐνθουσιασμός: *inspired, possessed* IIR 9. 11. שטן and شیطان are dealt with elsewhere.

VII. Canaan was divided and its territories were distributed

among the Children of Israel by drawing lots (לגרל κληρος), according to the Greek custom of assigning by lot to the soldiers concerned allotments carved out of the conquered land. Appropriate Greek terms were used in those proceedings. Indeed, as among the Greeks so among the Hebrews, casting lots was also resorted to: to ascertain the divine will (Lev 16. 3 Jos 18. 6 Acts 1. 23-6), to decide the issue in disputes difficult to resolve, especially the rival claims of powerful contenders (Prov 16. 33, 18. 13), to divide spoils (Ps 22. 19; cf. Mat 27. 35). It is interesting to note that on board Jonah's ship which was bound for Athens, and was presumably manned by a Greek crew, lots were cast to identify the individual on whose account the sea was supposed to be storming (Jon 1. 7). Moreover, Haman the מַלְאָךְ הַמָּוֶלֶת (or ἀγῶγός) cast lots to find out the most propitious date on which to carry out his genocidal intentions (Esth 3. 7).

VIII. However, there is a kindred verse, involving two ordinary words—לִינִי and לִינִי—which, *pace* the exegetes, do not bear their ordinary meaning (Prov 26. 17). For לִינִי here means *handle*, another meaning of its homologue οὖς; while לִינִי has for homologue κάλπης (*urn for drawing lots or collecting votes*). Therefore the proverb points to judicial and/or political balloting: he is in for trouble, the busybody who meddles in contests or disputes that do not concern him.

IX. Of politics nothing else remains in the language than a few words which indicate that at one time there were free citizens and popular assemblies, as well as popular meetings. The advent of the monarchy seems to have marked the end of democratic institutions; yet note Gn 23. 10, 18, 34. 20, 24 Ruth 4. 1, 10-11, and compare with Prov 24. 7, 26. 17, 31. 23. לִינִי Ps 63. 31 שַׁעַר Prov 31. 23 ἀγορά: *popular assembly*; בַּעֲלֵים Jud 9. 2 (cf. Jos 24. 11) πολῖται: *citizens*; הַקָּהָל II R 10. 20 Joel 1. 14 קָהָל Lev 23. 36 ἀγῶγος: *gathering; crowd* Jer 9. 1, παρῳγῶγος: *general or national assembly, esp. a festal assembly in honour of a national god*.

X. The הַדִּין apart, only a few meagre texts refer to the administration of justice in Israel. There are incidental references

to personal appeals to the King and to trials before him (IIS 14. 1-12, 15. 1-6 IR 3. 16-28 IIR 6. 26-30). There is even a bare reference in a single verse to the separation of 'matters of the Lord' from the 'King's matters', i.e., the existence of two independent jurisdictions, ecclesiastical and royal (IICh 19. 11). The homologies also throw very little light on the subject. One of them tells us of a Court of Appeal, but we know not how it worked. Another tells us that difficult issues must come up for determination before the priests or the despot, whose pronouncements were final and conclusive; but there is no record of a case having been heard by them (Dt 17. 8-13, cf. IICh 19. 8-10). A third refers to witnesses, but there is no Greek homologue for $\tau\epsilon\lambda\alpha$, one of the rare words that were independently developed among the Hebrews (from $\epsilon\iota\delta\omega$)—unless its homologue went out of fashion and became obsolete (cf. $\iota\sigma\tau\omega\rho$). We know of some of the 'Judges' of Israel, but of all the ordinary judges whose business it was to try legal actions, not a single name has survived (Dt 16. 18-20 IICh 19. 5-7); while the only trial that has been reported is the rigged trial of Naboth, at the conclusion of which he was stoned to death (IR 21. 8-14). Of procedure, we only know that accusation was by indictment, and that witnesses were liable to cross-examination by the opposite party.

$\tau\epsilon\lambda\alpha$ /μέγας: a *big*, i.e. *difficult* question; *weighty*, *important* Ex 18. 22.

$\delta\iota\kappa\alpha\lambda\omega$: *judge*, *sit in judgment* Gn 15. 14 IS 2. 10 Jer 5. 28 Ps 9. 9, 72. 2, 135. 14 Prv 20. 8, 31. 9 Job 36. 17 שפט Gn 18. 25 IS 7. 6 Ps 9. 5, 58. 2, 96. 13; *give judgment*, *judge*, *determine* $\delta\iota\kappa\alpha\iota$ Jer 21. 12, 22. 16 שפט Gn 16. 5, 31. 53 Ex 5. 21, 18. 26.

$\delta\iota\kappa\alpha\iota\omega\mu\alpha$: *judgment* Dt 17. 8 Ps 9. 5 שפוט Dt 16. 19 Ps 122. 5, 147. 20.

$\delta\iota\kappa\eta$: *custom*, *usage* Esth 1. 13 קנה Gn 47. 22, 26 Ex 12. 24 Lev 6. 11, 26. 46 Dt 6. 17 Jud 11. 39 IS 30. 25 Ps 81. 5 Esr 7. 10 קנה Ex 12. 14, 43 Lev 20. 23; *normal course of nature* $\delta\iota\kappa\eta$ Ps 76. 9 קנה Jes 24. 5 Ps 148. 6 Prv 8. 29 קנה Jer 5. 24, 31. 35, 33. 25; *order*, *right*; *what is fit* קנה Gn 47. 22 Ex 5. 14 Prv 30. 8 حق; *personified*, *Δίκη* דנה Gn 30. 21; *Truth* حَقِّ حَقِيقَة; *judgment* דנה Dan 4. 14, 21; *lawsuit*; *prop. private suit* دَعْوَة دَعْوَة; *atonement*, *satisfaction*, *penalty* נקם Dan 4. 14, 21 جزاء; *vengeance* נקם Dt 32. 35

Jes 34. 8 נִקְמָה Nu 31. 2 Jer 50. 28; *punishment* שָׁפַט Ex 12. 12 Ez 5. 10, 28. 22.

דָּן/δικαστής: *a judge* IS 24. 16 Ps 68. 6 דָּן Jud 11. 6, 11
Jes 3. 6, 7 Prv 6. 7, 25. 15 שׁוֹפֵט דָּן Dt 16. 18 IIS 15. 4 Ps 50. 6;
δ. αἵματος *avenger* (Nu 35. 21 IIR 9. 7 Ps 79. 10) = δικαστήρ.

עָלָה/ἐφεσις: (ἐφίημι) *appeal to a judicial tribunal* from a lower tribunal Eccl 5. 7.

חָקַק/σκοπέω: *examine, consider* Prv 18. 17; *inquire, investigate* (W) Dt 13. 15 Job 29. 16.

צֶדֶק/δικαιοσύνη: *righteousness, justice* Gn 18. 25 Dt 32. 4 IIS 8. 15 حَقَانِيَّة.

שָׁפַט/γραφὴ: *bill of indictment* in a public prosecution Job 31. 35.

לִקְרַח/ἀράσσω: *a euphon., ῥάσσω* akin to ῥήσσω, rarer collat. form of ῥήγνυμι or -ύω (lengthd. from root P-ΑΓ, *to break, break asunder or to pieces, rend, shiver, shatter*); *smite, dash in pieces; strike with a shower of stones* Dt 13. 11 IR 21. 13 לִקְרַח Lev 20. 2, 27, 24. 14, 23 IR 12. 18.

רָאָה/εἶδω: no Act. Pres. is in use, ὁράω being used; εἶδον always in sense of *see; see, perceive, behold* Gn 21. 30, 31. 50 Nu 35. 30 Jes 44. 9; cf. ἰστωρ, ἴ-, ἱστωρ: *witnesses*.

צֶדֶק/ἐνδίκος, ἰνδικος, ον: (δίκη) *according to right, just, legitimate* צֶדֶק Dt 4. 8 צֶדֶק Lev 19. 36 Dt 25. 15, 33. 19 Jes 58. 2 Ps 45. 8 Job 8. 3 Eccl 3. 16; *truth* אֱמֶת Dan 3. 14 צֶדֶק Jes 45. 19, 51. 1, 7 צֶדֶק Jes 45. 23, 24, 63. 1 Ps 119. 142 حَقٌّ; ἡ πόλις *a city in which justice is done* צֶדֶק הָעִיר Jes 1. 26; of persons, *upright, just* צֶדֶק Gn 18. 24 Ex 9. 27 Ps 37. 29 Eccl 8. 14 حَقِيقٌ; Adv. ἐνδίκως *right, with justice, fairly; justly, naturally, as one has a right to expect* צֶדֶק Dt 1. 16 Ps 15. 2 צֶדֶק Lev 19. 15 Ps 9. 9.

שָׁפַט/δικαστήρ: *juror* Jos 10. 24 שׁוֹטֵר Dt 16. 18.

עָלָה/ἀντιπρότερος: (ἐπέρτης) *properly, one who rows against another; generally, opponent, adversary* Prv 18. 17.

שָׁפַט/δεσπότης: *master, lord; despot, absolute ruler* Ex 2. 14 Jud 2. 16, 18 Ruth 1. 1; cf. δικαστής.

שָׁפַט/δεσπόζω: *to be lord or master, gain the mastery; lord it over* Gn 19. 9 Jud 12. 7, 15. 20; cf. δικάζω.

XI. Abraham equipped his צִנִּיחַ Gn 14. 14/ἡμιόχοι (*charioteers*)

for the pursuit of his nephew's captors. In fact, Professor Cyrus Gordon, of New York, is of the opinion that Abraham was one of the itinerary merchant princes of the epoch, who kept private armies. Saul and Jonathan wore heavy armour, including brazen helmet, קוֹבֵּעַ IS 17. 38/κύνβαχος, and coat of mail, שריון Ib./θώραξ; and both were attended by armour-bearers (Ib 14. 1, 31. 4). Moreover, the élite of King David's army consisted of the כְּלָתִי IIS 15. 18/ὀπλίται (*heavy-armed foot-soldiers*), the כָּרִי Ib 20. 23/κόροι (*catalrymen*), and the כְּרָתִי IIS 15. 18/κούρητες (*young warriors*)/Σκιρίται (*the Scirites*, a light-armed division of the Spartan army).

XII. The economic structure in Israel was cast in the same mould as that of Greece: commerce, currency, customs duty, hire, money-lending, mortgage or pledge, transport, weights and measures.

שַׁעַר IIR 7. 18/ἀγορά (*market-place*), סַחָר Jes 23. 2/ἀγοραῖος (*trader*), סַחָרָה Jes 45. 14/מסחר IR 10. 15/ἀγόρασμα (*that which is bought or sold: mostly in pl., wares, merchandise*).

גֵּרָה Ex 30. 13/אגרה IS 2. 36/ἀργυρίς (*a small coin*), כֶּכֶן Est 2. 69/δραχμή (*drachma, a silver coin worth six obols*), שֶׁקֶל Gn 23. 15 Ex 30. 13/σίγλος, σίκλος (= Heb. *shekel, a weight*; the Persian σ. was the 1/3000th part of the Babylonian silver talent, half the silver stater of Asia Minor, and = 7½ or 8 Attic ὀβολοί שֶׁקֶל Jos 7. 21). Cf. שָׁקַל יִשְׁתָּמִי: *weigh* Jes 40. 12.

מַעֲרָב Ez 27. 9, 13, 17/φόρμα (*that which is carried, load; freight (W)*).

הוֹצִיא ἐξάγω: *of merchandise, etc., export* IR 10. 29 IICh 1. 17; מוֹצֵא ἐξαγωγή: *duty on export* IR 10. 28 IICh 1. 16.

μισθώω: *have let to one, hire* שָׂכַר Prv 26. 10 Neh 6. 12; *engage the services of* שָׂכַר Gn 30. 16 Dt 23. 5 IIR 7. 5; μισθωτός: *hired* שָׂכִיר Neh 6. 13, *hired servant* שָׂכִיר Ex 22. 14 Dt 24. 14; μισθός: *hire, wages* שָׂכַר Ex 2. 9 Dt 24. 15 IR 5. 20; generally, *recompense, reward* שָׂכַר Prv 11. 18 שָׂכַר Gn 30. 18, 28, 32 Nu 18. 31 Jer 31. 16 (15) Ez 29. 18, 19 Zach 11. 12; μίσθωμα: *price agreed on hiring, contract price* מִשְׁכָּרָה Gn 31. 7.

לוֹה προσλαμβάνω is dealt with elsewhere.

δανείζω: *put out money at usury, lend* לָוֶה Hab 2. 7 לָוֶה Prv 22. 7 הֶשְׁאִיל Ex 12. 36 הֶלָּוֶה Dt 28. 12 נָשָׂא Neh 5. 7 נָשָׂא Jer 15. 10

IS 1. 28; *have lent to one, borrow* לָוָה Jer 24. 2 נָשָׂא בו Jer 15. 10 שָׁאֵל
 Ex 3. 22; δανειστής: *moneylender or creditor* נָשָׂא IS 22. 2 נָשָׂא Ex 22.
 24 IIR 4. 1; *borrower* לָוָה Jer 24. 2 נָשָׂא Ib. בו Dt 24. 11
 מִשְׁעוֹעַ Hab 2. 7; δάνεισμα: = δάνειον (*loan*) מִשְׁעוֹעַ Dt 24. 10
 Prv 22. 26; τοκίζω: *lend on interest* הָשִׁיךְ Dt 23. 20, 21; τοκιστής:
moneylender, usurer נָשָׂא Hab 2. 7; τόκος: *metaph., produce of money*
lent, hence interest נָשָׂא Lev 25. 36; καρπισμός: *profit* מְרִבִּית Lev
 25. 37; κάρπωσις: *use, profit* מְרִבִּית Ez 18. 8, 13, 17.

συμβάλλω: *make a contract with a person, esp. lend him money on*
bond or security חָבַל Ex 22. 25 Dt 24. 6, 17 Prv 20. 16 Job 22. 6;
 καταβολή: *paying down, esp. by instalments; pay money as a deposit*
(by way of caution) חָבַל Ez 18. 12 חָבַל Ib 18. 7; ὑποτίθημι:
put down as a deposit or stake, pawn, pledge, mortgage עָבַט Dt 24. 10
 עָבַט Ib 15. 6, 8; ὑποθήκη: *pledge, deposit, mortgage, security* עָבַט
 Dt 24. 11–13; ἐρύω (B), ἐρύομαι, ρύομαι: *protect, guard, redeem* עָרַב
 Gn 43. 9 Prv 17. 18, 22. 26; ρύσιον: (ἐρύω (B)) *surety, pledge, property*
seized or held on pledge עָרַב Prv 17. 18 עָרַב Gn 38. 17, 18, 20;
 person seized as *pledge or surety*, person *seized and held to ransom*
 מְעָרְבוֹת IIR 14. 14 (τὰ ρύσια); ἀρραβών: *generally, pledge, earnest*
 עָרַב Gn 38. 17; ἀρραβωνίζεται: *to give or offer an ἀρραβών* עָרַב
 Prv 17. 18; παρακατατίθημι: *entrust; deposit one's property with*
another, entrust it to his keeping הִפְקִיד Lev 5. 23; cf. παρατίθημι:
deposit what belongs to one in another's hands; παρακαταθήκη,
 παραθήκα: *deposit of money or property entrusted to one's care*
 פְּקִידוֹן Gn 41. 36 Lev 5. 21, 23; of persons entrusted to guardians,
ward פְּקִידָה Jer 52. 11; of persons under the protection of the
 state, *sacred trust* פְּקִידָה Nu 3. 32, 4. 16 פְּקִידוֹן Gn 41. 36.

פָּלֶס Prv 16. 11 πλάστιγξ: *scale of a balance*; מאָנִים Lev 19.
 36 σταθμός: *balance; weight*; מִשְׁקָל Ib 19. 35 IIS 21. 16/
 מִשְׁקָל Ez 4. 10 מִשְׁקָלָהּ Jer 28. 17 σταθμός: *weight, standard*
 מִשְׁקָל Ex 30. 13; ἑκτηρ (הֶהֱר) Ez 4. 11 *liquid measure*;
 κόρος כֶּר IR 5. 2, 25: (Hebr.) *a dry measure containing about*
120 gallons; λόγος לֵגָל Lev 14. 21 *measure*; κοτύλη שֶׁלֹּם Jer 40. 12
liquid measure nearly a ½ pint; τριτεύς שְׁלִישׁ Ib. *third part of a*
μέδιμνος (a corn measure about 12 gallons).

XIII. King Solomon's sumptuous palace comprised a richly
 decorated אֶפְרֹן Cant 3. 9/ὑπερῶν (*the upper part of the house,*

where the women resided). This was all the more remarkable since Solomon married Pharaoh's daughter, and maintained close commercial ties with Egypt. The fact is that he was not the only one in Israel to allocate separate apartments for women. As in Greece, the inner part of the house, **יִרְכָה** Am 6. 10 Ps 128. 3 *εἶρκή, εἶρκ-*, was reserved for them.

XIV. During festivities the Hebrews gave themselves up to games, music and choral dances, as the following homologies amply testify: **חַזֵּן** Jud 21. 21 / *χορεύω* (*dance a round or choral dance*), **מַחֲלֵל** Jer 31. 4 (3), 13 (12) **מַחֲלֵל** Ex 32. 19 IS 21. 12 *χορεύω* (*choral dance*), **מַחֲלֵל** Ib 18. 6 Cant 7. 1 *χορευτής* (*choral dancer*), **צַחֲקָה** Ex 32. 6 **צַחֲקָה** IIS 2. 14 Jer 31. 4 (3) *ἀγωνίζομαι* (*contend for a prize, esp. in the public games; fight, wrestle (W)*). Another homologue for **מַחֲלֵל** Ex 15. 20 is *χαλκίον: gymbal*, **קִינֹרָה** Ps 8. 1, **לִילִי** *αὐλός: pipe, flute, clarinet* IR 1. 40 Jes 30. 29, **שֹׁמֵר צִבְצִיב** *σὺργξ, γγρος: shepherd's pipe* Nu 10. 10 IIR 11. 14 IICH 5. 13, **קִינֹרָה** = Hebr. *kinnor*, a stringed instrument: played with the hand or plectron *χοῦρξ, ακος: a musical instrument like a guitar*, invented by the Phoenicians Neh 12. 27 IICH 29. 25, **מַחֲלֵל** *μάγαδης: magadis*, an instrument with twenty strings arranged in octaves: a *Lydian flute or flageolet*, producing a high and a low note together Ps 53. 1, **נָבֶל** *νάβλα: a musical instrument of ten or twelve strings* [Semitic word, cf. Hebr. *nebel*; Phoenician *δῆλον: instrument*, mostly in pl. Am 6. 5 ICH 25. 1 IICH 5. 12, **מַחֲלֵל** *χαλκίον: c. מַחֲלֵל* ICH 16. 5, 42 IICH 5. 13, **מוֹסַח** *μουσα: music* IICH 30. 21 (cf. Am 6. 5), **קֶרֶן** *κέρας: the horn of an animal; of musical instruments. horn for blowing* Jos 6. 4 IIS 6. 15 Ps 81. 4. 98. 6, **תֹּפֶן** *τύπανον: (chiefly poet.) drum* Jud 11. 34 Jes 5. 12; = *τύπανον, -ος*.

XV. The Greek customs connected with **בְּרִקְיָה** and **עֲקָרִים** have been dealt with elsewhere.

In the circumstances, Herodotus, taken on a conducted tour of Jerusalem by one of Josephus' forebears, would have felt quite at home there; but left to himself, he would have been completely lost: hardly anybody would have understood a word he uttered, nor would he have understood anything of what was said to him. This book would have helped.

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ADDENDA

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P. 12. Note the terminal מ' in μω in μω, and the terminal נ' in נון.

P. 16. I have just been informed by my Greek Cypriot friend and colleague, Mr. George Adonis, that in South Cyprus -μω is pronounced μαι—the usual way—whereas in the North it is pronounced μωι!

Pp. 27-37. Note that, with one or two exceptions, all the various words listed in support of Proposition IV—which were not selected for homology—have Greek homologues.

P. 60.

4). 1

אֵלֹהִים

אלוהים

γαλῆρος

5). N

סֹד

סוד

συγκλίτης

P. 339. ἀριθμέω: *number, count, reckon up* חָסַב Job 3. 6 חָסַב Ps 55. 24 חָסַב Job 14. 5 חָסַב Nu 31. 49; *reckon, account* חָסַב Job 19. 11 [cf. ψέφω] חָסַב Prv 12. 27 חָסַב Job 28. 17; *Pass., to be reckoned* חָסַב Ps 88. 5.

P. 364. καθαίρω: *cleanse, purify* חָטַט Nu 31. 20 חָטַט; *purify, refine* טָהַר Mal 3. 3; in religious sense, *purify* חָטַט Lev 14. 52 Nu 19. 19 טָהַר Lev 13. 34, 14. 48, 16. 19 Jer 33. 8 Ez 24. 13 Mal 3. 3 Ps 51. 4 Neh 13. 30 IIR 34. 8; by fumigating with sulphur קָטַר Jer 44. 3 קָטַר Ex 30. 7-8, 40. 27 Nu 17. 5 IS 2. 28 [cf. θυμιάζω; Lev 16. 11-17]; *purify oneself from blood* חָטַט Nu 31. 19; *purify oneself* חָטַט Ib 19. 20, 31. 19 חָטַט Lev 14. 7; *get purified* חָטַט Nu 31. 23 חָטַט Lev 11. 32, 13. 34, 15. 28, 22. 4, 7 Nu 19. 19, 31. 23 IIR 5. 13 Ez 24.

13, 36. 25 Prv 20. 9; of menstruation טְהַרָה Lev 15. 28;
of the afterbirth טְהַרָה Ib 12. 7-8; cf. καθαρεύω: *to be clean or
pure* טְהַר; καθιζώ: *cleanse*, of the menses; of persons, *purify*.

The penultimate paragraph of p. 635: Then consider 'a version
of the Lord's Prayer in the English of King Alfred's time,
which may serve as a kind of measure of the changes which
have taken place in the language . . .

Uren Fader dhic art in heofnas,
Sic gehalged dhin noma,
To cymedh dhin ric,
Sic dhin uuilla sue is in heofnas and in eardho,
Uren hlaf ofer uuirthe sel us to daeg,
And forgef us sculda urna,
Sue uue forgefan sculdgun urum,
And no inleadh uridk in costnung,
Ac gefrig urich from ifle.'

(transcribed from *The English Bible and its Story* (pp. 28-9) by
James Baikie)

